The History of Freemasonry in Canada

From its Introduction in 1749

COMPILED AND WRITTEN FROM OFFICIAL RECORDS AND FROM MSS. COVERING THE PERIOD 1749-1858, IN THE POSSESSION OF THE AUTHOR

By

J. Ross Robertson

Past Grand Master of the Grand Lodge of Canada

Author of "A History of the Cryptic Rite," "History of the Knights Templars in Canada" and "Talks with Craftsmen"

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TO

MY BRETHREN OF THE CRAFT

IN CANADA,

THIS WORK IS FRATERNALLY DEDICATED

INTRODUCTION.

Although I am much pleased to do my best to write a brief Introduction to the invaluable History of Freemasonry in Canada, by my esteemed Friend and Brother, J. Ross Robertson, I find it extremely difficult to even glance at the main features of the subject, or to describe the chief characteristics of this colossal work, within the limited space usually alloted for such an effort.

In the first place, this History has no equal of the class either as respects its magnitude, its originality, its interest and attractiveness, its literary skill, or its conspicuous success. Many of the author's extraordinary finds and well-directed researches, if fully narrated, would surprise even those most familiar with his indomitable perseverance and unwearying persistence in getting at the foundation facts of the subject, the difficulties which would have frightened or vanquished others being to him but incentives to renewed and increased efforts until reliable information had been obtained. In these Volumes will be found numerous indications of Brother Robertson's remarkable discoveries as an original and most fortunate investigator. One may be mentioned at my own expense, that of the portrait of the R. W. Bro. Simon McGillivray (P. M. Lo. of Antiquity, London & P. J. G. W. England, Prov. G. M. of Upper Canada), who was present as acting S. G. W. at the ratification of the "Articles of Union" by the Grand Lodge ("Moderns") on December 1st, 1813. Every effort on my part had proved abortive and the search had virtually been abandoned, when a letter came from Bro. Robertson, asking me to visit Admiral Dawkins, at Stoke Gabriel (within a few miles of Torquay), as Mrs. Dawkins was a daughter of the late Bro. McGillivray, and had a fine oil painting of her father which she was willing to have copied. Alas, both the dear old Admiral and his wife have since died, but until their lamented decease they took the liveliest interest in my friend's triumphs.

Other extremely valuable discoveries will be gratefully noted in the following pages, such as the Warrant of the Lodge at Detroit of A.D. 1764, the Clearance Certificate of the "Select Lodge," Quebec, of 1761, and the rare Grand Lodge Certificate of 1776, granted to the celebrated Mohawk Chief, Captain Brant. This document is known as the "Three Graces" variety and the oldest form adopted by the Senior Grand Lodge of England. The most important and extraordinary of all, however, is the finding of the warrant of appoint-

ment of the R. W. Bro. William Jarvis as Provincial Grand Master of Upper Canada, A.D. 1792, with the Seal of the "Grand Lodge in London of Free and Accepted Masons according to the old Institutions," or "Ancients."

A noteworthy feature of this great work is its interesting character generally, the volumes being of considerable value, especially the first of the trio, to Masonic students wherever located and particularly to our Brethren in the United States, as well as the Craft in England, Ireland and Scotland (including the Colonies and Dependencies of the British Crown), all of whom have a direct interest in all that concerns the origin, history and prosperity of the premier Grand Lodge, about which so much is said, and well said, in the following pages.

Information is also afforded as to the Grand Lodges of Ireland and Scotland, based upon the latest researches, and narrated in such a genial manner, that even what ordinarily would be deemed "dry details," are found to make quite pleasant reading. As the facts are brought down to date, the Brotherhood in Canada, for whom the work has mainly been written, may be congratulated on having the most complete, reliable and interesting History of a Grand Lodge ever published, and with such a wealth of details, illustrations and invaluable fac-similes of most important documents, as to be almost embarrassing, but the value of which, it is impossible to exaggerate.

I cordially bear my testimony to the accuracy of Bro. Robertson's able and concise digest of the early history of the Craft, and feel assured it will be much appreciated by brethren in Canada, who consult the first Volume for Masonic information beyond the confines of their own Grand Lodge, and so by others in the several Provinces of that widespread and prosperous Dominion.

The plan of the Work could not be improved, as the whole ground is covered, and what is more, so intelligently and helpfully are the Chapters arranged, that notwithstanding their comprehensive and elaborate character, the systematic divisions, into suggestive sections and periods, together with the very full Indices, leave nothing to be desired for facility of reference, chronological sequence or general study. There is not another such Treatise that so concisely explains all the Geographical or Territorial characteristics of British North America in relation to the origin and spread of the Fraternity, and from a numismatical standpoint the third Chapter is of considerable utility: all the mysteries of Colonial Currency being clearly described and explained by a master-hand. Heraldry has also been ably treated from a Masonic point of view, the numerous explanations and illustrations relating thereto adding much to the instructive and useful character of the Work. Historically and artistically the deeply inter-

esting Chapter devoted to the origin of Masonry, the researches of modern writers, the MS. Constitutions and cognate inquiries, is a model compilation, which, while it must have entailed considerable labour on the part of the author, has amply repaid him for all the time devoted to the enquiry. It cannot fail to prove most helpful to the younger members of the Fraternity, who lack Bro. Robertson's facilities in the line of original research and in the possession of an ample Masonic Library. In some respects he has been much more successful than some of us resident in England, as witness the plates of the interior and exterior of the old Masons' Hall in Basinghall St. and the cuts of the lately demolished "Goose and Gridiron Tavern," London, with the descriptive letter press.

As to Ireland, the History of the Craft in that country is practically being rewritten by Bro. Dr. W. J. Chetwode Crawley, his discoveries regarding the existence of the Brotherhood in the 17th Century, and the Grand Lodge (which was at work for more years prior to the start of the organization at Dublin 1729-30, than hitherto known), being of special importance and are among the latest surprises which have been sprung upon us by that scholarly and diligent investigator.

Dr. Crawley has traced the Royal Arch Degree back to 1743, in print, being a reference to a Procession of an old Lodge at Youghall, Ireland, in which evidently R. A. Brethren took part. This is the earliest intimation, typographically speaking, yet traced in the world, but practically it goes no farther back than the several particulars to be found in Dr. Dassigny's "Enquiry" of the year 1744, that author stating that the Degree was worked in London, Dublin and York some years before.

It is well to remember that though its earliest minutes have been missing since the second decade of this century, the old Lodge at Stirling (Scotland) claims to have been familiar with the ceremony from 1743 or earlier, and to my mind fairly substantiates its position, as being or having been the possessors of the oldest actual Records relative to the Royal Arch, in Great Britain and Ireland or elsewhere.

So far as is known at present, the arrangement and knowledge of the Three Degrees of the Craft are due to the Grand Lodge of England, started in 1717, but sufficient data has not been discovered to establish the precise origin of Royal Arch Masonry, save that it was probably British or Irish, but most likely English.

The Lodges under the premier Grand Lodge of England were at a disadvantage in one respect, as compared with the "Ancients" or "Atholl Masons," because their Warrants did not cover the working of the Royal Arch as those of the latter, hence from (say) 1740 to

1767, there was no governing Body to empower the "Moderns" (as they were called) to hold meetings for the conferring of that ceremony. However, the brethren acted on what may be termed their "time immemorial" rights (as they did in forming Lodges before the Grand Lodge era), and assembled as Royal Arch Masons, having the Craft Warrant in the room to give the gathering an air of regularity, or without such fictitious and needless authority.

In 1767, the "Moderns" Grand Chapter was organized in London to control the Degree, separate warrants, and distinct enumeration from the Lodges being features of the new arrangement, until the Union of the two rival Grand Chapters in 1817 from which time these chapters (remaining under England) have had to be placed under the protecting wings of Lodges, and take their numbers on the Register. The only Chapter formed under such auspices, 1767-1817 in Canada was the Unity No. 19, Quebec, 11th February, 1780.

In considering the origin of Chapters, in what may appear an informal or irregular manner, during the period in question, one should carefully guard against applying Constitutional tests of the present time to any such cases, for under the then existing circumstances, Royal Arch Companions were perfectly justified in assembling in Chapters of their own creation, as well as in conferring the ceremony on regular Master Masons, of any Jurisdiction, who were residents in the neighbourhoods affected, whatever may be said to the contrary.

Another point must also be considered, as it intimately concerns the early transactions of several Lodges in Canada, as well as elsewhere. I refer to instances of brethren who petitioned for the right to hold Lodges and obtained Warrants, issued and signed by Provincial Grand Masters, and duly paid the fees for the same, but the local authorities either long delayed the remittances to head quarters in London (England) or used the monies for their own purposes, and made no returns whatever. In all such cases I have no hesitation in declaring, that on proof of the payments having been duly made on behalf of these Lodges, their precedence should be reckoned from the dates of Constitution or Warrants, whether the fees were unlawfully retained for years, or were never paid by the Provincial Grand Masters or other responsible agents, to the Grand Lodge to whom the sums belonged. These Brethren were the appointed representatives of such Bodies and their receipts were a sufficient discharge, being practically the same as if the Charters were granted by the Grand Masters and the fees paid direct accordingly.

It will not do for me, however, to enter upon a consideration of the topics so graphically treated herein, for any such remarks would be beyond the scope of this brief Introduction. I should like, how-

ever, to most heartily acknowledge my indebtedness to Bro. J. Ross Robertson for this magnificent Work (as representing the Students in the Old Country), the result of enormous labour and expense on his part, and a monument to his untiring industry, persistent researches, self sacrifice and a never failing enthusiasm, which has placed in the hands of the Craft Universal, and especially his own Grand Lodge, the finest Volumes of the kind ever published in connection with the History of the Masonic Fraternity.

One great advantage in treating the History in Sections is the number of Chapters that have been devoted to the origin and career of Lodges, which are, or have been, on the Register. These are really a series of Histories of Lodges, each being complete and exhaustive, thus adding immensely to the interest and value of the Work and making the Volumes as necessary to the individual Lodges as to Masonic Students, or the Libraries of Grand Lodges or other important and more or less public Societies.

I cannot conclude these remarks without once more expressing my admiration of Brother Robertson's magnificent services on behalf of his Grand Lodge. Though he has given me a free hand to criticize his great Work to any extent, and to point out any defects, I have nothing but praise to offer, and heartfelt gratitude to tender, for his amazing energy and unwearying efforts, in preparing and publishing such a noble contribution to the Literature of the "Fraternity of Ancient, Free and Accepted Masons."

WM. JAMES HUGHAN.

Torquay, England,
January 2nd, 1899.

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HISTORY OF

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CHAPTER I.

COLLECTING CRAFT RECORDS AND THE DIFFICULTY OF TRACING EARLY ORGANIZATIONS.—THE PLAN OF THE WORK AND THE PERIODS OF MASONRY DEALT WITH.

It is now one hundred and three years since the select and happy few, who, blessed with the knowledge of our mystic fellowship, banded together and circled around the Masonic altar in what was then a trackless forest, the home of the savage and the haunt of wild fowl, but now one of the great centres of Christianity and civilization.

Of the early history of the Craft in this country some little has been made known through the medium of published sketches of a few of the oldest and most prominent lodges. But, with one or two exceptions, they give only a partial insight into the struggles and progress of the Craft. In those days the sons of light in such parts were few in number, and the great tree of Masonry was but a tender sapling, requiring nourishment, so that as the years rolled by it could gather strength and, like a monarch of the forest, stand the fierce blasts of the winter's gales. Before the first sound of the woodman's axe was lost in echo or the hand of the surveyor had laid out the lines which marked the limits of many of our now populous cities, the venerable Order had its adherents in Canada. They had bright dreams of the motherland, and sought to perpetuate in their adopted home the principles of brotherly love, relief and truth, which, with their brethren in the old land beyond the sea, they had solemnly pledged themselves, before the Sacred Volume, to maintain and uphold.

To arrange in anything like chronological order the records of the Craft in Western Canada prior to 1792 is a matter that is attended with difficulty. Few of these records are intact, in fact it is only by a perusal of stray lodge minutes and other primitive documents that an idea of the work of our Masonic forefathers can be gathered. The writer, however, will endeavor to present, for the first time, all that can be traced of the work of the pioneers of Masonry in Upper Canada, so that the future historian may have an easy task when his time comes, to fill in gaps of history, out of material which is perchance hidden in the archives of old lodges, or in some quiet corner of the few existing dwellings that sheltered Masonic ancestors of a century ago.

The early history of Freemasonry in Upper Canada is to the

fraternity of modern times but little known; to the aspiring Masonic students—and there are not a few—and to the enthusiastic initiate—of whom we hope there are many—the collection of as much obtainable data as existing records can furnish will prove of more than passing interest. Many years ago an effort was made to collate for the press, material for a Craft history, and after a protracted and toilsome quest for individual lodge records and documents, many of which were at that time undiscovered, publication was made of all that could interest the Craft. But the leading links were missing, and it is only after persistent personal search, extending over a period of twelve years, that the writer has been enabled to marshal with something akin to regularity, connected and consecutive proceedings, from records of Provincial Grand Lodges, and the minute books of the early private lodges, which flourished in the days of the olden time. Indeed, there is a vague impression in many minds that there are still hidden in the keeping places of the Craft records or data that would furnish complete continuity and accuracy to the Masonic history of this country, especially that portion of the vast territory known for so many years as Upper Canada, now the garden province of Ontario.

One cannot venture with absolute exactness to give the day and date of the issue of the first Craft warrant in Canada. Yet it is well that in the endeavor to trace early organizations we should briefly refer to those of which we have knowledge, prior to the year 1800, for after that period, crude as many of the records are, there exist minutes and memoranda that make, as far as genealogical sequence is concerned, the task less intricate than it otherwise might have been.

As this history purposes to deal with Masonry in each of the Provinces of the Dominion, it may not be amiss as a guide to the reader to give as much information as possible in tabular form of all lodges from the earliest times in what is now the Dominion of Canada. The lists issued with this work afford the information in a concise yet comprehensive manner, but to carry the reader along the stream of Craft history the knowledge of a few dates will keep fresh in the mind many points which could not be retained without reference to such tabulated lists.

It would scarcely be fair to the reader to inflict upon him anything more than an epitome of general Canadian history. This work is mainly intended for Masons, and the matter given appertains to and immediately concerns the fraternity.

While this remark may apply to the Canadian Craftsman, there are thousands of the fraternity in both the old and new worlds who do not possess a very intimate acquaintance—indeed, in the writer's experience they occasionally display a serious lack of knowledge—of Canada, its origin, its territory and population, both general and Masonic. Will it, therefore, be inappropriate if, while giving them an opportunity to read the story of our Canadian Craft, one ventures to retill fields that, perchance, since the days of the summoning school-bell, have lain in fallow, and draw a picture of a country and a Craft jurisdiction which has not as yet been distanced in the race for prosperity and advancement in all works which benefit humankind.

In this work, therefore, the effort will be to give in continuous and comprehensive form:

1st. A sketch of the British North American continent, showing the Province of Canada in 1763; the Province of Quebec up to 1791; Upper and Lower Canada, 1791-1841; Canada, East and West, 1841-67; and the Dominion of Canada, 1867-97, and a general outline of Canadian history, so that the reader may have some knowledge of the extent of territory within the limits of the Dominion of Canada.

2nd. Early colonial currency. The coins and paper money used for Craft purposes from 1760-1807.

3rd. Something about the origin of Masonry. The manuscript constitutions and the first speculative work.

4th. The early records of the Craft in England and the Grand Lodges of England, Ireland and Scotland.

6th. The antiquity of heraldy and armorial devices. The arms of Masonry.

7th. First glimpses of Freemasonry on the American continent and its introduction into Canada.

With these pioneer chapters is then given in periods, the history of Masonry in Upper Canada, so that the reader may fraternize with the Craft from its foundation in the province down to the work of the present day.

(1) The first period covers the work of the Craft lodges warranted in that part of the old Province of Quebec, which in 1791 became Upper Canada.

(2) The second period will be that from 1792 until 1822, being the term of the first Provincial Grand Lodge of Upper Canada, under R. W. Bro. William Jarvis, at Niagara and York, with an account of the work of a schismatic Grand Lodge at Niagara, 1802-22, and the history of all the lodges on the register of the first Provincial Grand Lodge, with the exception of the work of the Kingston Convention from 1817-22.

(3) The third period will be devoted to the history of the Grand Masonic Convention, which met at Kingston under R. W. Bro. Ziba M. Phillips, from 1817-1822, and the history of the lodges warranted by it and under its control.

(4) The fourth period will cover the labour of the second Provincial Grand Lodge and its subordinate lodges from 1822 to 1845 under R. W. Bros. Simon McGillivray, P.G.M.; James Fitzgibbon, D.P.G.M.; and John Beikie, D.P.G.M., with the lodges warranted by that body. This period will also cover the history of the attempted revival in Upper Canada in 1836 under W. Bro. Duncombe, with the revival by the Conventions of 1842-43 at Kingston and Smith's Falls, and the formation of a Provincial Grand Lodge at the latter place in 1844, all under R. W. Bro. Z. M. Phillips.

(5) The fifth period will trace the advent and history of the third Provincial Grand Lodge of 1845-57 and its lodges, with a history of its dissolution and the formation of The Ancient Grand Lodge of Canada, under R. W. Bros. Sir Allan Napier MacNab and Thomas Gibbs Ridout, from 1857-58.

(6) The sixth period will embrace that section of Craft history which immediately preceded the formation in 1855 of the Grand Lodge of Canada at Hamilton, under M. W. Bro. W. M. Wilson.

(7) The seventh period will contain a record of the proceedings which led to the union of the third Provincial Grand Lodge, or

rather The Ancient Grand Lodge of Canada with the Grand Lodge of Canada under the style and title of The Grand Lodge of Canada.

This will include all Masonic work in the Province of Upper Canada, afterwards known as Canada West, from 1792 down to 1858, and then it is the purpose of the writer to carry this history to the close of the year 1898, thus including the work of the Grand Lodge of Canada, 1858-98.

CHAPTER II.

THE FIRST PERIOD.—A SKETCH OF BRITISH NORTH AMERICA WITH ITS TERRITORIAL DIVISIONS, 1763-1897, AND THE POLITICAL DIVISIONS OF UPPER CANADA FROM 1791.

It will be helpful to the reader—young or old—who may not be familiar with the geography of the Provinces of Canada from 1760-1898, in which period lies the story of the Craft, to recount in a few pages so much concerning British America, its history and its divisions for the purposes of civil government, as will familiarize the reader with the land in which the Masonic homes described are situated.

By the Treaty of Paris, signed 10th February, 1763, Canada was formally annexed to the possessions of Great Britain. France renounced any pretensions to Nova Scotia, and ceded to Britain all Canada, as well as Cape Breton and the islands and coasts on the Gulf and River St. Lawrence. The treaty included four separate governments, namely, the Province of Quebec, East and West Florida and Grenada. We are, however, more particularly interested in the Province of Quebec, or, as it was officially known, "The Government of Quebec."

This territory was divided in 1791 into Upper and Lower Canada, and at the union of the Provinces became Canada East and West, and since the Act of Confederation in 1866 has been known as the Provinces of Quebec and Ontario.

Years before the Province of Quebec, as defined by the proclamation of 1763, and that portion of the western territory, now comprised in Ontario, Manitoba, the North-west Territories and British Columbia, now provinces of the Dominion, were politically divided, Craft lodges existed and were governed by a Provincial Grand Lodge at Quebec. So that to comprehend the limit of the Masonic jurisdiction embraced in the old boundaries of what is now the Dominion, a short reference will, it is hoped, assist the reader and enable him to trace not only the progress of Masonry in the Dominion, but that of a country, which has made phenomenal advancement as part of the British Empire.

It must be remembered that west of the present city of Quebec, a hundred and thirty years ago, the country was practically a wilderness, and that east of the Ottawa, the cities, towns and villages of to-day were but clearings in the forest, occupied by the pioneer sheltered from danger by his log cabin and picket fence. West of the Ottawa, almost to the setting sun, was a forest so dense that even

the hardy pioneer preferred in his wanderings for a new home, to trust himself to the dangers of the waterways, the rivers and lakes, rather than peril his life by following the narrow trail of the aborigines, or hazard an encounter with the wild dwellers of the forest, who, at a disadvantage with an Indian hunter, might not be as diffident in forming the acquaintance of the white settler.

The early lodges, excepting those in the cities of Quebec and Montreal, were not located in towns or villages, for of these there were none, but in the sparsely inhabited settlements dotted at long distances from one another in the newly-formed townships of the Province. Even after the division of Quebec and the western territory into Upper and Lower Canada, warrants for lodges were in many cases not granted to particular settlements, but to certain brethren for a lodge in a district, county or in a township, and in some instances even the name of the county was not given.

The grantors of such a warrant were evidently of the opinion that as long as the brethren immediately concerned had a knowledge of the locality, that was sufficient for all purposes. The question of lodge jurisdiction was not then in the circle of debate, and those who sought Masonic light required but to be of full age and good repute in order to be eligible to wear the lambskin.

While this lax method may have been, and certainly was, acceptable to our forefathers in the Craft, it has not been of material aid to the garnering of Masonic history. Indeed, were it not for a close study of the political and municipal divisions of the country, many of our lodge histories would be in an inextricable state of entanglement.

One of the chief difficulties in collecting material for the present history has been to determine the location of the lodges in the townships, more particularly when the name of a village or hamlet was similar to that of a township, and when the lodge warrant was without a designating number, as is the custom in the issue of some modern charters. There being no other data than the name of the place of meeting and the names of the charter members, the quest involved a lengthened search of assessment rolls, even as far back as 1792, to determine by the names of the members whether they resided in the village or hamlet named in the warrant, or in perhaps a township of the same name, fifty or a hundred miles distant. Indeed, the actual notation of some warrants to which numbers had not been allotted could only be determined with accuracy by a reference to those of lodges in adjacent townships that had been numbered, either at an earlier or later period, when issued by the Provincial Grand Lodge.

This applies more especially to the period 1817-22, for after that the system of location and notation was carefully carried out in the issue and enumeration of warrants.

Interwoven in this work may be found references incidental to the history of the country. These are necessary so that all who are concerned in the life of our Craft may know something of the men who, while pillars in their lodges, were sturdy pioneers in agriculture, in education, and in the civil government, not forgetting those who at their country's call followed the flag and fought in defence of their homes.

Within the memory of brethren now just in sight of the borderland of life, this country, eighty years ago, was truly one of magnifi-

cent distances, and a journey from the extreme west to the extreme east of even the Province of Ontario was a matter of weeks. Now it is one of hours. One of the first men who surveyed the western forest was a Mason, and some of the last generation of the fraternity still live to record how many of the first settlers west of the Ottawa looked forward with pleasurable anticipation to the monthly reunion, when the Holy Writings would be opened and the Great Lights spread.

That part of the country west of the Province of Quebec was at the close of the revolutionary war a wilderness, with a population of about 2,000 whites, and these lived at the fortified posts on the St. Lawrence, Niagara and St. Clair Rivers. The Imperial Government, as a home for the loyalist refugees, created a new colony to the west of the older settlements. It was duly surveyed, the work being performed by the Hon. John Collins, Deputy Surveyor-General, who was at the same time Provincial Grand Master of the Grand Lodge at Quebec. It was while on this survey that St. James' Lodge at Cataraqui (Kingston), which had been warranted from Quebec, was constituted, organized and duly opened.

On 24th July, 1788, Lord Dorchester, the Governor at Quebec, by proclamation divided the newly founded western colony into four districts, viz.: Lunenburg, extending from the Ottawa to the River Gananoque; Mecklenburg, from the Gananoque to the Trent; Nassau, from the Trent to Long Point on Lake Erie; and Hesse, embracing all the residue of Canada to the St. Clair River. By an Act passed at the first session of the Legislature of Upper Canada the names of the various districts were changed. Lunenburg was called the Eastern District; Mecklenburg, the Midland District; Nassau, the Home District; and Hesse, the Western District. A fifth district, that of Gaspe, was also formed in the lower part of the province.

In 1791 the Constitutional Act was passed by the Imperial Parliament. In 1774 an Act had been passed for more effectual provision for the government of the province of Quebec in North America; but owing to the influx of British immigrants, known as United Empire Loyalists, who settled at various points along the north shore of Lake Ontario and in the Niagara peninsula, it was found necessary to amend that Act, and accordingly that of 1791 was passed, and the Province of Quebec was divided into two separate provinces, to be called Upper Canada and Lower Canada. In a proclamation by Lieutenant-Governor Clarke, who was acting in the absence of Lord Dorchester, issued 26th December, 1791, the division of the province took effect. The proclamation dividing Lower Canada into electoral districts was issued at Quebec by Lieutenant-Governor Clarke on 7th May, 1792, and that dividing Upper Canada was issued at Kingston by Lieutenant-Governor Simcoe on the 16th July, 1792. The last named document was one of the first, if not the first, signed by William Jarvis, as the official Secretary of the Province. He also had been appointed on 7th March, 1792, Provincial Grand Master of Upper Canada by the Athol Grand Lodge of England. It is rather a coincidence that one hundred years later the office of Grand Master of Canada in Ontario was held by Hon. J. M. Gibson, Q.C., Provincial Secretary of Ontario, formerly Upper Canada.

Many of the United Empire Loyalists were Masons, and the

majority of those in the New Oswegatchie lodge at Elizabethtown, now Brockville, were initiated in lodges in the State of New York before the exodus to Canada. The first Parliament of Lower Canada met at Quebec on the 17th December, 1792, and that of Upper Canada at Niagara, then Newark, on the 17th September, 1792.

The boundary line between Upper and Lower Canada, from the St. Lawrence to the Ottawa River, was located with a view to excluding from Upper Canada as many as possible of the existing seignories. It may be explained that the tenure of land in Canada under French rule was a modification of the feudal system. Large blocks of land, from two to three leagues square, were granted to seigneurs, who were generally military officers or heads of aristocratic French families. The condition of holding these was fealty to the King and Governors of the province, payment of a fifth, or quint, of the purchase money to the royal treasury, to maintain order and administer justice in their domain, and to erect corn mills and log or stone fortresses for the protection of their tenants.

The dividing line between Upper and Lower Canada was thus defined. It commenced at a "stone boundary on the north bank of the Lake of St. Francis (St. Lawrence River), at Pointe au Boudet, between the limits of the Township of Lancaster and the Seigneurie of New Longeuil, running along this limit north 34° west to the west angle of New Longeuil, and along the north-west boundary of Vaudreuil, north and east until it strikes the Ottawa River, up this river to Lake Temiscamingue, and by a line from its head to the boundary of Hudson's Bay, including all territory to the west and south of that line, in Canada."

Under the proclamation of Lieutenant-Governor Simcoe, as previously stated, the Province of Upper Canada was divided into districts, counties and townships, which were added to by Lieutenant-Governor Gore at a later period. The districts formed by Lord Dorchester in 1788 were increased from four to eight, viz.: 1st, the Eastern, with the counties of Glengarry, Stormont, Dundas, Prescott and Russell; 2nd, the Johnstown District, with the counties of Grenville, Leeds and Carleton; 3rd, the Midland District, with the counties of Frontenac, Lennox and Addington, Hastings and Prince Edward; 4th the Newcastle District, with the counties of Northumberland and Durham; 5th, the Home District, which included the East and West Ridings of the County of York; 6th, the London District, with the counties of Norfolk, Oxford and Middlesex; 7th, the Niagara District, with the counties of Lincoln and Haldimand, and the Western, which embraced Kent and Essex.

These were the counties in existence during the Craft period of 1792 to 1822, and the Masonic map gives the location of each and the situation of the lodges.

The territorial divisions referred to have, of course, undergone many changes. The districts have been abolished and the counties re-arranged, but with few exceptions the township lines are much the same as when originally surveyed. The cities have been erected with separate municipalities, but not within the Masonic period with which we are now dealing.

The Dominion of Canada in its confederation of provinces comprises all the British possessions in North America, except Newfoundland, the West Indies and British Honduras.

The divisions of Canada are the Provinces of Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island, Manitoba, British Columbia, North-west Territories, District of Keewatin, the Islands of the Arctic, and those of Hudson's Bay.

The Province of Ontario has an area of 107,780 square miles, and Quebec, 180,355, and the entire Dominion has an area of about three and a half millions of square miles.

The Provinces of Nova Scotia (1866), New Brunswick (1867), Prince Edward Island (1875), Quebec (1869), Ontario (1858), Manitoba (1875), and British Columbia (1871), have each sovereign and supreme Masonic jurisdictions, which were established in the years indicated. In 1897 Nova Scotia had 64 Craft lodges, and a membership of 3,351; New Brunswick had 31 Craft lodges, and a membership of 1,764; Prince Edward Island had 12 Craft lodges, and a membership of 515; Quebec had 56 lodges, and a membership of 3,530; Ontario (Grand Lodge of Canada) had 356 lodges, and a membership of 23,-351; Manitoba had 54 lodges, and a membership of 2,413; and finally British Columbia, 24 lodges, and a membership of 1,272. Grand total, 597 lodges and 36,196 members.

CHAPTER III.

Early Colonial Currency.—The Coins and Paper Money used for Craft Purposes from 1760-1897.—The Cost of warrants and the fees and dues of lodges of the period.

It may be sauntering beyond the recognized limits of our history, and perchance into an arena which may be more suitable for the students of cold fact and dry statistics, when one ventures to present in connection with Masonry the variations and definitions of the early colonial currency.

And yet no salient reason can be urged why the Craftsman of to-day should not be informed as to the coins and currency that his ancestors in lodge work handled when settling initiation fees, dues or contributions to the general charity of the Craft.

To the credit of the brethren of those bygone times who did the clerical work be it stated, that the accounts between the subordinate lodges and the Grand Lodges were reasonably well kept. The debits and credits with the members of each lodge show an exactness of detail which would convince some of our modern treasurers and secretaries that their predecessors in office, if not in possession of a diploma from a modern business college, had a knowledge of writing and arithmetic which served the purpose to a demonstration.

One can be readily informed of the many methods employed in keeping "statements of account," and of the variety of coinage used by early brethren by a perusal of some of the old manuscripts of either the original Grand Lodge of England—the Moderns—from

1717, or those of the third Grand Lodge, that of "The Ancients," from 1751.

These, however, give but the accounts in sterling money, paid over by bills drawn on London, generally through the shipping houses of Quebec and Montreal, some of whose principals were, as a general rule, members of the Craft.

The curiosity of the Canadian reader, however, can be better satisfied by a look at some of the lodge records in his own land. In another chapter is given a fac simile of an advertisement in the "Quebec Gazette" of 1764, in which the price of admission to a Masonic festival or dinner is named as "five shillings" of sterling money.

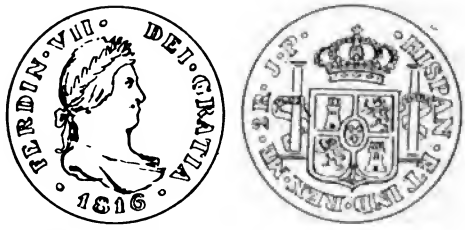
Years later the receipts and disbursements of St. Andrew's lodge, Quebec, were kept in the sterling of the old land, while at Montreal, in St. Peter's lodge, in 1771, the secretaries were familiar, not only with the British money, but also with the louis d'or and the convenient "nine-penny" piece of France, which could be exchanged for the English shilling.

Further west there was the New Oswegatchie lodge, which met in 1787-90 at Elizabethtown, now Brockville, with its Halifax currency of twenty currency shillings, equal to twenty cents each of Dominion money, or four Spanish silver dollars, each rated at five shillings currency, to the pound. The Halifax pound was equal to sixteen British shillings and to thirty-two shillings New York currency.

THE SPANISH DOLLAR.

In the lodges of the Niagara District, especially those at Newark, 1788-1800, which were convenient to the United States, every bit of currency, from the newly-coined cent, the English half penny, the

HALF-PENNY, GEORGE III., 1709.



THE PISTAREEN OF SPAIN, 1816.

pistareen of Spain, to "the dollar of our daddies," as our American brethren are wont to call it, passed without trouble.

UNITED STATES DOLLAR, 1799.

The origin of the dollar sign, viz.: $, is enveloped in considerable mystery. It originally meant "pieces of eight." The Spanish dollar, from which our unit is derived, consists of eight reals, the real being the unit of Spanish moneys, and the common name of the Spanish dollar in Spain is "piece of eight," or more commonly "eights," the mark being merely a figure of 8 crossed by the plural sign.

And one must not forget the time-honored Rawdon, or "The Lodge Between the Three Lakes, No. 492," at York (Toronto), where accounts were kept in not only Halifax, but New York currency, the unit in the latter being the York shilling or Mexican real, minted in Mexico in 1780, eight of which made up the Spanish dollar. This

THE MEXICAN REAL, 1780.

lodge also favored the gold coins of Portugal, and the "half joe" was on one occasion made use of in remitting to the Provincial Grand Lodge at Montreal, as evidence of regard and esteem on affiliation.

The peninsula of Portugal, originally part of Spain, was established as an independent monarchy in the year 1092. No coinage in

the world has enjoyed a wider reputation or a greater circulation than the gold coins of Portugal. The "joe" and the "half-joe" are familiar terms all over the world. The ships of the Portuguese have sailed the waters of every sea, and their gold currency may be found in every quarter of the globe.

In Canada during the earlier part of the present century the "joe" and "half-joe" were coins which had a large circulation. They were used in sending remittances to different parts of the country as being more convenient than silver. The unit of Portuguese money was formerly the rei, of which one thousand were nearly equivalent to the Spanish dollar, but this has been displaced by the millrei, or one thousand reis, which is represented by a silver coin.

Since the middle of the seventeenth century Portugal has had three systems of gold coinage. In 1722 the joannese series first made its appearance, and it continued until 1835, when it was abolished by Maria II., and a third series instituted. In the "joe" series there were seven denominations, those circulated in Canada being the joannese of 12,800 reis, and the half-joannese of 6,400 reis.

This "joe" coinage takes its name from the fact that it was first introduced in 1722, bearing on one side the head of John, King of Portugal, and on the other side a crowned shield. In value it was worth $16 Halifax currency, the half-joe being equal to about $8.00.

The coin which had the largest circulation in Canada was the half-joe of Maria I. On its obverse side was a bust of the Queen, and the words "Maria, I. D. G., Port. et alg. Regina.....1787." On the reverse side was a crowned shield and no legend, which was the same as the issue of 1723, which had for its obverse the "head" of King John V.

In 1797 the Queen (Maria I.) became demented, and her son, John, was administrator of the government. In 1804 the name of Maria was removed from the coin and that of the regent substituted. In 1816 he became King under the title of John VI.

The "joe" and "half-joe" issues of 1787, 1804, 1807, 1823, all circulated in Upper Canada. The value of the latter was about $8.00.

In 1808, Lodge No. 21, at Ingersoll, fixed the fees for the three degrees at fifteen dollars, but afterwards reduced them to ten "on account of the scarcity of money." In another place it is stated that dues in this lodge were paid "in wheat."

In Grimsby lodge, the rule, in cases of affiliation, was that a brother should pay "two Spanish dollars for the fund," while for being "disguised in liquor" a fine of "one Spanish dollar" was imposed. It was also a rule that the Tyler should receive "one Spanish dollar for every Mason that shall be made in this lodge."

Candidates in Grimsby lodge in 1810 had to deposit "not less than two Spanish dollars," and for initiation, "five Spanish dollars for the first degree, three Spanish dollars for the second degree, and three Spanish dollars for being raised to the sublime degree of a Master Mason."

"Due bills" for initiation were popular in 1801, as in May of that year, in Grimsby lodge, "Bro. Stevenson paid five dollars and gave his due bill for five more."

There are four periods in the history of colonial currency, which merit attention, although that prior to 1704 is only interesting

from the fact that in that year, by proclamation of Queen Anne, the rates at which foreign coin "in our several colonies and plantations in America" should pass was fixed. The only coins the colonists saw were of foreign silver, principally of Spain, which were rated, not only in British sterling, but in the currency which for a hundred years was known as Halifax currency.

The Spanish piece of eight, which after 1798 was called the "Dollar," had a sterling value of 4/6, while on account of its similarity in make to the English coin, the popular or local rating was by tale at 5/-.

Money in those days was more plentiful than when in 1621 no less than 150 "young and incorrupt girls were imported into Virginia as wives of the colonists, each being rated at 100 lbs. of tobacco, equal in value to £15 sterling." As the Rev. Mr. Weems, an early Virginia writer, has said, "it would have done a man's heart good to see the gallant young Virginians hastening to the water side, when a vessel arrived from London, each carrying a bundle of the best tobacco under his arm, and taking back with him a beautiful and virtuous young wife."

In those days, indeed down to 1749, there were no Craft lodges erected in Canada, although prior to that date and after 1738, Erasmus James Phillips paid to the lodge in Boston for his initiation the sum of $30, New York currency, which was equal to £7. 10. 0., Halifax currency, or £6. 0. 0. sterling ($29.16 Dominion currency). Bro. Phillips probably paid his fee in the Spanish milled dollar or "piece of eight."

The second period may be considered as that after 1777, when the "Proclamation money" passed away, and "Halifax currency," which for nearly a century was the popular mercantile rating of Canada, took its place, and in many cases ran side by side with New York currency in business transactions and in the account books of lodges. The year 1811 of this period was marked by an issue of paper money in Canada, which was redeemed in 1813.

The third period embraces the dates from 1825-27 to 1830, in the first of which the British Government issued an order in council with the object of introducing British silver into general circulation in all the Colonies, in the second of which the Legislature of Upper Canada re-rated British silver, and in the third, when Upper Canada demonetized the Spanish pistareen and the silver coins of France, so that the dollar became the standard of value in both Upper and Lower Canada.

The fourth period was in 1841, when the Provinces of Canada becoming united, all past currency legislation was repealed, and a standard of value fixed, so that the British sovereign was equal to £1 4s. 4d.

History shows that, as in Maryland in 1708, when "tobacco was the drink, meat and clothing of the planters and others," no less than a hundred years later the early Craftsmen used the fruits of the field as money, and paid their lodge dues in wheat and sometimes in whiskey. Many a time, too, the product of beaver skins paid the fees and dues of brethren, who were accustomed to barter for a living, owing to the dearth of coin.

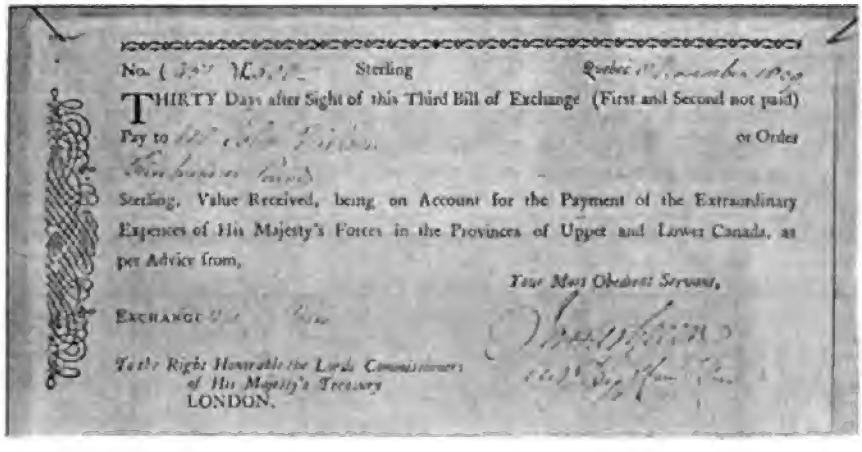
The systems of bookkeeping in Canada from 1763 were almost

as varied as the currency history of the country. The mercantile accounts in Quebec and Montreal were kept in British sterling, which was shortly followed by the rating known as Halifax currency, while in the western part of old Canada, which after 1791 became Upper Canada, New York currency held an even place with the Halifax rating as a method of keeping accounts.

The lodge accounts at Niagara were always kept in both Halifax and New York currency, probably from the fact that Bros. Tiffany, Forsyth, Heron and others, were accustomed to keep their own accounts in this form. As Mr. Thomas Chalmers, of Her Majesty's Treasury, in his work on the "History of Currency in the British Colonies," a work of untold value, says: "the currency history of

A French Ecu or Crown, Louis XV., 1767.

Canada consists in the transition from the French ecu to the Spanish dollar, and from that coin to the gold dollar of the United States."



No. Sterling

THIRTY Days after Sight of this Third Bill of Exchange (First and Second not paid)

Pay to or Order

Sterling, Value Received, being on Account for the Payment of the Extraordinary Expences of His Majesty's Forces in the Provinces of Upper and Lower Canada, as per Advice from,

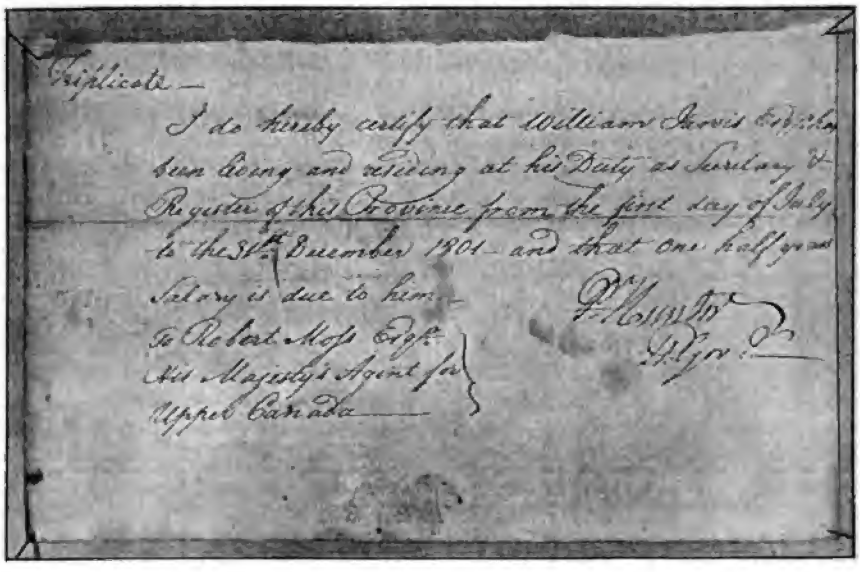
Your Most Obedient Servant,

EXCHANGE

To the Right Honorable the Lords Commissioners of His Majesty's Treasury
LONDON.

An early Bill of Exchange, 1809

Masonic readers, who are of a numismatical turn of mind, will be indirectly interested in seeing a fac simile of the orthodox official order, which brought in British sovereigns, a half year's salary to R. W. Bro. Jarvis, P.G.M., in his civil capacity as Secretary of the


Triplicate —

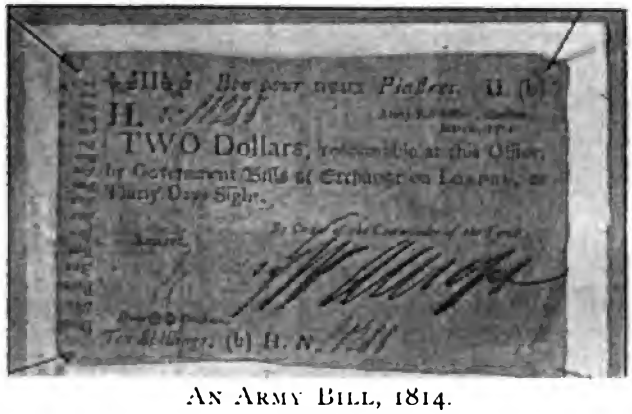
I do hereby certify that William Jarvis Esqr has been acting and residing at his Duty as Secretary & Register of this Province from the first day of July to the 31st December 1801 — and that one half year's Salary is due to him —

To Robert Moss Esqr. His Majesty's Agent for Upper Canada —

FAC SIMILE OF ORDER FOR SALARY OF WILLIAM JARVIS.

Province and Registrar of Upper Canada. The order is signed by Peter Hunter, the Lieutenant-Governor of the Province.

Deputy Surgeon-General Neilson, of Ottawa, Ont., has a valuable collection of old army bills. All the specimens of army bills and bills of exchange are in his collection. During the war of 1812-14 specie became very scarce in Canada. To meet the necessities of the occasion, for the payment of troops, militiamen and army contractors, the military authorities were forced to issue paper money, which was known as "army bills." A fac simile of one of these for $2.00 is given. These bills ranged in value from five to twenty shillings, redeemable at the close of the war in gold or thirty days' sight in bills of exchange. These bills were used by private lodges in remitting dues to the Grand Lodge of Niagara as late as 1816. In size they were 4½ inches x 2¼ inches.



AN ARMY BILL, 1814.

The second example of an army bill given is one for $4, issued at Quebec in 1813 for the war of 1812-15. It is a defective proof, a unique specimen from the collection of Deputy Surgeon-General Neilson, of Ottawa, Ont. In size it is 8 inches x 5⅛ inches.

AN ARMY BILL—A UNIQUE SPECIMEN.

AN EARLY BILL OF EXCHANGE SIGNED BY WILLIAM JARVIS.

Paper money was perhaps more plentiful in lodge coffers about 1811, and again in 1825-27. At the first date there was an issue of paper by the Imperial Government, which was all redeemed a few years afterwards, and at the latter date the reports of the second Provincial Grand Lodge, 1822-45, show that about 1822-23 there was considerable difficulty with a paper issue of what was called "the pretended Bank of Upper Canada," at Kingston.

In 1817 certain merchants of Kingston desired incorporation of a "Bank of Upper Canada." The Act of the Legislature was passed, but owing to informality, it had to be re-enacted. In 1819 another petition from persons in Kingston for a bank, to be known as the

Bank of Kingston, was presented to the Legislature, but this charter, though granted, was forfeited by non-user, as the required capital could not be secured. In the same year the residents of Kingston formed an association in direct violation of the law, invited subscriptions for stock, and opened an office in Kingston as the "President, Directors and Company of the Bank of Upper Canada." It carried on business, and up to 1822 had issued notes to the extent of about £19,000. The concern might have been profitable if honestly conducted, but it was wrecked by the President and Directors, suspended in August, 1822, and failed on 23rd September, 1822. This institution had no connection with the genuine Bank of Upper Canada, which was incorporated at Toronto in April, 1821, under the style of the "Upper Canada Banking Company," and which commenced business on 1st July, 1822.

The foregoing extended reference is made because the Grand Masonic Convention and the second Provincial Grand Lodge suffered by the failure of the Kingston Bank, which was known as the "Pretended Bank of Upper Canada," from the fact that it was a fraud upon the public. Bro. Turquand, one of the Provincial Grand Secretaries, writing in November, 1822, from York, says:

"The impossibility of exchanging the Kingston bills is a subject of regret, as our D. P. G. M. was anxious to remit the sums gathered to Mr. McGillivray, which, of course, must now be postponed until we can realize their value from the different lodges, to which, I presume, you have lost no time in returning them for exchange."

There are frequent references in the manuscripts of Bros. Dean and Turquand to the trouble created by the subordinate lodges, having either remitted fees in the bills of the "pretended" bank, or having them cashed in these bills, rendering it impossible for the lodges to discharge their liabilities.

In not a few cases the lodge kept money in "the box" directly under the control and keeping of the Treasurer.

FAC-SIMILE OF A NOTE OF THE "PRETENDED BANK" OF UPPER CANADA, AT KINGSTON, DATED MAY 1ST, 1819.

This general outline gives a fair idea of the coinage used in paying fees and dues, and the systems used in keeping lodge books.

Dealing with the question of coinage and currency, chronologically, there is no doubt that from 1764 the lodges of the old Province of Canada, which embraces the present Province of Quebec, used British coins. Gold was rarely used, although the coin known as the johannes of Portugal, the half-joe, the Caroline of Germany, and the louis d'or, were in circulation. Silver coins were more plentiful, and the Mexican pillar dollar, worth 6/-, the British shilling, which was worth 1/4 currency, the pistareen, worth 1/2 currency, and the French nine-penny piece, worth 1/-, were most popular, while twenty British coppers made up the currency shilling.

THE GUINEA OF 1769.

The guinea of George III., 1769, was not an unknown coin in Canada, nor was the spade guinea of the same period. It is said that the fees of the early lodges, 1787-1800, were paid in gold to the Grand Lodge of England.

These ratings were changed in 1777, when Halifax currency supplanted the proclamation money, and the rating of the dollar was reduced from 6/- to 5/-, the British shilling to 1/1, and the pistareen to 1/-.

FAC SIMILE OF NOTE OF "PRETENDED BANK," U. C.

But the most important change was made in 1796, when the legislatures of Upper and Lower Canada, in order to retain gold in the province, rated amongst other gold coins, the British guinea.

THE BRITISH GUINEA.

THE HALF-JOE, 1778.

a coin which was rare, at £1 3s. 4d. currency, and the johannes, of Portugal, at £2 0s. 0d. or $8, while in silver the British crown was rated at 5/6, the shilling at 1/1, the Spanish milled dollar at 5/-, and the pistareen at 1/-, and the American dollar at 5/-, all being currency value.

U. S. Cent of 1796.

The American cent of 1796 was favored in Canada, and obtained quite a circulation along the international line. The chest of lodge No. 12, at Stamford, had in it when opened in 1815, after the war, American cents, English half-pennies, a pistareen, and an English shilling. Some of the lodges had seals made out of two English half-penny pieces, welded together, the face being made smooth, and engraved with the proper emblems.

In 1787 the Congress of the United States received proposals from private coiners for the issue of copper, and the proposal of Mr. James Jarvis was accepted, to produce 300 tons of copper coin. Jarvis was a partner in the New Haven mint. It is rather peculiar that he was one of the collateral relatives of Secretary Jarvis of Upper Canada, 1792-1817.

It must be remembered that, by law, provision was made for weighing gold, and, when this privilege was exercised, if light, the payee was a loser, while no such provision was made regarding silver, so that silver was the standard of value in both provinces, and therefore the Spanish dollar, or rather the pistareen, five of which made up the Spanish milled dollar, was the standard of value in Canada.

Bro. Draper, a member of St. Andrew's lodge, York (Toronto), in 1857 was Chief Justice of Upper Canada, and who in that year gave evidence before the Decimal Coinage Commission, testified that in 1820 the coins most in circulation in Upper Canada consisted mainly of Spanish and French coins, and that occasionally an English guinea might be seen.

An English Shilling, 1787.

The English shilling of George III., 1787, was a popular coin after the advent of R. W. Bro. Jarvis and Governor Simcoe. It was the coinage used to pay the Rangers; and the Henniker transport,

with Bro. Jarvis on board, had quite a consignment of this silver, which was sent to Niagara in charge of Jarvis. There is also a sixpence of the same design, all dated 1787. This was a well-known coin in Canada, 1791-1805.

The lodge books from 1780 show that, while a few accounts were kept in sterling, the systems most in favor were either Halifax currency or New York currency—in some cases both.

In Halifax currency, so called from the fact that Halifax was the early British commercial capital, where exchange was purchased and remitted to England, prior to the days of Quebec and Montreal, there were twenty currency shillings to the pound, each shilling being equal to tenpence sterling. This pound was also equal to four Spanish dollars, each dollar being rated at 5/- currency.

In New York currency the unit of value was the coin known as the York shilling or the Mexican real, eight of which made up the Spanish milled dollar. Twenty York shillings equalled the pound currency of New York, so that as the real or York shilling was valued at 7½d. in Halifax currency, the currency pound of New York was only equal to 12/6 in Halifax currency.

Two Reals, Chas. IV., 1803.

There was quite a supply of two real pieces of the time of Chas. IV. of Spain, minted at New Guatemala. Mr. Lyman H. Low, a leading expert in coins in the United States, states that this coin issued only from Spanish American mints.

The York shilling received its name from the rating of the English sixpence in connection with the New York currency quotations, and not, as is sometimes supposed, from the town of York (Toronto) in Upper Canada.

It must be clearly understood that there were no coins to harmonize with the Halifax or New York currency. The denominations of Halifax or New York currency were, in theory only, pounds, shillings and pence, the dollar being rated at 5/- currency, as before stated.

A Bank of England Dollar.

In 1806 a coin rarely seen in Canada was paid to the secretary of the Lodge of Philanthropy, No. 4, at Niagara. It was a Bank of England dollar, issued in 1804, and was understood to have been brought out to this country by a friend of R. W. Bro. Robert Kerr, the D.D.G.M. of the schismatic Grand Lodge at Niagara. It was worth five shillings sterling.

In 1808-10 there was in Lower Canada quite an influx of French one-franc pieces of the coinage of Napoleon I., 1808. These were brought over by French emigrants and passed readily at ninepence.

A French Franc, 1808.

In 1819 French silver coins, such as the ecu of 6 livres, at 5/6 or six to the Spanish dollar, and the silver five francs at 4/8 in Lower Canada, while the Spanish dollar with its pistareen unit in Upper Canada, were the respective standards of value in these provinces.

In many mercantile accounts these two systems were kept in parallel columns, and in the books of the Niagara lodges, which were examined before the fire of 1860 in that town, the total of each column was found to be in Halifax and also in New York currency.

After 1820 Canada was flooded with pistareens, so that about 1830 both provinces demonetized the pistareen, rating it at 10d., and thus established the dollar in its stead as the standard of value. Old brethren of 1820-23 invariably paid their dues in pistareens, and when the second Provincial Grand Lodge was established by R. W. Bro. Simon McGillivray, in 1822, the money paid in part towards his expenses and for some of the warrants was in Spanish dollars and pistareens, which were sold in Montreal for English sovereigns and given to Bro. McGillivray.

It was about this period that the Grand Masonic Convention at Kingston had their anxiety tested and their feelings to a certain extent ruffled by the non-acknowledgment of a bill for £30 sterling remitted to London, as payment for fees in connection with the appointment of a Provincial Grand Master to succeed R. W. Bro. William Jarvis. The bill became quite celebrated in Craft history, for it was not only some years in being acknowledged, but when returned to the drawer in Canada it remained hidden amongst old manuscripts for over fifty years before it again saw the light of day.

This bill was drawn in February, 1819, by a firm in Kingston, and was duly mailed. It was received by the Grand Secretary of England a month later, but he either neglected to acknowledge its receipt or the letter of acknowledgment went astray. However, three years after being sent it was acknowledged, and in due course returned to the drawer. As in after years doubt existed as to the payment of this money search was made for the bill without success. From 1825 until 1895 it was missing, when it was found with some old manu-

City of Toronto Paper Money, 1838, Issued by the Corporation.

scripts which came by accident into the possession of the writer, after a repose of more than half a century.

In the year 1834 the United States adopted a gold standard in its new coinage, the eagle being rated at $10.67, and the sovereign at $4.87 instead of $4.44. This action sent the gold in Upper Canada into the United States. Two years later, in 1836, owing to the presentation of notes by foreign holders, an Act of the Legislature of Upper Canada rated the British crown at 6/- currency, and the British shilling at 1/3 currency, the English sovereign at £1 4s. 4d., and the American eagle at £2 10s. 0d. This overvalue banished all gold and silver coins from Upper Canada, so that British shillings and sixpences, the latter rated at 7 1/2 pence, were the coins used in every local transaction.

In 1837 the question of note circulation in connection with private banks was debated, and an act passed, which purged the country of worthless paper, limiting the notes of issue to authorized banks.

In 1841 the two provinces repealed all currency legislation and rated the pound currency, so that £1 4s. 4d. or $4.86 would equal the British sovereign.

At this period in York (Toronto) merchants issued paper money, and these notes were often issued in settlement of lodge accounts. One well-known member of St. Andrew's Lodge, who was the principal in a large hardware firm, Bro. T. D. Harris, had a paper issue which circulated to a large extent prior to the act of prohibition by the Legislature. The Corporation of the City of Toronto issued paper money in 1838, which was used in paying lodge dues.

The Parliament of the Province of Canada (now Ontario and Quebec) limited issues to the face equivalent of provincial securities, to be previously deposited by the banks, a first step towards specifically securing the note circulation, and in 1853 the decimal system similar to that of the United States was adopted, the sovereign being rated at $4.86 and the American eagle at $10.

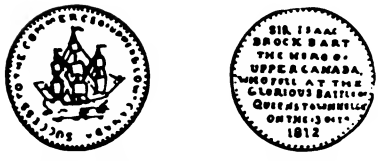
In 1857 the public accounts of Canada were kept in dollars and cents, and in 1858 the token coins, valued at twenty, ten, five cents in silver, and a bronze one cent were issued.

In 1868 under confederation the first currency legislation was passed, and the currency of New Brunswick and the Provinces of Ontario and Quebec, formerly Upper and Lower Canada, was assimilated to that of the United States. In this year too the currency of Nova Scotia was assimilated to that of the other provinces, American gold circulating concurrently with the English sovereign at $4.86⅔.

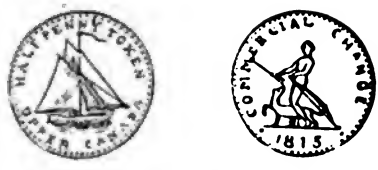
The Dominion Act provides for the coinage of gold, but no issue has ever been made, and after July, 1871, no other than Canadian silver up to $10, and copper or bronze up to 25 cents, were legal tender.

In 1881 the provisions of the Act of 1871 were extended to British Columbia and Prince Edward Island. At a later date the silver coinage of the Dominion was in 50, 25, 10 and 5 cent pieces, and a bronze cent. The twenty-cent piece, after being in use for some years, was found to be so like the quarter dollar or 25 cent piece that it was withdrawn from circulation. The coinage per capita of the population is about $1.25, estimating the population at five millions.

PAPER MONEY ISSUED BY TORONTO MERCHANTS, 1839
(Size of original, 7 x 2½ in.)

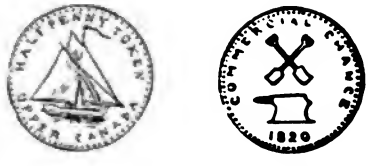


HALF-PENNY, ISSUED TO COMMEMORATE GEN. BROCK AND BATTLE QUEENSTON HEIGHTS, 13 OCT., 1812.

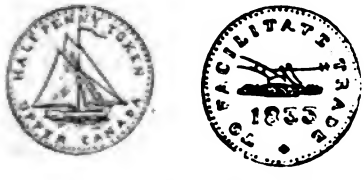


HALF-PENNY, U.C., 1815

BROCK HALF-PENNY, 1816.



HALF-PENNY, U.C., 1820



HALF-PENNY, U.C., 1833

BANK OF UPPER CANADA, ONE PENNY TOKEN.
(Reduced in size from 1⅝ in.)

EXAMPLES OF COPPER COINS UPPER CANADA, 1812-1854.

The paper currency or note circulation was dealt with by the Legislature in 1866, when provincial notes, legal tender and receivable, or specie, to the extent of eight millions, were issued and offered to the banks, secured by twenty per cent. in specie and the remainder in Provincial debentures. In 1868 the Dominion Parliament took over the Provincial notes prepared for issue in 1866, and offered them in about the same terms. Unlike Dominion notes no bank note is legal tender. In 1870 the issue of Dominion notes was increased to $9,000,000, secured by 80 per cent. in Dominion debentures and 20 per cent. in specie. In 1875 the maximum issue was increased to $20,000,000, fully secured by gold and Dominion securities, guaranteed by the United Kingdom. For every dollar of six million dollar issue of Dominion of Canada notes there is in the hands of the Minister of Finance nearly 22 cents in gold and 100 cents in securities, equal to $1.25 per head of the total population.

The accounts of the first Provincial Grand Lodge, 1792-1822, were kept in Halifax currency. The accounts of the subordinate lodges were in Halifax and New York currency, generally the latter. After 1822, when the second Provincial Grand Lodge was formed, and up to the period of its dormancy in 1830, the accounts were kept in Halifax currency; while after 1845, in the days of the third Provincial Grand Lodge, not only Halifax currency but sterling, was used. From 1855 in the first Grand Lodge of Canada, and after the union of that body with the Ancient Grand Lodge in the present Grand Lodge, the decimal system was used in not only the Grand body but in all the subordinate lodges.

Warrants issued by the Grand Lodge of England—Moderns—to lodges abroad cost two guineas, and some of the London lodges paid four guineas, but this extra charge was for a warrant on parchment, with certain embellishments, and the warrants of the third Grand Lodge of England, better known as the Ancients, issued abroad, cost from 1751-56, the Grand Secretary's fee of 10/6, but in 1756 an additional sum of one guinea was collected. Warrants issued to private lodges in the United States, after the formation of the Grand Lodge of New York in 1781-3, cost $32, New York currency, which was equal to £8 Halifax currency, and this latter equalled £6. 8. 0. sterling ($30.08 Dominion currency). The fee in New York at the present period is $100 for a dispensation and $20 for a warrant.

The warrants issued by the first Provincial Grand Lodge of Upper Canada in 1794-1822 cost two guineas, which after 1822 was increased to five guineas, or $26.25 of Dominion currency.

The fees for initiation, including passing and raising, have varied considerably since 1749, when the first lodge was opened at Halifax, and was known as Nova Scotia, No. 1. The fees or dues charged by this lodge, when it was under the care of Bro. Erasmus James Phillips, at Annapolis Royal, prior to its removal to Halifax in 1749-50, are unknown, as no records have been preserved, but probably they would not be more than that of the lodge in Boston, Mass., in which Phillips was initiated, amounting to about $30, New York currency.

Union lodge, No. 1, of Halifax, had an initiation fee of £5 5s. 6d., while the lodges in the regiments which fought at Quebec and formed the first Provincial Grand Lodge of Canada, charged not less than a guinea for initiation, and from one to two shillings as monthly dues.

St. Peter's lodge at Montreal, in 1771, charged "for the first, ten shillings, and for the latter, fifteen shillings," with "one guinea for the quarterage funds." The quarterage fund was "half a dollar per quarter."

The lodge at Ernestown, on the Bay of Quinte, the No. 13 which had so much to do with the revival of Masonry in 1817-22, charged one pound, five shillings, for each degree, and a shilling as monthly dues, while the lodges at Cataraqui, now Kingston, which were organized by R. W. Bro. John Collins, of Quebec, in 1787, had an initiation fee of two guineas, or eight Spanish milled dollars, and monthly dues of one shilling and sixpence.

The York (Toronto) lodges from 1792 had an initiation fee that was not less than $12, and dues that did not exceed two shillings a month.

Lodge No. 6, now Ancient St. John's, at Kingston, in 1796, and lodge No. 10, in the Township of Barton, now Barton lodge at Hamilton, had the best two sets of by-laws of the early lodges, and charged "ten dollars for the first step," "two dollars for the second," and "four dollars for the third step," and two shillings and sixpence for monthly dues. These rates prevailed generally amongst the lodges of Upper Canada. Zion lodge, No. 10, under the jurisdiction of Lower Canada, which met at Detroit, in 1794, had an initiation fee of three pounds, fifteen shillings, New York currency, equal to $9.37 of present currency, and monthly dues averaging 6/-, equal to 75 cents of present currency, although for a short time after organization these were 4/- per month.

Grand Lodge received as dues 8/-, New York currency, or $1.00, for each initiation. With each petition the sum of 8/- was deposited, which was returned if the applicant was not accepted. When a clearance certificate was issued 8/- was charged. $1 was paid for affiliation. The currency quoted in the minutes in May of the year 1804, for example, was in New York currency, pounds, shillings and pence.

After 1822, when the second Provincial Grand Lodge was formed, under R. W. Bro. Simon McGillivray, the fees for all the degrees varied. In St. Andrew's lodge, No. 1 York (Toronto), the fee for initiation was six guineas, for the second degree one guinea, and for the third two guineas. The annual subscription was eight dollars, payable quarterly.

In the lodge, No. 15, at Grimsby, at the same period, the three degrees were not given "for a less sum than thirteen dollars." Two dollars were paid on petition, seven for the E. A., two for the F. C., and two for the M. M.

During the regime of the third Grand Lodge under Sir Allan N. MacNab, the initiation fees, which included passing, raising, registration and Grand Lodge certificate, were seven pounds ten shillings, and when in 1858 the Ancient Grand Lodge of Canada united with the Grand Lodge of Canada, this charge for the three degrees was continued, and the monthly dues ranged as high as two shillings and sixpence. In country lodges the fees were less, but not under ten dollars, with monthly dues which varied from one to two shillings.

In American jurisdictions, looking at the records of those Grand Lodges organized prior to 1825, the fees charged for degrees and for monthly dues varied.

In New Jersey, prior to 1800, the amount for F. C. or M. M. degrees was 5/- sterling, and 2/- to the Charity, while seemingly there were no dues, although after that time or up to 1825-30 the yearly dues were at periods $2, $3 and $4 per year.

In New York the minimum fee for initiation was $15, and the dues varied, the maximum being £1 or its equivalent in coin of the United States.

In Washington, D.C., before 1820, the fee for the E. A. was $15, for the F. C. $10, and for the M. M. $10, a total of $35, and for affiliation in these degrees it was $5, $4 and $2 respectively. The annual dues ranged from $2.50.

In Michigan nothing is known of the charges made by the lodges anterior to 1794, but in Zion lodge, No. 10, Detroit, under the Grand Lodge of Lower Canada, which may be taken as an example of the best lodge in that jurisdiction prior to 1807, the charge for initiation was £3. 15s. 6d., New York currency, or about $9.49 of Dominion currency, and for yearly dues about twenty-four shillings, New York currency, or about $2.40 of Dominion money.

In Louisiana in 1795 to 1825, the fees for degrees were from $75 to $100, and in 1795 the dues were $3 per month, or $36 per year, and in 1807 they were $2 per month or $24 per year, with Grand Lodge dues additional, which would probably be $1 per capita, all payable monthly in advance.

In St. John's lodge, of Philadelphia, the initiation fee up to 1734 was £3, and after that date it was increased to £5. The monthly dues, styled "quota," were 6d. per meeting, and 1/- for absence. Dues were charged thus: "To monthly quota, 6d.," or "For absence, 1s."

In Maine, prior to 1825, the charge for the E. A. was $16, F. C. $4, and M. M. $6, in all $26, while the dues were twenty-five cents each lodge night, payable quarterly.

This gives the reader a fair idea of the charges for initiation in all the American jurisdictions prior to 1825. While there is no actual record of fees for degrees or dues being taken in kind, such as flour and wheat, in many American lodges, some in the State of New York, services and fuel were allowed in payment of dues, while in Canada this method of settling dues was recognized.

Some lodges embarked in business enterprises with a view of increasing their funds, notably the lodge No. 15, at the Forty Mile Creek, now Union lodge, No. 7, Grimsby, Ontario. The records show that in the early history of the lodge a scheme for cultivating honey was proposed as a business venture, which was afterwards carried out successfully.

The sterling column of the table shows sterling money from ½d. to 20/-, or one pound British. The second division represents Halifax currency from ½d. to 25/-. The Halifax shilling was equal to 10d. sterling, so that it required twenty-five Halifax shillings, equal to twenty cents each, to make the currency pound, which was equal to sixteen shillings British sterling. The third division shows New York currency, the unit of which was the York shilling, twenty of which made the N. Y. pound, equal to twelve shillings and sixpence Halifax currency, and ten shillings British sterling. The fourth division is that of the Dominion of Canada money from one cent to

$4.86, the value of the British sovereign. As an example in using the table, 20/- represents the pound sterling, 25/-. the Halifax pound, and 10/- sterling represents £1. 0. 0., N. Y. C. The sterling pound of 20/-, the Halifax pound of 25/-, and the £2 of New York currency equalled $4.87 of Dominion currency. In 1899 the British sovereign is rated at $4.86.66. It will be noted that the N. Y. pound was only equal to 10/- sterling, 12/6 Halifax and $2.43 of Dominion currency. As regards particular coins the guinea, which of course is not now coined, would have equalled $5.10. The value of a few foreign coins is given as a guide in the reading of lodge minutes. The only coins in use in Canada in 1899 are the British sovereign, shilling and sixpence, to a very limited extent, and the Canadian decimal coinage.

A CURRENCY TABLE

Showing the value of Coins in which Masonic dues were paid, and also the system of Currency in which Lodge accounts were kept, from 1766-1899.

Sterling.			Halifax Currency.			New York Currency.				Canada.		Metal.	Ratings of Coins used in Canada—1777-96—1841-71.							
£	s.	d.	£	s.	d.	£	s.	d.	$	$	c.	GOLD.	1777-96.			1797-1841.			1842-93	
													£	s.	d.	£	s.	d.	$	c.
		½			½			1		1										
	1			1			2			2		Guinea.....	1	3	4				5	10
	6			7½			1			12½		Sovereign.....				1	4	4	4	87
	10		1	0						20		Louis d'or.....	1	2	6					
1			1	3			2			24.3		Johannes of								
2			2	6			4			48.6		Portugal....	4	0	0				16	0
2	6		3	1½			5		1			Half Joe.....	2	0	0				8	
3			3	9			6			72.9										
4			5				8			97.2		SILVER.								
5			6	3			10		2	1 21.5		Spanish Dollar...		5			5	1	1	
6			7	6			12			1 45.8		American " ..		5			5	1	1	
7			8	9			14			1 70.1		British Crown.. .		5	6		6	*1	1	20
							15		3			Half "								60
8			10				16			1 94.4		French "								90
9			11	3			18			2 18.7		British Shilling...		1	1		1	2		24
10			12	6		1	0	0	4	2 43		" Sixpence..								12
11			13	9		1	2	0		2 67.3		Pistareen.....		1	0					
12			15			1	4	0		2 91.6		French Nine-								
12	6		15	7½		1	5	0	5			penny Piece..			9					
13			16	3		1	6	0		3 15.9		Pound Cur'ncy...							3	24
14			17	6		1	8	0		3 40.2										
15			18	9		1	10	0	6	3 64.5		CANADA COINS.								
16			20	0		1	12	0		3 88.8		Fifty Cent.....								50
17			21	3		1	14	0		4 13.1		Quarter.....								25
17	6		21	10½		1	15	0	7			Twenty Cent....								20
18			22	6		1	16	0		4 37.4		Ten "								10
19			23	9		1	18	0		4 61.7		Five.....								5
20			25	0		2	0	0	8	4 86		English Penny...								2
												Halfpenny.....								1

* British Coins, Pro Rata Value. N.Y. Cy. up to 1821—Halifax Cy. up to 1850.

CHAPTER IV.

SOMETHING ABOUT THE ORIGIN OF MASONRY AND THE RESEARCHES OF MODERN WRITERS.—THE MANUSCRIPT CONSTITUTIONS AND THE ORGANIZATIONS POSSESSING THE FIRST TRACINGS OF SPECULATIVE WORK.

It is not the purpose of this work, which will deal with the history of that section of Canadian Craft Masonry relating to Upper Canada, to attempt a complete resume of the Craft lore, which for the past century has been so carefully analyzed by Masonic writers in Great Britain, the Continent of Europe, and in America. Those who have written on the subject have expressed varied opinions. Some support their views by documentary evidence, others rely upon tradition. Not a few ramble into the realm of imagination and, apparently under the pressure of excessive enthusiasm, devote volumes to theories regarding Craft origin, with an amplitude of detail and a decoration of verbiage more in harmony with the genius of ancient mythology than that of modern thought.

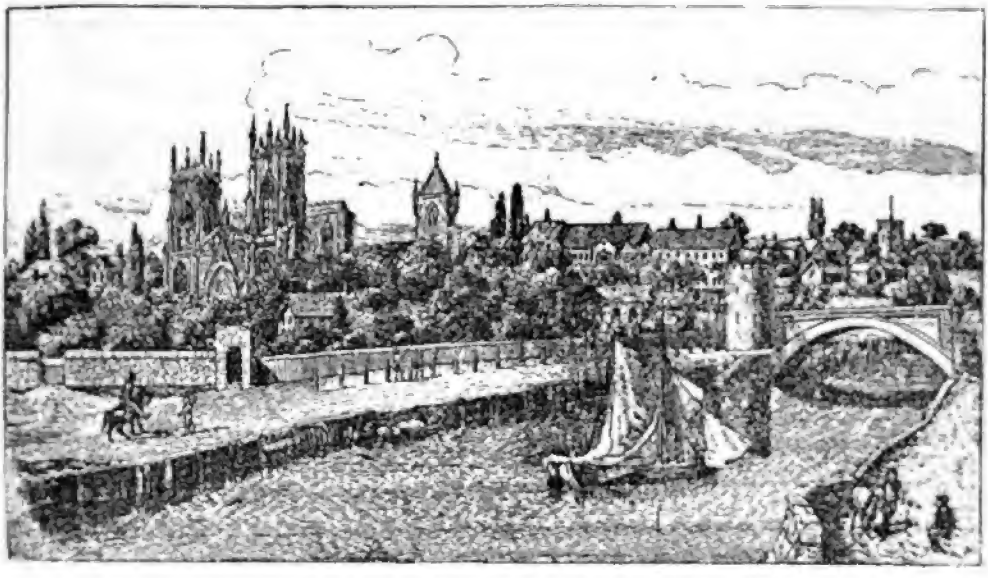
The myths and fables that have been manufactured by ancient, as well as by some, who are modern, writers, as to the origin of Craft or speculative Masonry, during the past few years have been ruthlessly shattered by the active researches of Masonic students, who have had an opportunity of examining documents the authenticity of which is assured.

For centuries the accepted idea was that the Craft had its origin in the days of the ancient mysteries of Egypt, and that the present ceremonial, from the fact that it was Egyptian and Hebraic in character, was akin to the ritual which is alleged to have existed amongst operative masons when they wrought in the quarries and prepared the stones for the first temple at Jerusalem. Indeed, thousands of Craftsmen in all parts of the world, who are not readers of Masonic history, to this day cherish the belief that the esoteric work of the Craft is the verbal description of events which occurred with Solomon in lodge, gavel in hand, ruling the brethren with the zest and decision of a modern Grand Master.

Recent researches by Masonic antiquarians have thrown much doubt upon many of the assertions made concerning some early Masonic organizations. The legend that Prince Edward summoned the Craft to meet at York, A.D. 926, and framed the first English "Constitution," has been declared a myth, and there is certainly no documentary evidence to sustain it, while the assertion that speculative Masonry existed prior to 1600 seems to be fairly established. Many claims, which for years were accepted by old writers with avidity, have been unable to stand the test of investigation. The students who have delved in the libraries of the older continent have declared in the face of tradition and the statements of well-known and earlier Masonic authors that much which has been written must be set aside. Although from apparently satisfactory data, it does not stand the analysis of writers of the present time, who, while not denying the assertions made, claim that documentary evidence is lacking to support much of the pen-work of the bookmakers of long ago.

No one has more veneration than the writer for the Craft work of early days, supported as it is in many cases by traditions and customs which have travelled down the steps of the centuries, meeting us as witnesses whenever we are in a sceptical frame of mind. Yet he feels assured that brethren would rather gaze on a sky that is truthful, filled as it is with constellations of rich lore, than to have refurnished Craft traditions, so mythical that a modern writer of romance would reject them as even too hazy for his imagination.

Every Craftsman should know something of the early history of the fraternity. There is glory in our antiquity as there is in our principles. The brethren of the distant past, those who framed the "Old Charges," did not look upon their ancient scrolls as meaningless sheets of parchment, ornamented with the work of the scrivener, to be hidden in the recesses of libraries or on the shelves of book-



THE CITY OF YORK, ENGLAND, A.D. 926.

worms. They felt that at the making of a Mason, he who was worthy to enter the fold should profit by the lessons read, and not only in his lodge but also in his home-life be an example to those who were not so privileged.

William Preston declares that "from the commencement of the world we may trace the foundation of Masonry," and Dr. Oliver states that "our science existed before the creation of this globe." Dr. James Anderson finds traces of Masonry in the original Adam in the garden of Eden, while others are content to trace its lineage from the days of the ancient mysteries, the Culdees, the Essenes and the schools of the early philosophers.

It is a satisfaction, therefore, to be able to know that these mythical stories are based upon tradition only, and that statements of this so-called antiquity are but the vaporings of the imagination of men, who accepted as truth legendary history, made up of a tissue of

theory from beginning to end, ritualized over a century ago, and accepted as gospel by simple but well-intentioned devotees of the fraternity—whose hankering for antiquity had its birth in an enthusiasm worthy of a better cause.

Bro. William J. Hughan, the Masonic historian, believes that the Freemasonry of to-day is "the lineal descendant and sole representative of the early secret Masonic sodalities," and that it is also "an outgrowth of the building corporations and guilds of the middle ages," the working guilds and operative lodges of the thirteenth and fifteenth centuries being the pre-runners of the speculative lodges of to-day.

As one who has diligently perused much of that which has been written concerning the antiquity of the Craft, the author may be permitted to offer the opinion, after a study of the best works on the ancient mysteries, the Culdees, the Essenes, the Druids, the Schools of Philosophy, as also the history and origin of the operative guilds of Europe and Great Britain and the Colleges of Architects of Rome, that unless we desire to be visionary there need be no mystery in connection with the origin of Masonry.

While all secret organizations from the earliest times may trace their descent, by adoption or imitation, one from another in varied forms, in the Masonry of to-day we must recognize an institution springing indirectly from the example afforded by the Colleges of Architects at Rome, which were founded by Numa Pompeillus, 700 B.C., and that successors of these organizations migrating to Britain with the Roman armies about 55 B.C., planted the seeds which blossomed eventually into the early guilds. About 1060 A.D., these became the advance guard of the operative guilds and the forerunners of the Craft lodges, which to-day flourish in every part of the world.

The oldest lodge in Scotland has its records intact from 1599, the earliest known days of its work as an operative organization, and the actual signature of an ancestor of the writer, written three hundred years ago in the books of this, the "Mary's Chapel" lodge, No. 1, when an operative body, strengthens the view that the earliest speculative lodges emerged from or were grafted on these operative fraternities, which latter existed certainly as early as the twelfth century.

This is, in brief, an opinion formed after opportunities of perusing the best literature on the subject. Believing it to be an honest conclusion as to the origin and foundation of Craft work it is given in all sincerity to the Canadian reader. While it is the result of independent reading it necessarily follows the line laid down by older writers of the critical school. To-day the myths and traditions of the generations which have passed away are regarded as pen pictures of landscapes, which existed only in the minds of those who, either from lack of material or through neglecting to examine what they possessed, drifted into a dreamy emphasis of assertion, forgetful that all history to be of value must carry with it documentary evidence of its truth.

In October of 1894 Bro. Edward Conder, Jr., however, made public the result of his researches amongst the records of the Masons' Company, London, in his history of the "Hole Crafte and Fellowship of Masons," and has succeeded in tracing some extraordinary facts

relating to this important trade organization of past centuries. He has established the fact of a dual condition of the Company during the 17th century, and inferentially much farther back, as "it contained two divisions, one speculative and the other operative."

As early as 1620-1, an entry in the account books proves that there was a separate body of "Accepted" Masons, meeting in the Masons' Hall, as well as the Company of Free Masons, the term "accepted" never being used by the latter on the election of new members, but always "admitted." These acceptations were to enable speculatives to join the Livery, who were "perhaps not connected with the Company in any other way," and such entries are "without doubt, the earliest authentic evidence of 17th century Freemasonry in England," connecting the lodge visited by Elias Ashmole in 1682 with a much older organization than was ever before known.

In dealing with the subject of operative masonry in general, Egypt may justly be admitted to be the cradle which rocked that craft into existence, having, as well in civilization as in art or science, handed down much that is prized by skilled and intellectual men of the present era. We imitate in our buildings many features of their masonry, and in our houses we have frequent examples of the furniture that was designed thousands of years before our time. The modern traveller has but to take a personally conducted tour in the East to enable him to see that anterior to the days of Christ, Egypt had structures in wrought stone, the grandest of which can hardly be said to have been even reproduced in these later days.

The ruins of imposing temples, erected by men who had skill to design and the knowledge of combining stones so as "to tooth, indent, or lie on each other," as masonry is defined, show that wrought stone was used in architecture at dates that may have been five thousand years before the dawn of Christianity. The pyramids are other examples of ancient skill in building, and that of Cheops, erected about 3700 B.C., with its seven millions of tons of weight, that kept for twenty years a hundred thousand men employed, is a marvel to the modern operative, the more especially as these blocks of stone, which varied in size from thirty feet long to four and five feet wide and high, were hewn from the rock, squared by the hand of the artisan, and so perfectly toothed that they were fitted into one another without mortar or cement of any kind.

In a collection of Egyptian masons' tools in the British Museum there are specimens of chisels, mallets and stone polishers, and in a Masonic lodge at Bangor, in Wales, is a genuine Egyptian mallet, dug out of a temple tomb erected by a king of the 11th dynasty, before the days of Moses, and presented to the lodge by the Marquis of Dufferin. He himself dug it out of the ruins, and in presenting it his lordship said: "Its handle still shines with the sweat of the old Egyptian masons."

While there was no speculative Masonry in the days of the Egyptian artisan, yet there were master masons noted in operative work, and a statue of one Semut, chief of the masons, erected by Queen Hatasu, under whom he served, describes him as "First of the First, and Master of the Works of all Masters of the Works," and a further inscription of this statue reads that "his ancestors were not found in writing," meaning that he had no genealogical tree, and that

his skill and not descent secured him the honor of being modelled in stone. Semut was evidently one who did not climb the family tree in order to secure honor, but relied upon his skill as a designer and workman—"merit not descent" being his motto.

The schools of architecture and those of religion were handmaidens of each other in Egypt. The priests of the mysteries knew probably as much of architecture as they did of their religious ceremonials, and, as Conder says, "it is more than probable that at this early age Masonry received its baptism in that secret sign language which during the Gothic age of architecture was made use of by all masons when travelling from place to place in search of employment, and which to-day plays such an important part in speculative Masonry."

Of all the ancient cities of the East, Tyre, in Phoenicia, claims particular attention in connection with early operative work. It was known as early as 1400 B.C., and was celebrated as the home of Hiram of Tyre, to whom Solomon was indebted for assistance in building the Temple.

Indeed, Sir Charles Warren of the Palestine Exploration Society, in his researches found on stones in the foundation of the Temple hieroglyphics or marks, said to be letters of the Phoenician alphabet, and corroborative of the biblical statement of its Phoenician origin. This mystic language, that had its origin in Egypt, may be found in Grecian and Roman architecture, and thousands of masons' marks may be found cut in the stones of the great cathedrals of Europe, while the idea is still further preserved in the marks attached to signatures of members of the old operative lodges of Scotland and other countries.

Similar marks are to be found upon the hewn stones in the cathedrals of England from the twelfth century, as well as at an earlier date in Germany, France and Scotland. The marks were principally mathematical figures, such as crosses, triangles and other combinations of straight lines.

In Mesopotamia many of the public monuments are marked with a character which was Chaldean. One author asserts that these marks were of two classes, those of the overseers and those who worked in stone. The marks of the former were said to be monogramatic characters, while those of the latter were in the nature of symbols, such as trowels, mallets, chisels, shoes, etc.

The finer forms of Greek architecture owe their origin to the Phoenicians, and the earliest form of a Doric column, which is the oldest and most original of the three Grecian orders, is to be found in the remains of the Egyptian tomb of Beni Hassan, erected about 1740 B.C.

The progress of architecture in its material sense was like that of the empire, westward, for the Romans are supposed to have received their knowledge of the art from a swarm of orientals known as the Etruscans, who migrated from the East and brought to Italy, not only a knowledge of architecture, but the curious mythology and customs of the East; indeed, the Druidical stone cutters in Britain, whose doctrines were the same as those entertained by Pythagoras, are said to have had their origin with this Etruscan stock.

The early symbolism, which is found in southern Italy five hun-

dred years before Christ, was due to Pythagoras, the most celebrated of the Grecian philosophers. He was the founder of the Italic school, and was born in 540 B.C. He was educated by an athlete. He visited Egypt, Chaldea and Asia Minor and, gaining the confidence of the priests, was initiated in the mysteries and symbolical writings, particularly those treating of the immortality of the soul.

The priests, in order to keep their people in subjection, instituted a system of mythology far beyond the compass of the ordinary lay mind, keeping secret the great truth of the Eternal God, and only entrusting that knowledge to those who were fitted to receive it, after a long series of probations, initiations and other ceremonials.

His school of philosophy had disciples from all parts of Italy and Greece. It was opened at Crotona in southern Italy, and the old wisdom of Egypt was thus, by the aid of Christian influence, subsequently spread over the western part of Europe. It is claimed that many of its tenets and symbols were transmitted by the operative masons, who travelled from one district to another in search of work, and instructed their apprentices in the symbolical philosophy taught them by the early Christians. It is said that in this school of Crotona there were three degrees of study: first, that of the exact sciences; then the knowledge of God and the future state of man; and, thirdly, the full fruition of the Pythagorean philosophy.

Pythagoras called himself a seeker after truth. The more important of the symbols of his teaching were the triangle, representing the deity of the ancients; the square, an emblem of morality; the cube, the point within a circle, representing the universe; the triple triangle, and that most important problem known as the forty-seventh proposition of the first book of Euclid. He taught the mystical power of numbers, and his symbolism is preserved to this day.

Doubts are expressed as to the connection between the Collegia Fabrorum or Artificum of the Romans, and the English trade guilds of the middle ages. Every craft or trade was protected by the Romans, and each was under the care of a Collegium—an institution founded by Numa, the second king of Rome. The masons were under the Collegia Fabrorum or College of Architects or workmen. The college had its officials in a Magister or master, and Decuriones, or wardens, a Scriba or secretary, and a Thesaurensis or treasurer, the members being termed Sodales or companions.

These institutions may have been like our modern trade unions, for they were properly organized, collected stated fees and dues, had a form of initiation, and cared for those of the membership who were out of work, sick, or in distress of any kind. They also looked after the dead of their membership, and provided burial, and, although first founded 700 B.C., they prospered and continued in active work until the fall of the empire, and were the parent body, which through the detachments that went to Britain with Caesar in 55 B.C., established the colleges that eventuated in the mediæval trade guilds, the pre-runners of the great guilds and livery companies which for the past eight hundred years have flourished in England. It is asserted that these colleges made a symbolic use of the implements of their art, and in this there is an analogy between the Collegia and Masonry as a speculative institution.

The Roman people were largely interested in the advantages of colonization, which were cultivated by the military forces of the empire. Every legion of the Roman army had its corps of artificers, who, when it was determined to colonize a country, remained in the colony to plant the seeds of civilization and construct fortifications, walls, houses, baths and temples.

Prior to the arrival of the Roman legions in Britain (B.C. 55), the rude inhabitants knew but little of the art of building, and were content to live in houses the walls of which were of mud and the roofs of thatch. When twelve years later the Romans planted their first colony at Colchester in Essex, they erected buildings such as theatres, temples and baths, and made what in those days would have been a well-appointed town, while at Chichester, in Sussex, they not only built a city but erected, under the direction of a College or company of artificers, men who worked in wrought stone, a temple to Neptune and Minerva—a fact authenticated by an inscription on a slab of marble discovered in 1723, in North Street of that town.

In other parts of Britain similar examples of construction under the Romans may be seen to this day. In 1895 the remains of a Roman villa at Chedworth in Gloucestershire were discovered. An examination of the remains shows a tesselated pavement in a good state of preservation, with inlaid work representing the four seasons; while adjoining is a bath room with a space underneath for heating. There was also a room for refreshment after the bath. It was evidently the residence fourteen hundred years ago of some wealthy Roman. A short distance from the villa are the remains of stables, further evidence that the place was the home of a luxurious Roman. All this work testifies to the skill of the Roman artificers.

The natural effect of Roman operatives migrating to Britain was not only to introduce the art of building in stone, but to so tutor the people of England that there was year after year a large increase in the number of operative masons, who at the same time became so numerous and so expert in the work that towards the end of the third century operative masons from Britain were not only called upon to erect buildings in England, but also on the continent of Europe and as far east as Constantinople.

The Romans, to save their own country from the incursions of the northern barbarians, were compelled to abandon Britain about A.D. 420, so that the Britons and the Roman colonists that remained were driven by the Picts and the Saxons into Wales and then into Ireland and Scotland. The Roman artificers who remained in the country after the legions returned to Rome were converted to Christianity, and while in Ireland and Scotland, but more particularly in the latter country, formed themselves into societies of builders, which with the inhabitants whom they instructed were afterwards the operative workmen, and led to the formation of the lodges which had charge of operative masonry.

Under the influence of the Bishop of York the building in stone "after the Roman manner" was revived and Britain became the cradle of ecclesiastical architecture. Religious houses and places of worship were required, so that when Christianity revived under St. Augustine the operative masons were induced to come from France and Italy and build edifices—the early cathedrals and monastic houses

—after the manner of the artificers, who for the first four hundred years of Roman occupation worked in wrought stone.

The old manuscript copies of the legendary history of the constitutions of Masons, of which over sixty are known to be in existence, are the earliest written records in connection with the Craft of masons, be it operative or speculative. The earliest of these is the Halliwell or Regius manuscript, a small quarto on vellum of sixty-four pages, containing 794 lines of MS. It was written during the latter part of the fourteenth century and is in the custody of the British Museum.

These manuscripts contain the old constitutions of the middle ages and recite the supposed history of the early operative building associations, giving rules and regulations for the instruction of the membership, not only in connection with the technical work of their craft, but as regards the general conduct and behaviour of the members in ordinary life.

Tradition hands down to us the story that Athelstan, King of England, loving generosity and having the welfare of the operative masons at heart, assembled the Craft together at York and elsewhere and granted them a charter. This is recited in a fifteenth century MS. in the British Museum, which also states that meetings were to be held at stated intervals for the examination of master masons in their knowledge of the art.

There is no documentary evidence of this issue in A.D. 926, but it is within the probabilities that such a charter did exist and that later MSS. thus noted are copies of the original charter, said to have been granted by Athelstan. The men so congregated to receive this charter were master masons who were not only operative masons but who had knowledge of designing in architecture.

Amongst the many old MSS. is one known as the Scarborough, about A.D. 1700. It is in the possession of the Grand Lodge of Canada and was brought to this country somewhere between 1845 and 1859. It is a parchment roll and has the arms of the Masons' Company, similar to those as granted in 1472. This MS. has been reproduced in the Reprints of the Lodge of the Quatuor Coronati in London, and the reproduction is considered equal, if not superior, to any that have been made of the old MSS.

After the Norman conquest there was a great revival in the art of building, and between 1080 and 1200 a large number of abbeys, cathedrals and other religious houses were erected, in the new style, which was distinguished by its pointed arches, known as the Gothic. It is supposed to have been introduced into Britain by soldiers returning from the Crusades.

Those masons who worked in wrought stone were under the direction of the monks and religious orders, so that it may be readily seen how the religious elements in the traditions of the masons' guilds of 1200-1700 originated.

Until the fourteenth century the masons were known as Cementarii, a word found in the Domesday Book of 1088. In the year 1396 the word "lathomus," defined by some to mean "a cutter of stones," is used.

In 1077 Robertus Cementarius, a master mason, whose skill excelled all masons of his day, worked at the cathedral of St. Albans

in Hertfordshire, and also in the building of Salisbury cathedral. Craft writers have always claimed that St. Alban, the proto-martyr of England, who was born in St. Albans, was connected with the early history of the fraternity of operatives in Great Britain, and old MSS. are quoted in support of this contention. But all these statements are the usual legends or traditions handed down and containing a minimum of fact and a maximum of romance.

As the fraternity of Dionysian architects, established in Asia Minor one thousand years before Christ, and spoken of as "fellows or members of a company," is said to have been composed of priests and laymen, having an accurate knowledge of architecture and building, it is not unreasonable to suppose that the monastic orders in Britain possessed similar knowledge and instructed the lay mind in all that was necessary in the art of building. This fraternity possessed the exclusive privilege of erecting temples and public buildings. The members were formed into committees and were governed by officials, similar to master and wardens. They had, it is said, a universal language, and in their ceremonial observances used many of the implements found amongst Freemasons, and some writers assert that these men, passing over from Asia to Europe, became the "travelling Freemasons" of the middle ages.

Hallam says: "Some have ascribed the principal ecclesiastical structures to the fraternity of Freemasons, depositories of a concealed and traditionary science," and that "the earlier archives of that mysterious association, if they existed, might illustrate the progress of Gothic architecture and reveal its origin."

The Parentalia or History of the Wren Family, written by Christopher Wren, son of the distinguished architect of St. Paul's, states that the Italians, the French, German and other nations, formed the fraternity of architects that travelled and worked in continental Europe and were known as Freemasons, who were protected and granted special privileges by the Popes; and that these men had a regular government, with a surveyor or master and a warden for each nine men, and that they lodged in huts near the ground for the intended structure. When the crypt was ready they moved into it and lived there during the further progress of the building.

Every country in Europe possessed evidence of the skill of our operative ancestors. Krause has traced these associations to the Collegia of the Romans, who had in their first patrons the priests of the Christian church. One of the early guilds of these travelling operatives was in Lombardy, and it is known from history that the art of building was pre-eminent in that country. From Lombardy they passed beyond the Alps, and to these men has been attributed the origin of the speculative Masonic fraternity. There is, however, no documentary evidence of any such organization under the auspices of the Papacy.

The reference to the triangle, the square and the circle in Masonic work comes to us from the days of the early Christians, for the former was the symbol of the Trinity and the latter of eternity.

The priests and those in monastic orders were all versed in the elements of geometry. Euclid became a text book about the twelfth century, so that the figures in Euclid and its intimate connection with those who planned the architecture of churches, led to the use of sym-

bolical language by the ecclesiastics, who instructed the better class of workmen attached to the monasteries, who were engaged in the erection of sacred edifices. All the old MS. constitutions contain the well known "legend of Euclid." It is claimed that technical schools of operative masons were founded by the monks, who in imparting instruction would not forget the higher or symbolical meaning to be derived from the geometrical figures in tracing sections of the work. This legend is, of course, historically absurd, and has to be very freely interpreted so as to convey Masonic truth in symbolic language.

The word guild is from the Saxon "gildan," to pay, and originally meant a tax or tribute. The guilds or fraternities contributed to a common fund and were, therefore, a body of men, gathered into one combination, as an old writer says, "supporting the common charge by mutual contribution."

The lapse of time between the departure of the Romans in 410 A.D. and the revival of building under the Saxons after the manner of the Romans in 800 A.D. did not extinguish all tracing of the work of the old Roman Collegia which flourished during Roman occupation. So that again after the Norman conquest the guilds flourished in England, for the merchant guilds are exemplified in the great livery companies of London, and the craft guilds come to us in the form of the modern trades unions, and out of the craft guilds arose the brotherhood of Freemasons.

Hallam says that these guilds "were fraternities by voluntary compact, to assist each other in poverty and to protect each other from injury. Two essential features belonged to them: the common banquet and the common purse. They had also in many instances a religious and sometimes a secret ceremonial to knit more firmly the bond of fidelity. They readily became connected with the exercise of trades, with training of apprentices and traditional rules of art."

In the merchant guilds we have the prototype of our city and town councils, for originally the merchant guild was an association of the owners of the land on which the town in which they were interested was built. The modern term alderman is derived from the guild merchant of early days, when those who controlled municipal matters were termed aldermen, who afterwards became the principal officers of incorporated towns.

During the reign of Richard II. a return made by the masters and wardens of the guilds and brotherhoods shows them to have been to a large extent religious bodies and that every town and district had either a secular or religious fraternity. It is also claimed that these guilds, as with the Collegia of Rome, had patron saints, an element which was not finally abolished until the Reformation.

The operative masons sought work in all parts of the kingdom. When a church or cathedral was to be erected the masons selected for the work lodged near the site. They had a guild room or lodge, in which they ate and slept and in which were kept the working drawings of the proposed edifice.

The fabric rolls of York Minster, as early as 1355, show that the masons were directed to begin work after sunrise, then breakfast in the fabric lodge and return to work until noon, and after dinner and a rest, again return to work and continue until sunset. The ecclesiastics of the church furnished tunics, aprons, gloves and clogs and gave

occasional refreshment in the way of drink, together with remuneration for work done after the regular hour for closing. When works were on a large scale it was customary to supply aprons and gloves to the workmen.

The link connecting operative and speculative Masonry was undoubtedly the priesthood, many of whom were artisans and who, on account of the many buildings to be erected, were compelled to bring in laymen to assist in the work, and these in due time were initiated into the system. The symbolism we have to-day in Craft Masonry, as well as in higher rites, is all an evolution which springs out of the Bible traditions, which, with the science of geometry, were so commingled by clerical teachings that later on it eventuated in the speculative Masonry that has existed at least since 1600. The moral teachings of Masonry are derived in part from the writings of the fathers of the early church.

The mediæval masons had peculiar notions as to their origin, and traced their ancestry back to the days of the Pythagorean philosophers. Indeed, every one of the old MSS. emphasises this statement.

The spread of knowledge in connection with the Gothic or pointed architecture and the increase in the work of building, stimulated men to follow the art of building, and a knowledge of geometry was just as essential as that of handling a mallet and chisel.

In 1840 "The Poem of Moral Duties," a MS. of 1388-1400, in the King's Library in the British Museum, was published in England. It was a metrical version of the rules, history and traditions of the mediæval guild of masons. It recited the legend of the discovery of geometry by Euclid, and claimed that the craft came into England in the days of Athelstan, that the King summoned the nobility to meet the craft, and at this meeting fifteen articles for the guidance of master masons and fifteen points for craftsmen were agreed upon. The poem then deals with the tradition of the Four Crowned Martyrs and closes with rules for the guidance of masons when at table with their superintendents.

The craft guilds met regularly at intervals varying from a week to a month, and at these meetings there was a ceremonial, in order to give solemnity to the occasion. The box which contained the charters, records and money was opened and all present had to uncover their heads. The term "the box" may be found in many Masonic records, especially in Canada, from 1792 to 1822. It was used for similar purposes.

The craft guilds were originally formed out of the trades of London and in conjunction with the merchant guilds were the municipal bodies in each community. These trade guilds were managed by a presiding officer and certain chosen members as a council. In the reign of Edward II. every citizen was compelled to "enrol himself in the freedom of the city according to his trade or mystery" (meaning a trade or calling).

These bodies were important in the community and possessed so much influence that while some were content to exist by license from the Council of Aldermen, many obtained charters of incorporation from the King, which gave them, within a certain radius of the city, the exclusive monopoly of the trade in which they were skilled, with the

privilege of wearing clothing of a distinctive character. The privileges were of a beneficial character, aid being given in poverty or illness, the right to carry on their particular trade in the city and freedom from tolls and market dues. The earliest charter of a guild was that to the weavers about 1100-1135.

These were the Livery Companies of London. There were three grades of membership of the freedom of yeomanry: first, those who obtained their privileges either by apprenticeship of seven years, patrimony or gift; second, the members who wore the livery of the company and voted at the common hall; and third the members of the Court of Assistants, who formed the governing body and from whom were selected the masters and wardens of the company. They also had a clerk to keep accounts and a beadle to summon the members when requested to meet. The colors of the livery were chosen by the masters and wardens. Those of the Masons' Company were black and white.

The Company or Fellowship of Masons more particularly merits attention. All its documents prior to A.D. 1620, with the exception of its grant of arms from the King, have been lost. A book of accounts dated A.D. 1620 has been preserved. Records at the Guildhall in London show that the company was in existence and that rules for its guidance were passed by the Council of Aldermen of London as early as 1356.

All craft guilds in London were required to form themselves into fellowships or companies by royal charter or by permission of the Council of Aldermen. Those who did not have this sanction were called "adulterine guilds," and in 1180 eighteen guilds were fined for such neglect.

In the days of King John, A.D. 1201, members of the "society" of masons migrated to London. These men were of the fraternity that was attached to the religious houses of the period and had signs, secrets and symbols relative to the craft of masonry, with a knowledge of geometry, which was so interwoven with the practical work of their craft that it was regarded as a trade secret. These operatives worked under rules framed by their masters and fellows and assisted by the monks, who in a great degree possessed a knowledge of architecture and building in stone.

There were two classes of men amongst these operatives, those who wrought in free stone and the ordinary masons who did the rough work connected with the building. The former possessed a knowledge of the esoteric work as well as the ability to draw plans for structures. The latter did not, although undoubtedly many of the most intelligent of them gradually became educated in the better branches of the work and joined the higher class of operatives.

The Fellowship was known as "Company of Freemasons" so early as 1537, but the prefix "free" was dropped from 1655-6 and styled the "Worshipful Company of Masons."

The word "freemason," in connection with the art of building, occurs for the first time in a document in the British Museum, written in Latin and dated 14th June, 1396, in the reign of Richard II. It points to the two classes of masons and the translation of the passage reads "Twenty-four Masons, called free (stone) Masons, and twenty-four Masons, called layers or setters."

The word "freemason" is, however, found in 1375 in the civic records of London, while prior to this the masons were termed Macon de Franche Pierre, but after 1400 the words "free mason" and "rough mason" were in ordinary use.

From these facts Mr. Papworth claims that the earliest use of the word "freemason" was in 1396, that the word "free-stone-mason" as rendered in French was in use previous to this date, and that the term freestone mason meant an operative who cut freestone, in contradistinction to the operatives who were setters and layers and were employed in rough work.

In the oldest constitutions is found the word "mason," but that of "freemasons" appears in the Harleian MS. of 1670 (circa) and many others. It is claimed, however, that the word occurs in a statute passed in 1350 in the twenty-fifth year of the reign of Edward I., the original French text of the statute being "mestre de franche peer," or a free stone mason, as distinguished from the mason who did rough work in unhewn stone. The Scotch called one class of rough masons "cowans," as they were not allowed to work with the regular masons.

The masons possessed many privileges. They divided the saints' days with the King and whenever feasts occurred they were assigned alternately between the King and the masons.

Public buildings, the city walls and gates were erected by the masons, and inspected so as to be kept in repair, and the erection of all new buildings was reported. The Council of Aldermen settled the disputes concerning trade rules in guilds and private disputes between members of the same craft, and no master mason was allowed to erect "purprestures" upon the streets, lanes or suburbs of the city. It is noted that the master mason engaged in the erection of St. Paul's Cathedral in 1332 was exempt from serving on juries, inquests, etc.

The only book of "The Worshipful Company of Masons" prior to 1663 that has been preserved, is a volume of accounts containing the receipts and disbursements, as noted previously, from 1620-1706, Conder states that from this book it would appear that the Company consisted of a master, wardens, court of assistants, a livery and a body of freemen termed "the yeomandry." A youth joining the guild was bound for seven years to a freeman of the company; after signing his indenture he was "presented" to the company, paid a fee and became an "entered apprentice" and after serving seven years he could take up the freedom of the company. From the freedom members could advance to the livery on payment of certain fees, and a liveryman selected to join the court of assistants paid a further fee, after which he could be chosen as under warden and if he declined that office he was fined. After this he could fill the office of upper warden and finally the chair.

This book of accounts also shows that other citizens were members of the company besides the operatives. These citizens were not connected with the trade. Some were sons of freemen, who claimed admittance by patrimony or inheritance from their fathers, and were admitted to the livery on payment of the same fees and gratuity as one who had served his seven years' apprenticeship. There were also other members, who paid a further fee and who were admitted to the livery on "accepting Masonry."

This latter class was composed of masons who constituted the

speculative lodge that was attached to and worked within the walls and under the auspices of the Worshipful Company of Masons. They were known as "accepted masons" and were then eligible to the livery on payment of certain fees, amounting to £10.

This company therefore occupied a dual position. It had operative and speculative members, and to its latter side may be traced the origin of the Craft lodges of to-day.

All minute books previous to 1670 are missing, so that no details of the work can be given prior to that date, but from 1670 until the esoteric side of the company passed to the jurisdiction of the Grand Lodge of Masons in 1717 the internal workings are known.

The income of the Company was derived from a subscription of sixpence per quarter, termed "quarterage," a word used occasionally in the minutes of the earlier lodges in Canada, and from fees on the "presenting of apprentices" by master masons, members of the company.

The old charges or constitutions, were read over to the apprentice when he was being presented to the guild.

The affinity between the operative lodges and those of a speculative character is shown in the example of one at Swalwell, a Yorkshire company of operative masons, which used a condensed form of a long version of the old charges, and which lodge eventually became wholly speculative. This shows that the Yorkshire company had its operative as well as its speculative character. Freemasonry, therefore, is a speculative science founded upon an operative art.

The accounts of the London or Masons company show that the receipts were made up of gratuities, fines and fees, these with other minor items constituting the income of that company. The items in the year 1636 show that the apprentice paid a gratuity of twenty shillings, also a fine of three shillings and threepence for being a master mason and an entrance fee of sixpence, making a total of twenty-three shillings and ninepence. Conder thinks that there was possibly a secret ceremony accompanying the degree of master mason, but admits "there is no evidence" (p. 163).

The interest in the work of the speculative side of this Worshipful Company of Masons is of importance to modern Craftsmen, for all the written evidence produced, as well as the traditions that to a certain extent are the outcome of this guild, point to it as being one of the sources from which the great brotherhood of speculative Masons can claim descent. Indeed, so far as is known, it is probably the channel by which the old constitutions of the middle ages have come to those who reorganized the Craft in the formation of the Grand Lodge of 1717.

Conder thinks that "the traditions and moral teachings of the old fellowship, which undoubtedly existed in Britain in the 12th and 13th centuries, were preserved by the Masons' Company of London after the downfall of the Church in 1530 until the middle of the 17th century, at which period non-operative masons and others carried on the old society with considerable energy, their participation culminating in 1717 in the establishment of a Grand Lodge and the subsequent rapid formation of lodges in all parts of the country."

The semi-religious character of the moral teachings and traditions of the fraternity of Masons is derived from legendary history

and from the sacred books of the early church. This is evident from the old MSS., such as the Halliwell and many others, which recite the history of masonry, and lay down rules for guidance in conduct and behaviour of its membership.

The architecture of early days was under the care of the monastic orders. These monks or priests had a perfect knowledge of all that pertained to the drawing of plans, as well as to the higher branches of stone cutting. The best lay operatives originally received their instruction in building from these sources, and thus becoming connected with religious houses, they were taught the higher education, which gave them a status as masters of the work in all its branches. These men were associated in a union that was to a certain extent universal, in that secret signs, tokens and words were given them, so that in travelling from one part of the country to the other in search of work, they could make themselves known as having served an apprenticeship that would not only entitle them to work, but be evidence of their skill as artisans.

In the British Museum, in the Randle Holme MS. (The Harleian, No. 2054), of the constitution of the masons, said to have been written about 1640-50, is a note which reads:

"There is seurall words and signes of a free Mason to be revailed to yu wch as yu will answ: before God at the Great & terrible day of Judgmt yu keep secret & not revaile the same to any in the heares of any pson but to the Mrs. & Fellows of the said Society of free Masons so helpe me God, &c."

In 1686 Dr. Robert Plot, a professor at Oxford and keeper of the Ashmolean Museum, published his Natural History of Staffordshire. In this work he went out of his way to attack the Masonic institution, but nevertheless his publication is valuable, as it shows the condition of Masonry prior to the reorganization in 1717. An extract will suffice:

"They have a custom in Staffordshire of admitting men into the Society of Freemasons, that in the Morelands of this country seems to be of greater request than anywhere else, though I find that the custom spread more or less all over the nation; for here I found persons of the most eminent quality that did not disdain to be of this fellowship; nor, indeed, need they, were it of that antiquity and honor that is pretended in a large parchment volume they have amongst them, containing the history and rules of the Craft of Masonry, which is there deduced not only from sacred writ, but profane story. * * * * * Into which Society when they are admitted they call a meeting (or Lodge, as they term it in some places), which must consist, at least, of five or six of the ancients of the Order, whom the candidates present with gloves, and so likewise to their wives, and entertain with a collation according to the custom of the place; this ended, they proceed to the admission of them, which chiefly consists in the communication of secret signs, whereby they are known to each other all over the nation, by which means they have maintenance whither ever they travel, for if any man appear, though altogether unknown, that can show any of these signs to a fellow of the Society, whom they otherwise call an Accepted Mason, he is obliged presently to come to him, from what company or place soever he may be in; nay, though from the top of a steeple, what hazard or inconvenience soever he run, to know his pleasure and assist him, viz.: if he want work, he is bound to find him some; or if he cannot do that, to give him money, or otherwise support him till work can be had, which is one of their articles."

Elias Ashmole, the celebrated antiquary, however, furnishes us

with the best evidence of early speculative Masonry and actual initiation. Ashmole was the founder of the Ashmolean Museum at Oxford. He was made a Freemason on the 16th October, 1646, and in his diary he writes:

"1646. October 16. 4 Hor. 30 minutes post merid., I was made a Freemason at Warrington, in Lancashire, with Colonel Henry Mainwaring, of Karincham, in Cheshire; the names of them who were then at the Lodge, Mr. Rich. Penket Warden, Mr. James Collier, Mr. Rich. Sankey, Henry Littler, John Ellam, Rich. Ellam and Hugh Brewer."

In another place he speaks of being admitted into the Fellowship (Diary p. 362), for thirty-six years afterwards he makes the following entry:

"1682. March 10. About 5 Hor., post merid., I received a summons to appear at a Lodge to be held the next day at Masons' Hall in London.

"11. Accordingly, I went and about noon were admitted into the Fellowship of Freemasons: Sir William Wilson, knight, Capt. Rich, Borthwick, Mr. Will. Woodman, Mr. Wm. Grey, Mr. Samuel Taylor, Mr. William Wise.

"I was the senior fellow among them (it being thirty-five years since I was admitted), there was present besides myself the fellows afternamed: Mr. Thos. Wise, Master of the Masons company this present year; Mr. Thomas Shorthose, Mr. Thomas Shadbolt, — Wainsford, Esq., Mr. Rich. Young, Mr. John Shorthose, Mr. William Hammon, Mr. John Thompson, and Mr. William Stanton. We all dyned at the Halfe-Moon-Tavern, in Cheapside, at a Noble dinner prepaired at the charge of the New Accepted Masons."

The reference in 1682 is to a lodge held in the hall of the Company of Masons in London, at which the master of the company, his two wardens, and other members were present.

Another old writer is John Aubrey, author of the "Natural History of Wiltshire," a MS. in the library of the Royal Society. At Oxford there is the MS. of Aubrey's History, dated 1686, and on the reverse of folio 72 is the following note in Aubrey's handwriting:

1691

after Rogation Sunday

Mdm this day (May the 18th being Monday) is a great convention at St.

accepted

Paul's Church of the fraternity, of the free Masons; where Sir Christopher Wren is to be adopted a Brother: and Sir Henry Goodric . . . . of ye Tower and divers others———. There have been kings that have been of this Sodalitie.

Anderson states that Sir Christopher Wren was Grand Master in 1685, six years before he was, according to Aubrey, to be initiated as a Freemason. There is no documentary evidence, other than Aubrey's, suggesting that Wren was ever a member of the Craft. Anderson's statement is considered apocryphal.

It will be noticed that in the above extract Aubrey has erased the word "free" and substituted "accepted," to indicate a speculative Mason, in contradistinction to the operative.

All this evidence shows that in this masonic community there was a speculative as well as an operative division, that those who belonged to the former were "admitted" to the fellowship, while those of the latter were "accepted," or in other words were "accepted masons."

The importance of Ashmole's entry is an essential in the line of proof of the genuineness of the lodge in London, showing that the lodge at Warrington of 1646 was a branch or sister of the lodge that met in 1682 under the auspices of the Masons' Company.

Now Conder, in his history of the Masons' Company, says that in 1620, twenty-one years before any mention of speculatives is made by the writers of the 17th century, an entry in a document in the possession of the company shows that certain gratuities were received from new members in consequence of their acceptance on the livery. The only book which has been preserved of the business of the company prior to 1663 is a volume of receipts and expenditures. The earliest

entry is July, 1620, referring to the accounts "of the Wardens of the Company." Another entry in the same year refers to the speculative side of the Company, which reads:

"They charge themselves also with money receyued of the Psons hereafter named for their gratuitie at theyr acceptance unto the Livery."

In the following year there are entries in these accounts of new members who were "made" masons.

In 1631 is another entry, showing in connection with these members, the character of the company, and that sixteen years before the initiation of Ashmole at Warrington the work of speculative Masonry was in operation in London. The entry reads:

"Pd in goeing abroad & att a meeteing att the hall about ye Masons yt were to be accepted. vis vid."

These entries show that such members were not connected with the trade, but before being eligible for election in the livery of the company became "accepted masons," or in other words speculative Masons.

An entry of a similar character is to be found in the books of 1650, as follows:

"Item. Receed of Thomas Moore, Junr, in full of his fine for coming on the Liuerie & admission uppon Acceptance of Masonry."

The entry that Mr. Moore was elected upon his acceptance of Masonry shows that initiation into speculative Masonry was a prerequisite before admission as members of the livery.

All these entries attest the fact that these were accepted Masons, and that the entry of 1620 is the earliest notice of the term "accepted Mason." Further proof of the speculative nature of this lodge is found in an inventory of the belongings of the company made in 1665. Amongst the many articles in the hall mentioned in this list is

"The names of the accepted Masons in a faire inclosed frame with lock and key."

In this inventory are two items, viz., "and one book with the constitutions which Mr. ffloud gave," and "one other book of Constitutions." These are similar to those made in an inventory of 1676, viz.: "One book of the Constitutions of the Accepted Masons," which was known as the old charges or Gothic Constitutions to modern Masons, and "One book of the Ancient Constitutions and Orders," which were "The constitutions or rules that were passed for the government of the body by the Court of Aldermen in 1481." The use of the word "accepted" shows that the book to which the term is applied was quite different to that containing the rules of the Company.

The extracts given concerning the initiation of Elias Ashmole, and the entries quoted from 1620 to 1676 in connection with the Masons' Company, show that the lodge at Warrington in 1646, that at London in the Masons' Hall in 1682, and the lodge that met in the same hall in 1620, were all speculative lodges. The lodge at Warrington, and that in the Masons' Hall, were as closely allied to one another as the lodges of modern Masonry. The company, which was known as the Fellowship of Masons to about 1530, changed its title to that of the Company of Freemasons, and then continued to use the

term "freemasons" until 1653, when the prefix "free" was dropped, and the company was known as the "masons." Conder writes:

"This is curious as the period embraced was the dark ages, so to speak, of symbolical masonry, which soon after 1653 showed signs of revival. No doubt, about the same time, the speculative element, which had for so long taken refuge in the safe haven of the Company, adventured on a new course, and possibly soon afterwards several Lodges were formed, still under the wing, so to speak, of the Company, and holding their meetings at the Masons' Hall, which was still probably looked upon as the only headquarters of the Craft in London."

The fact that the prefix "free" was practically abandoned in 1653 is suggested as evidence that the speculative division formed the "Society of Freemasons," as a separate organization from the "Company of Masons," and that out of the former we have the speculative lodges that formed the Grand Lodge in London in 1717, i.e. Free and Accepted Masons.

The Hall, known as the "Masons' Company," of London, is on the south side of Masons' Avenue, Basinghall street and Coleman street, London, England. The original hall was built about 1463, destroyed by the great fire of London in 1666, and rebuilt in 1668.

The engraving of the entrance to the hall (page 63) was made prior to 1865, when the building was sold for commercial purposes.

The street plan (page 64) shows the location of the hall. The locality is a familiar one to many Craftsmen from Canada.

The two engravings of Masons' avenue and the two interiors of the hall were photographed for me in August, 1898. The building is now used as a tavern and the old hall as a dining-room. The engravings of the interior show the hall as it is to-day. The ornamental cornice with the frieze and panel decorations are in plaster and show the original work.

CHAPTER V.

THE EARLY RECORDS OF THE CRAFT IN ENGLAND.—THE OLD LODGES AND THE FORMATION OF THE GRAND LODGES OF ENGLAND AND THOSE OF IRELAND AND SCOTLAND.

Before reciting the history of Craft life in the old Province of Upper Canada—now the Province of Ontario—a few words as to the condition of Freemasonry in England during the eighteenth century will not be out of place.

The Canadian Craftsman is concerned in the history of British Freemasonry because all the fraternity on this continent hails from the mother Grand Lodges of Great Britain and Ireland. This interest is intensified by the fact that the original Grand Lodge of England, founded in 1717, was the primal organization, which led to the formation of other Grand bodies, not only in England but in Ireland and Scotland, these, at different periods in the eighteenth and present century, giving life to the vast fraternity, which now flourishes in every part of the North American continent.

The earliest evidence known until recently of an exclusively speculative lodge as an actual working organization in any part of the world, was found in the diary of Elias Ashmole, the celebrated antiquary, who was initiated at a lodge meeting in Warrington, England, on the 16th October, 1646. Whether this lodge had ever been an operative one or not, is a question yet unsolved. It may have had its origin in one of those operative societies, the outcome of which is speculative Masonry. The fact remains that it was a speculative lodge, probably founded many years prior to 1646, that its membership was composed of men of education, and that there is no trace of its possessing operative features. Indeed, all the accumulated evidence points to the fact that none but speculative Masons were present at this important meeting.

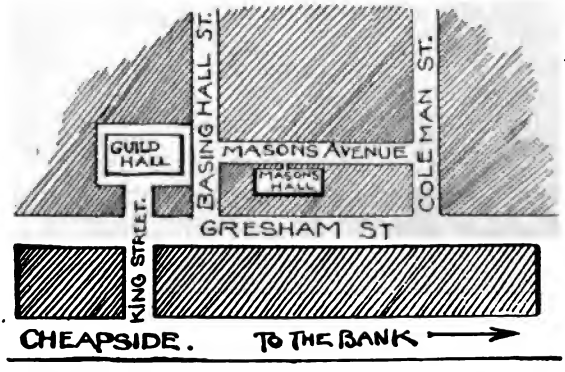
Brevity is a virtue which should be thoroughly characteristic of this chapter, if for no other reason than that the origin of Masonry has already been given to the Craft by historians, who without space limit have viewed the old manuscripts in all their bearings and from every coigne of vantage. The history of the British Craft has, moreover, been a life work—the day dream—of minds that have penned volumes embracing almost every incident of Craft existence, from the days of the first operative lodges to the speculative organizations of later times. So that our task is to a considerable extent lightened,

ENTRANCE TO THE HALL OF THE MASONS' COMPANY
LONDON, ENGLAND.

and will be completed at this point by the presentation of a concise account, in one chapter, of the work accomplished by the "mother" Grand Lodges.

Previous to 1717 the administrative authority of the Craft was exercised apparently by a general assembly of the Masons of a jurisdiction on the basis of the "Old Charges." Grand Lodges had no existence, and first came to notice as governing institutions after the revival of Masonry in the second decade of the last century.

The earliest record we have of the formation of the original Grand Lodge of England, and of the first six years of its existence, is found in the meagre account given by Dr. Anderson in the Constitutions of 1738. His narrative of this period does not, however, furnish us with any minutes of proceedings, and what has thus been written must be accepted with care, for his account was printed some twenty years after the occurrence of the events so chronicled.



STREET PLAN—MASONS' HALL, LONDON.

Anderson claims that in 1717 "the few 'lodges' at 'London,' finding themselves neglected by Sir 'Christopher Wren,' thought fit to cement under a 'Grand Master,' as the centre of Union and Harmony," viz.: the lodges that met:

"1. At 'The Goose and Gridiron' Ale-house, in St. Paul's Churchyard, [now the Lodge of Antiquity, No. 2.]

"2. At 'The Crown' Ale-house, in 'Parker's Lane,' near 'Drury Lane.'

"3. At 'The Apple-tree' Tavern, in Charles Street, Covent Garden. (Lodge of 'Fortitude and old Cumberland,' No. 12.)

"4. At 'The Rummer and Grapes' Tavern, in Channel-Row, Westminster." ["Royal Somerset House and Inverness" Lodge, No. 4. All of London, England.]

"They," the members of these old lodges, "met at the 'Apple-tree Tavern,' and, having put into the Chair the oldest Master Mason (now the 'Master' of a Lodge), they constituted themselves a 'Grand Lodge,' pro tempore, in 'due form,' and forthwith revived the Quarterly 'Communication' of the 'officers' of Lodges (call'd the 'Grand Lodge),' resolv'd to hold the 'Annual Assembly and Feast,' and then to chuse a 'Grand Master' from among themselves, till they should have the Honour of a 'Noble Brother' at their head. Accordingly on St. John the Baptist's Day, in the 3rd year of 'King George I.' A.D., 1717, the 'Assembly and Feast' of the Free and Accepted Masons was held at the foresaid 'Goose and Gridiron Ale-house,'

when 'the Brethren by a Majority of Hands elected 'Mr. Anthony Sayer,' Gentleman, 'Grand Master' of Masons." (Constitutions A.D., 1738, pp. 109-10.

The first "Book of Constitutions" of this governing body of the Craft was issued in 1723, but in the work, which was prepared by Dr.

Anderson, the revival of the Quarterly Communication is only hinted at, so that definite or semi-official particulars of the event having taken place are only obtainable in 1738, or twenty-one years after the occurrence is said to have taken place.

The number of lodges in existence at London in 1717 is a matter of doubt. There were four—there may have been six, eight, or more. Anderson does not give the number of the particular lodges in the first edition of the Constitutions published in 1723.

If there were only four old lodges in London in 1717, it is noteworthy that in the Engraved List and Manuscript Registry for 1723-4, four lodges are given before, or as of earlier date than Anderson's No. 4, which is the fifth in order on such registers. This 5th lodge (No. 4 of Anderson's, and No. 3 in 1729, &c.), had the largest membership of any in London, amongst these being several distinguished noblemen, clergymen, officers in the army, and other notables. Dr. Anderson himself, and Bro. William Cowper, the first Grand Secretary, also belonged to the lodge.

This same lodge, which was working in 1717, we may be assured, would not have allowed another lodge (which had only a dozen or so members in 1723) to be placed as its senior on the roll, had the latter been warranted subsequent to the formation of the Grand Lodge. The arrangement of all the lodges in chronological order, and their consecutive enumeration, however, did not occur until 1728-29. There seems to be no reasonable doubt that all these five lodges were working before 1717, and so because of its prestige, and the influential character of its membership, the fifth was well entitled to be enrolled in the historic quartette of Dr. Anderson's, and in 1729 to be placed as the third on the revised register.

The drift of thought is briefly thus. Prior to the Grand Lodge era there were many lodges in London, indeed in 1723-4 the Engraved List gives the signs of 51 "public" or "coffee" houses in which lodges met, 49 of which were in the metropolis. It is hardly likely that most of these lodges were established after 1717, the year of the revival, for it seems not improbable that several of them were in existence prior to this eventful period. Indeed, there is no reason for doubting that many lodges were flourishing in London from 1600. Certain it is that a lodge was in existence in Warrington, Lancashire, in 1646, and it is not unreasonable to presume that it and others were organized years before the days of the Ashmole initiation, in England as well as in Scotland, particularly when it is observed that in Bro. Hughan's second edition of the "Old Charges of British Freemasons" (1895), over sixty copies of these old documents are noted as still preserved as relics of the ancient Craft in Britain, dated from the 15th century.

The Grand Lodge, so formed by four or more of these old lodges in London, was the original, the senior of all governing organizations of the kind which were constituted in England from 1717 until the days of 1813. The mother Grand Lodge has had a continuous record from 1723 (a few years after its foundation) down to the time of its union in 1813 with the body noted hereafter, and known as the "Athol" or "Ancient" Grand Lodge.

The senior organization confined its efforts, down to 1724, to the cities of London and Westminster and neighborhood, which was practically the metropolis, but in that year in Bath, Bristol, Norwich, and other provincial towns, warrants to constitute were issued, the influence of the beneficent fraternity extended, lodges were established, and the mother Grand Lodge became the fountain head from

which Craft light began rapidly to spread to every civilized part of the "wide, wide world."

Of the four old lodges, which are recorded as having in 1717 organized the Grand Lodge, Nos. 2 and 4 of the present numeration, were so numbered on the revised English list of 1814, viz.: the "Antiquity," and the "Royal Somerset House and Inverness," respectively, and have continued thus to this day.

The original No. 3 (Apple Tree Tavern) accepted another warrant, or, as it is described by Dr. Anderson, a "new constitution," and is now No. 12, and the original No. 4 took its place until the "Union" of December, 1813.

Some of the Canadian Craftsmen, who assisted in establishing Masonry in Upper Canada in 1792-94, were members of these old lodges. R. W. Bro. Jarvis, Provincial Grand Master, 1792-1817, was a member of the "Grand Master's Lodge," No. 1, in London (Ancient), and R. W. Bro. Simon McGillivray, Provincial Grand Master, 1822-30, was a member of the Royal Somerset House and Inverness lodge (now No. 4). He was elected a joining member of the Lodge of Antiquity, No. 2, October 27th, 1813, and was Deputy Master under H. R. H. the Duke of Sussex, 1820, having the "Royal Medal." William McGillivray was also initiated in the same Lodge, 27th February, 1822, and was likewise granted the "Royal Medal."

One of the popular fables handed down to us by bygone generations is that in the ancient City of York, in England, Masonry was founded, and the first Grand Lodge established in A.D. 926. As we have shown elsewhere, there is not a shred of evidence to support this tradition, although there may have been an assembly or meeting of masons for operative purposes at that period, but, in the absence of authentic records, it is idle to speculate.

The earliest existing minutes of an assembly of masons at York date from March 19th, 1712, although there was evidence of other records of the same lodge at York from 1705, only the book is missing of late years, but was noted in the "Inventory" of 1779. Furthermore, the "Scarborough" manuscript shows that a private lodge was held on the 10th July, 1705, at Scarborough, England, "in the County of York," that William Thompson was its president, and that six persons were "admitted" or initiated "into the fraternity," in the presence of "severall others brethren Ffree Masons."

All evidence points to the conclusion that there were several lodges held in Yorkshire prior to 1717, and while actual proof of work is sometimes wanting, it is not unreasonable to presume that there were lodges at York early in the seventeenth century (and even before), established about the time of other lodges in Lancashire and elsewhere, and particularly in the metropolis, being survivals, continuations, or later representatives of Masonic bodies under the purely operative regime.

In 1718 Bro. Sayer was succeeded by George Payne, whose term of office was noted for the attention he gave to the collection of manuscripts and old records, the compilation of regulations, and a strict observance of the annual communication.

In 1719 Dr. Desaguliers was elected to the chair, when the Craft visibly improved. New lodges were constituted, and the social features of the meetings made the work more interesting.

In 1720 George Payne was re-elected. During this year it is claimed that valuable manuscripts concerning the old lodges that existed prior to 1717 were burned by brethren who were alarmed at the proposed publication of the Masonic Constitutions. In 1720 it was also resolved that the Grand Master should be named before the

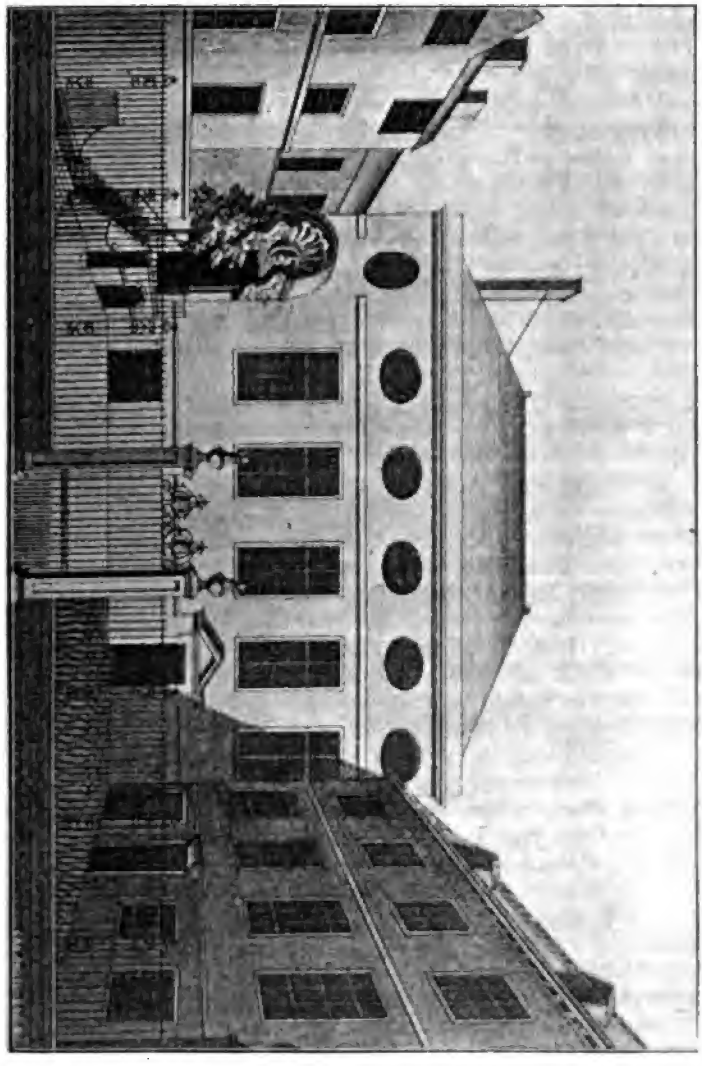
THE SCARBOROUGH MS., A.D. 1705, OR EARLIER.

Annual Festival, when, if approved, he should be saluted, and should appoint his Deputy and Wardens immediately after Installation.

In 1721 nobility patronized the Craft, and John, Duke of Montagu, was elected Grand Master. On 24th June, 1721, the Grand Lodge was opened at Stationers' Hall, in St. Paul's Churchyard. It

also met here on 24th June, 1722, and 27th December, 1728. The front of Stationers' Hall was practically rebuilt early in this century, but no doubt the interior is much the same now as in 1721.

The old lodge of St. Paul's, now the Lodge of Antiquity, removed to the "King's (or Queen's) Arms" a little later. The King's Arms Tavern was in St. Paul's churchyard. It was in existence in 1781,



THE STATIONERS' HALL, 1721.

and a club, of which Boswell was a member, met there in that year. An old writer says that the term "King's Arms" and "Queen's Arms" was used as was necessary when the throne changed its occupant from man to woman and vice versa. Another, in writing of the Queen's Arms, states "There is no Queen's Arms in St. Paul's churchyard now, although there was an old tavern bearing that sign

at the junction of Newgate street and St. Martin's Le Grand." This would be at the west end of Cheapside.

Under the Duke of Montagu the charges and general regulations compiled by Payne were revised by Dr. Desaguliers, and edited by James Anderson (who wrote an elaborate historical introduction), the work being duly and finally approved on 17th January, 1722-23. In 1723 this first Book of Constitutions "for the use of the lodges" was published.

The Duke of Wharton succeeded to the position of Grand Master, and under his regime Masonry progressed. He was followed by the Earl of Dalkeith (afterwards Duke of Buccleuch), and in 1724 by the Duke of Richmond. The Duke of Buccleuch was the first to propose a Board of Relief or Benevolence for distressed Masons. A committee was ordered to report on the matter, and during the term of the Duke of Richmond it was instituted.

In 1725 Lord Paisley, afterwards Earl of Abercorn, was elected Grand Master, and the Earl of Inchiquin in 1727-8. The Craft was extended to Wales by authority of the Grand Master as early as 1724.

The formation of a Grand Lodge at London in 1717 does not seem to have created any feeling of rivalry at York. The Masons of that old lodge claimed, as previously mentioned, the antiquity of "time immemorial" (a period certainly which cannot be definitely fixed, but which might be within the lines of truth, even if it ranged back to the days of 1600), and were content (in the language of their own J. G. W. in 1726) that the London brethren "enjoy the Title of Grand Master of England, but the 'Totius Angliæ' we claim as our undoubted Right." In other words, the organization of York became known as the "Grand Lodge of all England."

The Grand Lodge at London was a plant of vigorous growth, and down to the year 1725 had established a number of lodges in places other than London. This action naturally stimulated the Masons at York, and so, to strengthen their position, as well as to preserve their supposed rights, they determined to establish a Grand Lodge of their own. Accordingly, on the 27th December, 1725, this private lodge at York met and constituted itself a Grand Lodge, under the title of "The Grand Lodge of All England," as before noted. This organization, which became dormant about 1740, was revived in 1761, and from that year to 1790 eleven lodges were opened under its authority, in Lancashire, Cheshire, Yorkshire, and at London, but it never issued a warrant for any place outside of England. This Grand Lodge (chiefly local) had but a lingering existence, and died of inanition in 1792, after its second experience of some thirty years.

About 1726 the office of Provincial Grand Master was instituted by the regular or premier Grand Lodge at London, and several appointments were made at home and abroad. A lodge was formed at Madrid, and another at Gibraltar, in 1728-9, "deputations" being issued soon afterwards.

In 1727 the privilege of voting in Grand Lodge was extended to past Grand Wardens, that duty having been restricted to past Grand Masters in 1724, and to past Deputy Grand Masters in 1726.

In 1728, during the term of Lord Coleraine as Grand Master, the "ancient office" of Grand Steward was revived (though, as a matter of fact, Stewards are traced back to 1723), their duty being to

assist the Grand Wardens in the preparation of the Festivals. During this year several lodges were constituted, and in 1730 Masonry was established in Bengal.

In 1730 the Duke of Norfolk, as Grand Master, presented a handsome volume for the records of Grand Lodge, and a sword of state for the Grand Master, being that used by Gustavus Adolphus, King of Sweden. In this year a deputation was granted for a Provincial Grand Master for the Colonies of New York, New Jersey and Pennsylvania.

In 1731, Francis, Duke of Lorraine, afterwards Emperor of Germany, was initiated in a lodge held at The Hague, by special dispensation. In 1732 a lodge was constituted at Paris, and one at Valenciennes, in French Flanders, in 1733.

On the 30th April, 1733, it is said that a patent was granted by Lord Montagu, appointing Henry Price Provincial Grand Master of New England, subsequently extended to North America. Documentary evidence does not exist in the archives of the "Mother Grand Lodge," but there is no reason to doubt the fact of some kind of Provincial authority having been conferred on Price in 1733. A lodge was constituted by Henry Price during the year at Boston, New England, and it is the first that appears on the English register for any part of America.

In 1735 lodges were opened in Holland. It was also ordered that lodges ceasing to meet for twelve months should be erased from the official list, and that if re-instated they should lose their former rank or precedence. Additional privileges were given to the Grand Stewards, and it was agreed that the Grand officers should be selected from brethren of that rank.

About this time irregular meetings of Masons, at which persons were initiated, were held, and were condemned by resolution of Grand Lodge.

In 1729 the Grand Lodge constituted a lodge at Scarborough, within the jurisdiction of the "Grand Lodge of All England" at York, and granted three "deputations" for Provincial Grand Masters for Lancashire, Durham and Northumberland, during the Grand Mastership of Lord Crawford. This did not rouse the antipathy of the Masons in the north of England, as some historians have declared, for both bodies continued as friendly as before.

In 1735 another lodge was opened at "The Castle," Aubigny, in France, and warrants "to constitute" were issued to lodges at Lisbon (Portugal), Charlestown (South Carolina), and at Savannah (in Georgia), Provincial patents being granted for South America and West Africa.

Until 1735, at the meeting of Grand Lodge in June, the Grand Stewards were not permitted to vote as individuals, but it was then proposed that the Stewards' lodge should be constituted as a lodge of Master Masons, and be represented in Grand Lodge by twelve members. This met with great opposition, as being an encroachment on the privileges of every other lodge in London, but these and other privileges were agreed to by 45 to 42 against.

In 1737 Frederick, Prince of Wales, was initiated by Dr. Desaguliers, and in the following year more Provincial Grand Masters were appointed in foreign parts, such as William Douglass, Com-

mander of H.M.S. "Falmouth," for the British settlements on the coast of Africa, and British Islands in America; Captain Richard Riggs, for New York, and others.

In 1739 unrest and friction were rife in the fraternity. Irregularities prevailed, and irregular associations of the fraternity were held by those who were discontented. The object of these illegal lodges seemed to be to manufacture Masons. Later on it was urged that the original Grand Lodge had departed from the Ancient tenets and practices of Masonry, and certain brethren of Irish origin, Bro. H. Sadler thinks, styled themselves "Ancient Masons" in contradistinction to the regular Grand Lodge, which they declared was modern. They secured quite a following, and were so successful that it led to the formation of another body, that made not only great progress, but was an important factor in the spread of Masonry from the day of its inception. It was in 1751 that this third Grand Lodge was established in England.

As early as 1730 clandestine lodges were in operation in London, organizations without authority from the Grand Lodge, and the making of Masons at their irregular assemblies had, as has been stated, occasioned considerable unrest. Again, the constitution of the Stewards' lodge was objected to. The privileges which had been granted to this lodge in 1735, it is supposed, caused the irritation which culminated in another Grand Lodge being formed, but there does not seem to be sufficient evidence to justify such an opinion, and though much has been written on the subject of secession or schism, the actual cause of this separate body being established has not yet been clearly demonstrated; though indeed, it must with confidence be said, that Bro. Sadler's work on "Masonic Facts and Fictions" so far "holds the field."

In 1751 the formation of this, another governing body, known as "The Grand Lodge of England, according to the old institutions" or the "Ancient Masons," was an accomplished fact. In the register of this Grand Lodge the first date of the making of a Mason is May 20th, 1751, and it is asserted that in July, of 1751, there were six lodges on its register, and about eighty members on the roll. The earliest records extant show that this Grand Lodge met on the 5th February, 1752, at the Griffin Tavern in Holborn, and that representatives of nine lodges were present. The members styled themselves "Ancient York" Masons, but afterwards dropped the name "York," possibly on learning of the Grand Lodge of All England, established at York in 1725, which, however, some 15 years later, ceased to be a working organization until 1761.

The term "Ancient" was used in allusion to the fact that the body had an heredity anterior to any existing body, claiming even kinship with the traditional assembly created at York in A.D. 926, by Prince Edwin. In contradistinction, the Grand Lodge of 1717 was known as the "Moderns." These two terms—"Ancient" and "Modern"—became the distinctive and popular titles of these bodies soon afterwards, the "Moderns" being the ancient Masons in reality, though the others were so designated.

In 1771, John, third Duke of Athol, was elected Grand Master, after which time the members of the "Ancient" Grand Lodge were also known in popular parlance as the "Athol Masons," a term which is used to this day in speaking of their organization.

In 1774, the Duke of Athol died. In February of 1775 the fourth Duke was admitted into the fraternity and elected Grand Master, continuing as such to 1781, accepting also the office of Grand Master of Scotland; again in 1791, on the death of the Earl of Antrim, being the honored ruler in England, retiring in 1813 for H. R. H. the Duke of Kent.

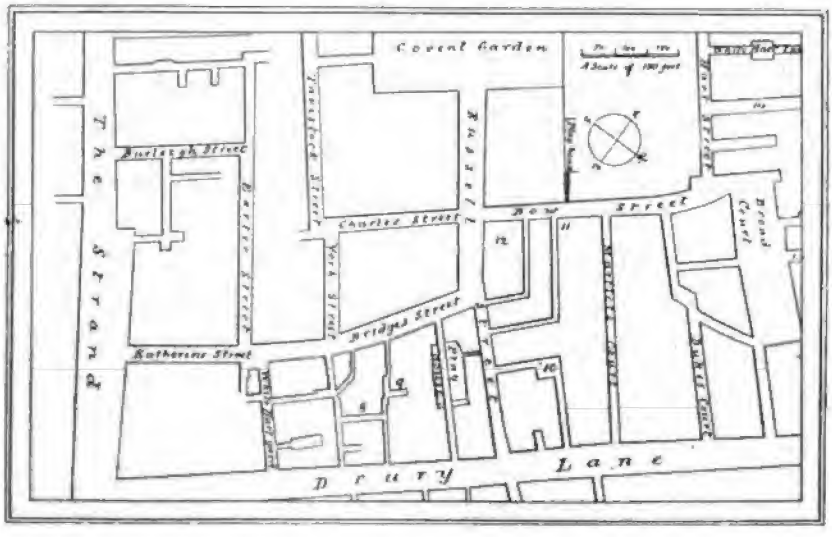
The meeting places of the original Grand Lodge of England, at London, from 1717, form an interesting feature in its history. Prior to 1730 the Grand Lodge met at various taverns for the transaction of ordinary business, and the Annual Festival was invariably held at one of the halls of the City Companies, the Merchant Taylors, seemingly, having the preference.

THE MERCHANT TAYLORS' HALL, LONDON.

The Apple Tree Tavern in Charles Street, Covent Garden, where the revival was inaugurated, was a noted public house. Fruit trees were favorite signs for hostelries in England a century ago. The apple tree and pear tree were commonly used. The popular drinks of the day were cider and perry, hence the signs. This sign represented an apple tree loaded with fruit standing in a landscape.

Charles Street, Covent Garden, was built in 1637, and was so called out of compliment to Charles I. In 1844 it was re-named Upper Wellington Street. In Stow, Chap. V., Book VI., facing p. 644, is "a map of the Parish of St. Martin in the Fields," published in 1755. There is no reference to the Apple Tree Tavern, although all others in that neighborhood are given. In Stow, Book VI., after p. 660, is a map showing Charles street, and the immediate neighborhood. Stow also says in Book VI., Chap. VI., "Charles street, also very good and well built, and here is a Hum-Hum, a bath or sweating

house, much resorted to by the gentry." The modern Turkish bath, with its attendant luxuries, has succeeded the Hum-Hum of the olden days.



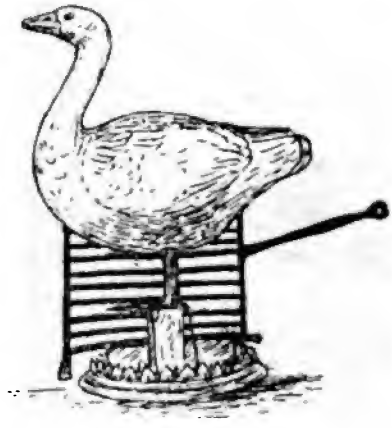
PLAN OF LONDON SHOWING CHARLES STREET, COVENT GARDEN.

The feast of St. John, in 1717, was held at the Goose and Gridiron public house, in London house yard, on the north side of St. Paul's Churchyard. This old hostelry was built after the great fire in London in 1666, although before that date there was a house on this site with the sign of the mitre. It is claimed by some that the sculptured mitre, still to be seen in the wall of the present house, was the actual sign, but this is incorrect, for the mitre means that this property—as indeed nearly all the property in the immediate neighborhood—belonged to the See of London. The Mitre public house was the first music house in London, and the proprietor—one Robert Hubert, alias Farges—was a collector of curios, which were "daily to be seen at the place called the Musick house, at the Mitre, near the west end of St. Paul's Church, 1664." The Goose and Gridiron Tavern, was, some years after the fire, built upon this site.

The sign was a peculiar one, and those who have made a study of the subject have given an explanation of what seems to be a queer combination. The "Tatler" says:

"When the house ceased to be a music house, the succeeding landlord, to ridicule its former destiny, chose for his sign a goose striking the bars of a gridiron with its foot, thus making fun of the Swan and Harp, which was a common sign of the early music houses. Hotten and Larwood, in their history of signboards, say that it was a homely rendering of a change in the coat of arms of the Company of Musicians, namely, a swan with his wings expanded within a double tressure counter flory, and that the double tressure suggested a gridiron to the passers-by. From Chambers' 'Book of Days' it would appear that the house was the headquarters of a musical society, whose arms were the lyre of Apollo, with a swan as the crest, that this device was appro-

priated as the new sign when the house was rebuilt after the fire, and that it was nicknamed by vulgar and unsophisticated persons the Goose and Gridiron, the nickname sticking fast as nicknames will."



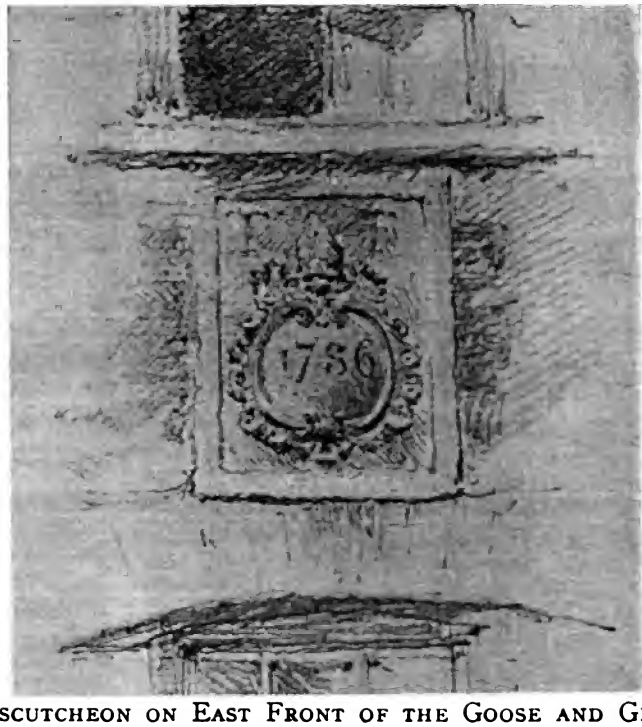
SIGN OF THE GOOSE AND GRIDIRON.

This tavern, of which two engravings are given, stood at the north end of a small court or square, called London House yard, and opening from the north side of St. Paul's Churchyard, London, within a hundred feet of the cathedral pile. The tavern is known as No. 8 London House yard.

The engraving, No. 1, was made for the writer, in 1895, by Messrs. Searle & Hayes, architects, 66 Ludgate Hill, London. The ground having been leased or bought by a neighboring dry goods firm, these gentlemen had charge of the removal of the building, and courteously furnished, not only the architectural elevation of the old house, but with ground and first floor plans of the building, a drawing of the escutcheon of 1786, and also of the old sign which for a hundred and seventy-eight years had its place in the front of the tavern. The building stood on the north side of the yard, facing south, and was originally built in 1670, a few years after the great fire of London. It was four stories in height. The ground floor had a doorway and three windows to the west, while each of the three upper stories had four windows each. The sign of the Goose and Gridiron was directly over the doorway. During the day the odd looking figure, whose form did not improve with age, was a curiosity to passers by, and many a tourist patronized the bar, not so much from a longing to satisfy a thirst, but rather to have a word of explanation as to why a bird popular at Christmas tide should grace the front of a London "pub." At night a bright gas jet over the door illuminated the yard, and kept visible the sign that to-day is unhonored as an ornament in a greenhouse, somewhere on the south side of the Thames.

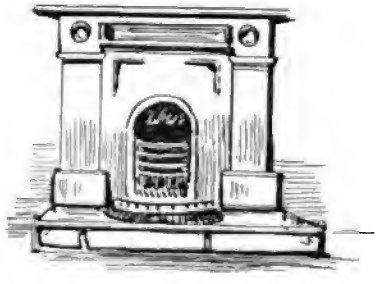
The building had a frontage of thirty feet, and a depth of twenty feet. East of the doorway, as shown in picture, No. 1, was an extension of the original building. This was erected in 1786. The space occupied by it prior to this date had been part of a court known as

Mitre Court, and when it was determined to enlarge the Goose and Gridiron, this court was built upon, the newer building being five stories in height, or one story more than the original building to the west. This addition had a frontage of seven feet. The date of erection is marked by a carving in stone over the second floor window bearing date 1786. These figures are surrounded by an ornamental scroll of two semi-circles, curved at each end, joined as in the picture, resembling an escutcheon, the upper side being surmounted by a Bishop's mitre, and the letters "T. F." in each corner.



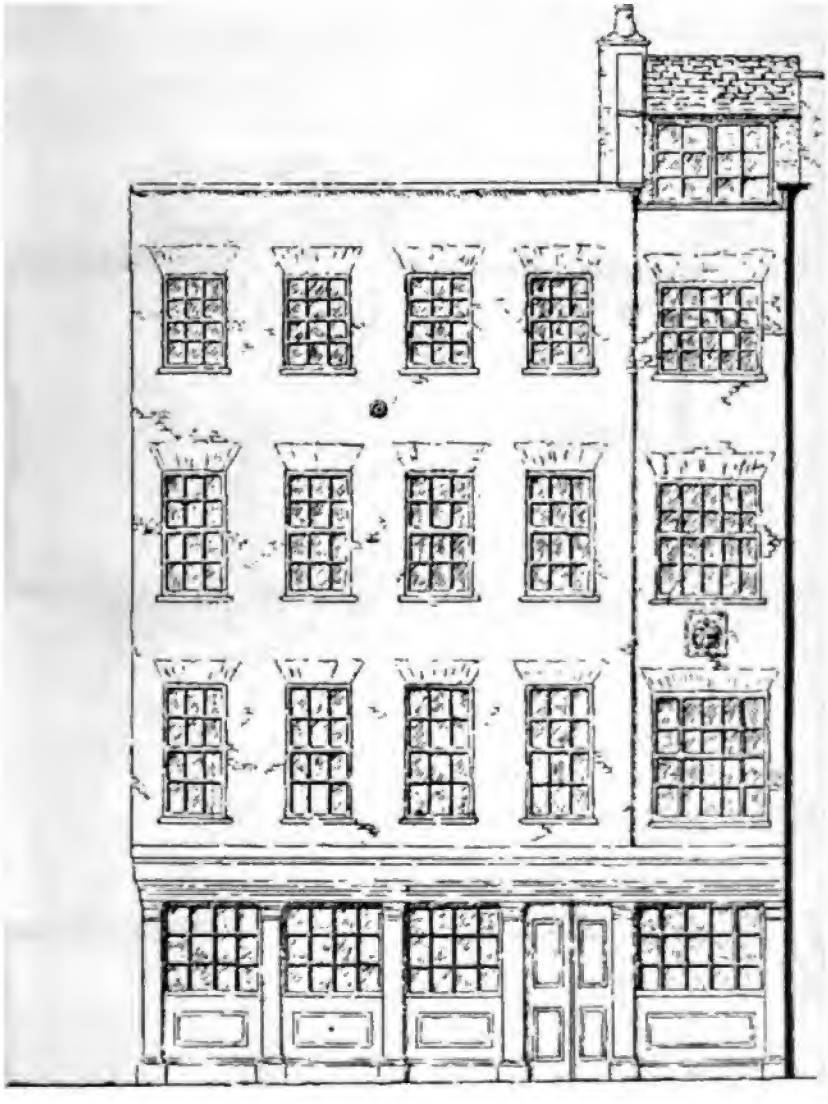
THE ESCUTCHEON ON EAST FRONT OF THE GOOSE AND GRIDIRON.

The sign and its meaning have already been explained. It was fastened on the ledge just over the front of the doorway or entrance to the tavern.



THE OLD FIREPLACE.

The fire place shown above was in the anteroom of the first floor of the "Goose and Gridiron," in the annex which was built in 1786.

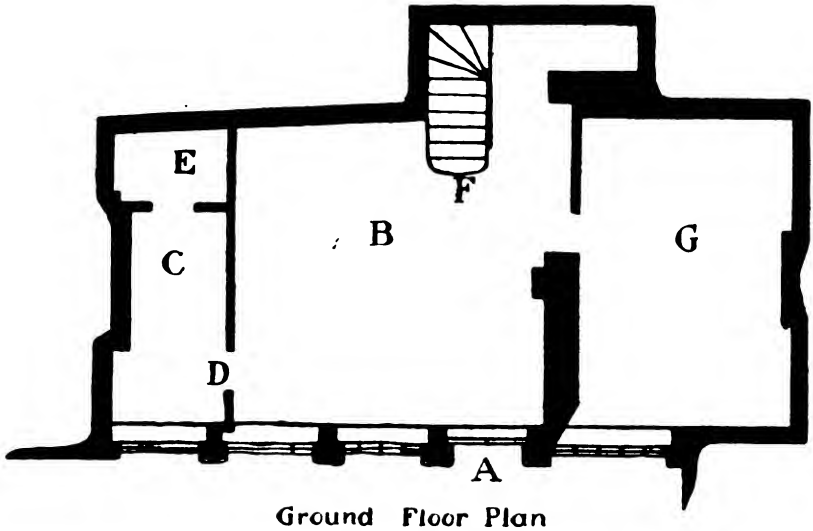


Elevation.

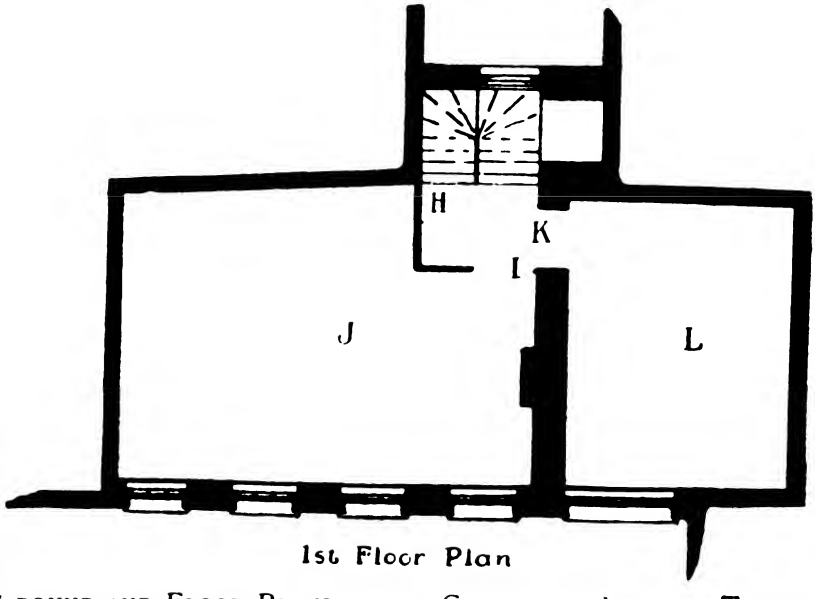
No. 1.—Goose and Gridiron Tavern, London. from drawing. 1895.

The engraving, marked No. 2, is a reproduction of a picture which appeared in the London Graphic in 1895, sketched some months before the tavern was demolished. This view, however, does not give the entire front of the building, that portion to the west, which included one-half of the original structure being hidden by the buildings on the left and, therefore, not shown.

One has but to stand at the south end of London House yard and look up at the old red brick front to see that it bears the marks of a

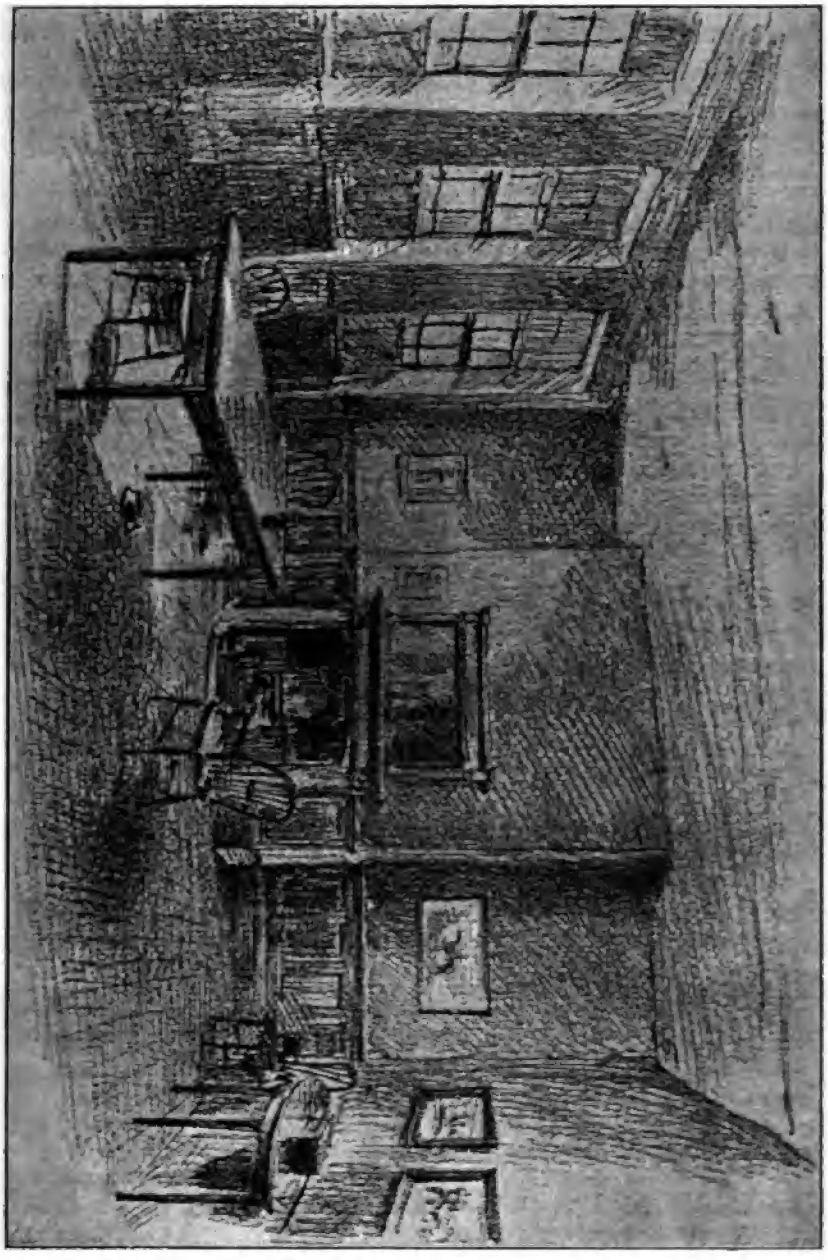


Ground Floor Plan



1st Floor Plan

GROUND AND FLOOR PLANS OF THE GOOSE AND GRIDIRON TAVERN.



INTERIOR OF THE FIRST FLOOR OF THE GOOSE AND GRIDIRON TAVERN, WHERE THE FIRST GRAND LODGE WAS FORMED IN 1717.

genuine antiquity. A gentleman versed in old London and the architecture of 1680-1720 assures the writer that the style of the west portion of the building is decidedly prior to Queen Anne, while the narrow extension, marked "1786," bore every evidence of the architecture of the last days of the eighteenth century. Mr. Brown, the skilled artist, who reproduced the interiors for this work, confirms that opinion. In his work for the London illustrated press he has had occasion to make drawings of buildings of the same style as the Goose and Gridiron, and he says that the opinion expressed regarding the antiquity of the original structure is correct.

Whatever interest may cling to the outer walls of this historic Masonic resting place, the interior has charms for all who have read the early work of the Craft from the days of the Apple Tree Tavern and Goose and Gridiron, down to the advent of the palace in stone in Great Queen street, now the central home of British Masonry.

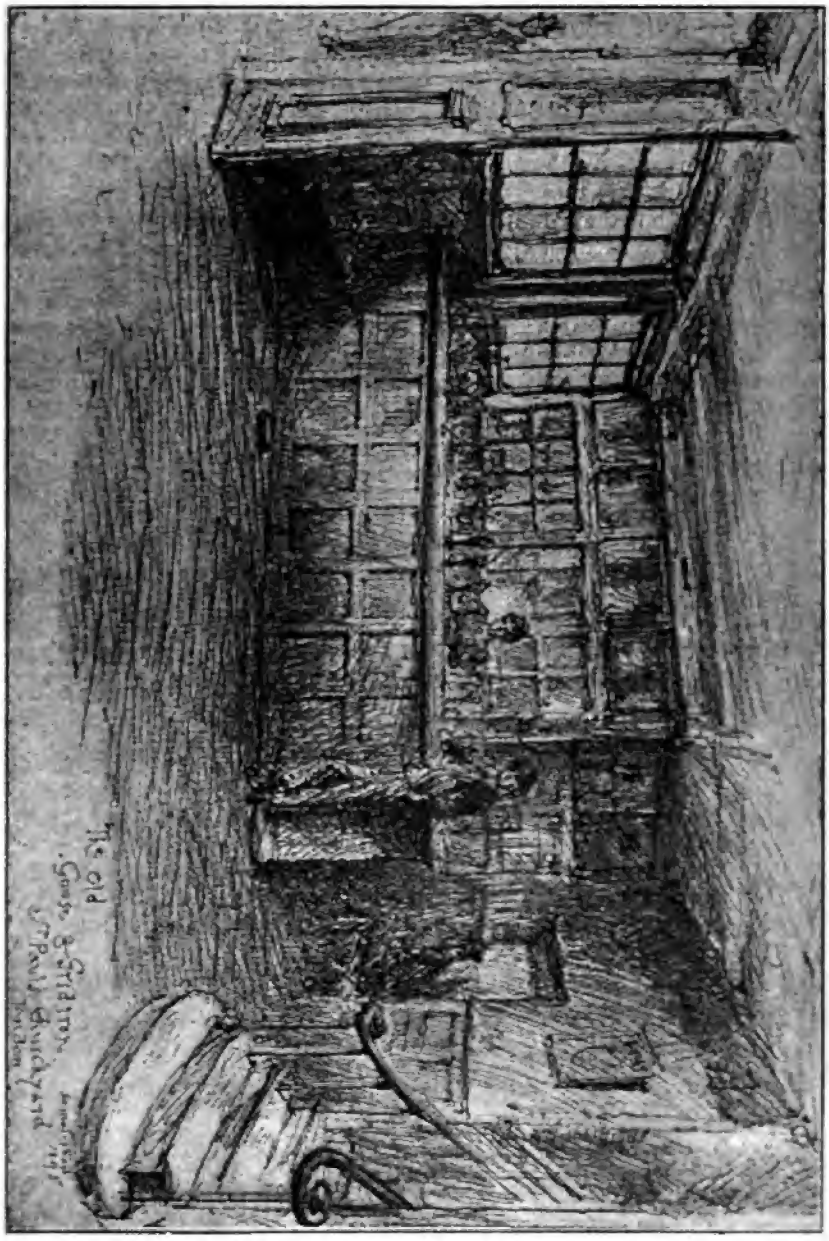
The ground-floor plan shows the entrance from London Yard, marked A, the bar-room, B, the bar, C, with an opening in the counter, D. The small room to the north, E, was for the use of the barmaid. The staircase, F, led to the upper floors. This was the ground floor up to 1785. In 1786 the extension to the east was added. This embraced that part on the ground floor, G, which was used as a bar parlor, or smoking room. The approach to the second floor was by the staircase, F, and less than twenty steps enabled one to reach a small vestibuled landing, H, on the second floor, and a turn to the left through a doorway, I, on the south side of the vestibule, showed the largest room in the house, J, that in which the Grand Lodge was organized in 1717. The doorway, K, on the east side of the vestibule, opened into the anteroom, L, but this portion was not of the original structure, but like the parlor of the bar on the first floor was part of the 1786 erection.

The sketch of the bar-room, with the staircase to the right, gives the room as it was before the building was demolished. An old resident of St. Paul's Churchyard states that the appearance of the room has not changed in sixty years, which is some evidence that anterior to that the bar, with its quaint panelled counter and the turned balustrades of the staircase, were the work of a carpenter who used his tools as if he understood them.

W. Bro. Arthur Greenwood, of Maltby Street, Bermondsey, S.E., an extensive London builder, had the contract for the removal of this building, and through his kindness the writer had frequent opportunities of seeing the last of the old "Goose and Gridiron," and also of obtaining some pieces of the woodwork, so that he might carry to his Canadian home souvenirs of a spot which possesses a flood of interest for brethren of the Craft.

These bits of timber were the best parts of the rafters that supported the floor of the room in which Grand Lodge met in 1717. The skilful hands of a London furniture maker fashioned the wood into a handsome chair with elaborate carving, and sitting in this chair this chapter is written.

The staircase as a piece of woodwork had a charm. The treads, which looked as if they had not been renewed for fifty years, were of dark wood, and each balustrade was a carefully turned stick of pine, while at the fourth step a square piece of hardwood gave a support



BAR ROOM OF THE GOOSE AND GRIDIRON.

to the unpretentious landing which led into the pine-sheeted vestibule, outside of the room where the festival of St. John was held in 1717.

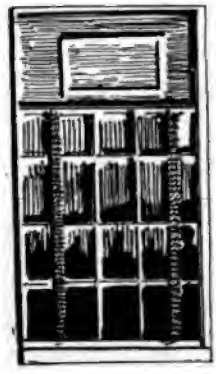
The sketch gives the room as it was in 1895, and an old employe of the house states that its condition, with some changes in the furniture, does not differ much from its looks of fifty years ago. Indeed, he says that the changes did not include anything beyond a few modern pictures, and a glass over a mantel that must have been made, by its style, sometime prior to the beginning of this century. The walls were covered with a paper that was yellow with age, and with an old-time French pattern that reminded one of the faded brocade of the days of Louis XV.

And this was the room where, on the festival of St. John the Baptist, in the third year of the first of the Georges, the celebration was held and " Mr. Anthony Sayer, Gentleman," was placed at the head of the Craft as Grand Master. Standing in this room one can scarcely realize that in so ordinary a place, with such unpretentious surroundings, an institution which has to-day its triumph in a world of good accomplished, with members in every clime and under every sky, should have had its commencement.

While the Goose and Gridiron was being dismantled and while some of the workmen were engaged in the cellar, two copper coins

"THE GOOSE AND GRIDIRON" CHAIR.

THE STAIRCASE TO THE LODGE ROOM IN THE GOOSE AND GRIDIRON TAVERN



WINDOW IN "THE GOOSE AND GRIDIRON" TAVERN.

of 1717-19 and a couple of Indian coins were found, which, of course, add to the interest in the old building and form another proof of its use as a public house in the early years of the eighteenth century.

TWO EAST INDIA COINS.

These coins were issued by native princes of India, probably about two hundred years ago. The engraving is made on both sides of the coin, but the design or hieroglyphic is so imperfect that it is impossible to trace the coinage. All these coins were found in the west part of the cellar, under the bar room.

HALF-PENNY, 1717. HALF-PENNY, 1719.

TWO ENGLISH COINS, 1717-19.

In 1713 a Ned Ward, who was landlord of a tavern in Moorfield, published a book entitled "A Vade Mecum for Malt Worms, or a Guide to Good Fellows, being a description of the Manners and Customs of the most Eminent Publick Houses in and about the Cities of London and Westminster, with a Hint on the Props or Principal Customers of each House in a Method so plain that any Thirsty Person (of the meanest capacity) may easily find the nearest Way from one House to Another. Dedicated to the Brewers." The attractions of

No. 2. The Goose and Gridiron Tavern, 1786-1895—No. 8 London House Yard—St. Paul's Churchyard—London.

the "Goose and Gridiron" are celebrated in verse, some of which is unquotable, and its "Props" are mentioned, among them—

> Dutch carvers from St. Paul's adjacent dome,
> Hither to wet their whistles daily come.

And further on it is stated that the "rarities of the Goose and Gridiron are—1. The odd sign; 2. The pillar which supports the chimney; 3. The skittleground upon the top of the house; 4. The water-course running through the chimney; 5. The handsom maid, Hannah."

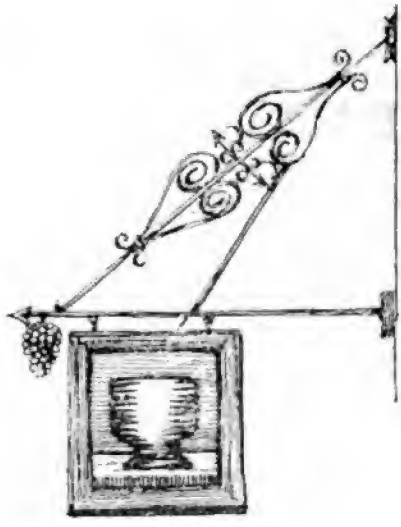
The Graphic says: "It were interesting to trace these rarities (except, of course, poor 'Hannah, the handsom maid'—where does her dust lie, we wonder?) within the house; but alas! there is no admittance even on business. The Goose and Gridiron, as we have said, fell on evil days; there was a 'man in possession' within the walls which once resounded with melody and the rap of Sir Christopher's hammer, and last May the entire contents were sold off under a distress warrant. The very sign was sold for a few shillings, and now does duty as a curio in the conservatory of a private house at Dulwich. Ichabod!"

Writers have asserted that Sir Christopher Wren, during the building of St. Paul's Cathedral after the fire, presided over the Lodge of Antiquity, which met in this tavern, and that he presented the trowel and mallet used at the laying of the corner stone of the Cathedral in 1675, and that in 1688 he was elected Grand Master of the Craft, naming Cibber, the sculptor, and Strong, the master mason, as his wardens. This story, as far as Wren is concerned, is mythical. There is no evidence of any kind that shows that he was ever initiated (though it was said he was to be) in the degrees of the Craft.

The Crown Ale House in Parker's Lane, near Drury Lane, was a third noted meeting place for the English lodges at the time of the revival and possibly before. Parker's Lane, Drury Lane, off Little Queen Street, is now called Parker Street. The Crown was a popular tavern on the north side of this lane in 1717. It was in this house that one of the old lodges met. The street was called after Mr. Phillip Parker, who lived there in 1623. It must have been in early days a street of some repute, for in 1661 are described some houses "lately in possession of the Dutch Ambassador." There was also a school in this street for fifty poor boys. There is no trace of The Crown in the London Directory of 1754 or subsequently.

The crown was one of the oldest of the English signs. It was emblematic of loyalty and was either used alone or in combinations, such as The Crown and Cushion. The Two Crowns and Cushions, referring to the crowns carried before the King at coronation. The Crown and Anchor and The Crown and Tower were also popular signs.

The Rummer and Grapes Tavern, in Channel Row, Westminster, is the fourth tavern mentioned in the early records as a meeting place of the Masonic lodges. Drinking vessels were also appropriate for all house signs. The flask or the pewter pot and the familiar jug were used in numberless instances. The rummer was a well-known drinking vessel. It was a large glass or goblet, which our ancestors formerly used after business hours, in conjunction with a long clay pipe.



THE SIGN OF THE RUMMER AND GRAPES.

which frequently required moistening with rum and water, or something of that ilk. This sign was common in Holland. The only site known of these four public houses is that of the Goose and Gridiron.

Channel Row was originally Canon Row, and was so called because it belonged to the dean and canons of St. Stephen's Chapel. In 1686 it was called "canon" and in the time of Edward VI. "chanon." In the beginning of Elizabeth's reign it was written "Channel Row." It was quite a prominent place in that the dean and canons of St. Stephen lodged there. It is now called Canon Row and runs out of Bridge street. One of the principal buildings on this narrow street is that with the Ionic portico occupied by the Civil Service Commission, and built for the transport office in 1816.

There were two public houses on the street in 1700-50. "The Rhenish Wine House" and the "Rummer and Grapes." Strype says: "The south side of this Channel Row (Canon Row) is but ordinary, the Chief House the Rhenish Wine House of good resort." The Rummer, where the old Craft lodge met, was on the south side, a few feet from the Wine House alluded to. Smith's Antiquities of Westminster give the Rummer and Grapes as in existence in 1721.

From 1729 until about 1763 most of the meetings were held at the Devil Tavern on Fleet Street, near Temple Bar, London. It was opposite St. Dunstan's Church. Child's Bank, No. 1, Fleet street, stands upon its site. The saints and martyrs were frequently used for public house signs in London. "St. Paul" was a common sign—"St. Peter" and his keys another—the Cross Keys were also common. A noted public house in Toronto, Canada, on the north side of Adelaide Street, near Jarvis Street, fifty years ago was known as "The Cross Keys." It was a large structure built of wood and early colonial in design.

The sign of the Devil Tavern is explained in a legend. St. Dunstan, who was a patron saint of the well-known parish of that name,

in London, was said to be godfather to the devil, that is to say, to the sign of the tavern known as the Devil and St. Dunstan near Temple Bar. "The legend runs," says Hotten, "that one day when working at his trade of a goldsmith, he was sorely tempted by the devil. and at length got so exasperated that he took the red hot tongs out of the fire and caught his infernal majesty by the nose. The identical pinchers with which this feat was performed are still preserved at Mayfield Palace, in Sussex. They are of a very respectable size and formidable enough to frighten the arch one himself. This episode in the saint's life was represented on the signboard of that glorious old tavern. By way of abbreviation, this house was called The Devil, though the landlord seems to have preferred the other saint's name, for on his token we read 'The D—— (sic) and Dunstan,' probably fearing, with a classic dread, the ill omen of that awful name."

THE DEVIL TAVERN, FLEET STREET.

The engraving of Fleet street, showing the "Devil Tavern" on the south side of the street, is from an old "steel" by John Cleghorn.

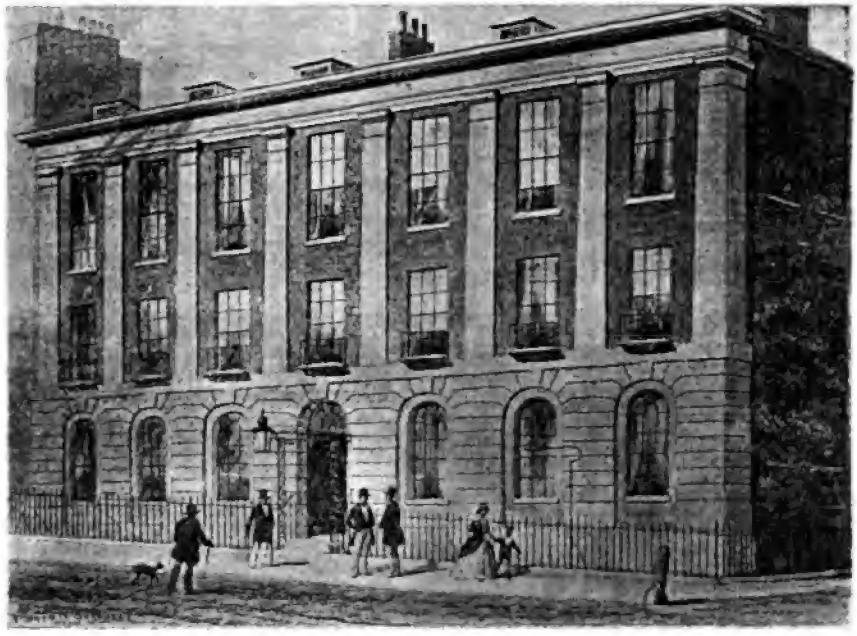
From 1760 until 1776, when the present Freemasons' Hall in Great Queen street was opened, the ordinary meetings of the Grand Lodge were generally held at the Crown and Anchor in the Strand. This badge of the Royal Navy was a favorite sign, and a noted tavern with that sign was the Crown and Anchor in the Strand.

The illustration from the Strand shows three houses numbered

THE CROWN AND ANCHOR IN THE STRAND—VIEW FROM THE STRAND ENTRANCE.

189-191 Strand. The centre house was the entrance to the Crown and Anchorn Tavern, the main building of which faced the east side of Milford Lane. Strype states in 1720 that it was "a large and curious house, with good rooms and other conveniences fit for entertainments."

The original tavern on Milford Lane was burned prior to 1790. The Strand front escaped destruction. The entrance was at what is now No. 189 Strand. The Academy of Music was instituted in 1710 in this place, and the Royal Society Club, which originally met at the Mitre in Fleet street, removed to the Crown and Anchor in 1780, and met here until the tavern was converted into a Club House in 1847. It was destroyed by fire on 3rd December, 1854.

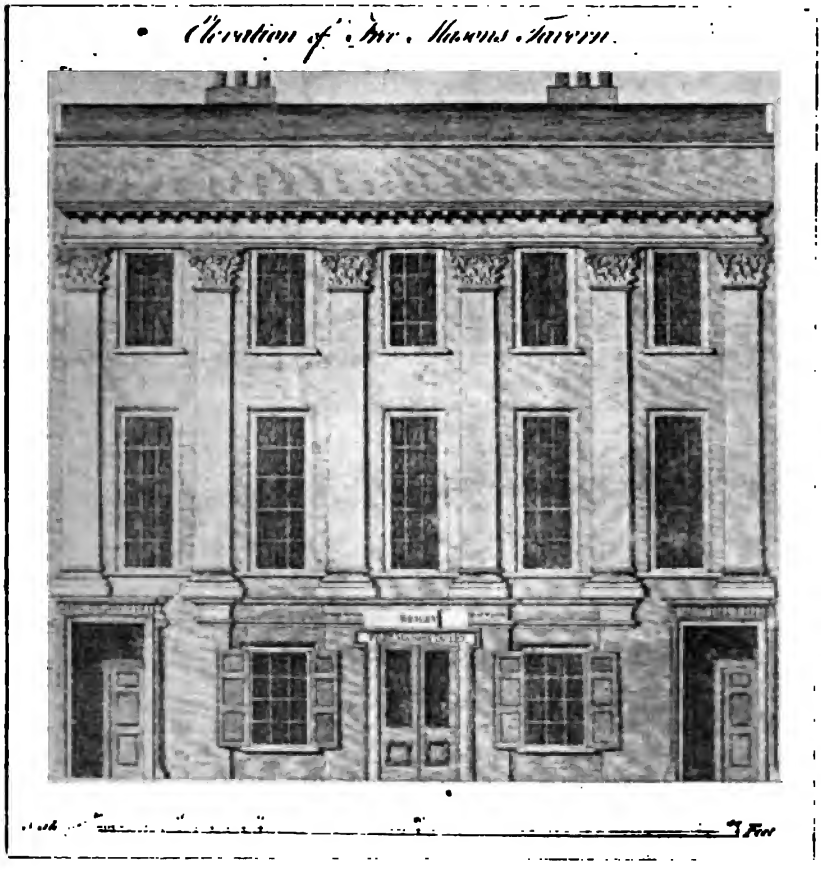


THE CROWN AND ANCHOR TAVERN—VIEW FROM MILFORD LANE.

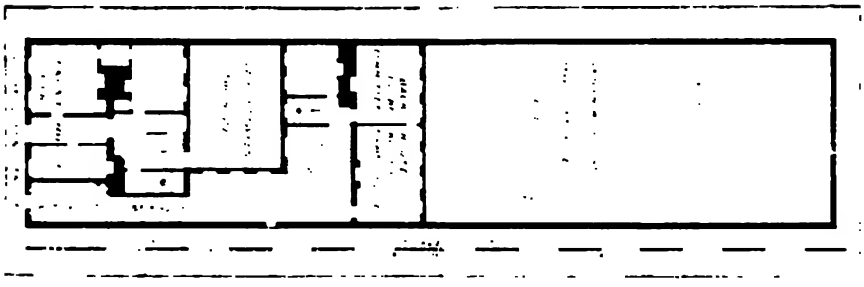
The picture of the Crown and Anchor Tavern is from a drawing in the British Museum. The site is now occupied by the building known as No. 37 Arundel street in the Strand. This once celebrated resort stood on the present site of the Whittington Club, having also an entrance from the Strand. The great room, where public meetings and banquets were held, was large enough to banquet two thousand persons.

The engraving (A.) of the Freemasons' Tavern shows that building as it appeared when Grand Lodge first acquired property on Great Queen street in 1774. The Craft hall was at the rear of the tavern and had no street frontage until the present structure was erected in 1865-67. The old tavern was pulled down and rebuilt in 1789, when the building shown (B.) was erected. "Reilly" was the tenant of the

Grand Lodge and leaseholder of the tavern for many years. The corner stone of the hall was laid 1st May, 1775, and the hall was first occupied by the Grand Lodge on the 23rd May, 1776. It had not been materially altered prior to the fire of May, 1883.



A FREEMASONS' TAVERN, GT. QUEEN ST., LONDON, ENG., 177[illegible]



[illegible]D PLAN, PREMISES PURCHASED BY GRAND LODGE OF ENGLAND, 1774, FOR THE PURPOSE OF BUILDING A FREEMASONS' HALL

INTERIOR FREEMASONS' HALL, LONDON, 1786.

In 1786 an engraving of the interior of the Hall was issued as a frontispiece to the Book of Constitutions. This was the conjoint work of Francesco Bartolozzi, E. B. Cipriani, T. Fitler and Thomas Sandby, R.A., the architect of the Hall. The allegorical picture in the centre and upper portions of the engraving is an artistic addition that never existed. Otherwise the design of the Hall is at it was in 1786.

Since 1776 the meetings of the Grand Lodge have generally been held in the Grand Lodge building in Great Queen street, with the exception of such gatheringc as that at the Royal Albert Hall, when H.R.H. the Prince of Wales, was installed, and the Jubilee meetings, of 1887 and 1897. The "Freemasons' Tavern" and the "Mark Masons'" Hall adjoin the Freemasons' Hall.

On 4th May, 1883, a fire caused by the overheating of a flue broke out in the Great Hall.

(B.) Freemasons' Hall and Tavern, Great Queen Street, London, 1790-1867.

The Freemasons' Hall, Great Queen Street, on the Occasion of the Festival of the Masonic School for Girls, 1800.

(p. page 62.

from Greek Street to Gerrard Street. Greek Street, from Soho Square, to Litchfield Street, was built about 1680, and was so called from the Greek Church in Hog Lane, afterwards Crown Street, now part of Charing Cross Road, on the east side of Greek Street. The tavern was "subsequently removed to Gerrard Street hard by."

In 1753 the Ancient Grand Lodge met at the "Five Bells" in the Strand, and was held there with few exceptions until March 2nd, 1771, when it was removed to the "Half-Moon" Tavern in Cheapside, for the installation of John, the third Duke of Athol, as Grand Master, and continued its meetings at that house until 27th December, 1784. The "Five Bells" Tavern was near the Maypole in the Strand, by the site of the Church of St. Mary. The church stands upon the site of the Maypole.

Objects relating to shipping were popular for signs, such as the "Ship and Bell," the "Ship and Notch-block," and so we have the "Ship and Fox," next door but one to the Five Bells Tavern, near the "Maypole in the Strand," in 1711.

The sun and moon have been considered as signs of Pagan origin, typifying Apollo and Diana, and rank amongst the oldest of public house signs both in London and on the continent. It was at the

South End of Freemasons' Hall, After Fire of May, 1883.

Half-Moon in Cheapside that the victory of the Duke of Cumberland at Culloden was celebrated "Annually by A Grand Jubilee in the Moon, of which the Stars are hereby acquainted and summoned to shine with their brightest lustre by 6 o'clock on Thursday next in the Evening."

Of the Half-Moon Tavern Stow says "Near unto this Lane (Foster Lane) but in Cheapside, is Sadler's Hall, a pretty, good-looking building, seated at the upper end of a handsome square court, near to which is Half-Moon Alley, which is but small. At the upper end of which is a Tavern, which gives a passage into Foster Lane and another into Gutter Lane."

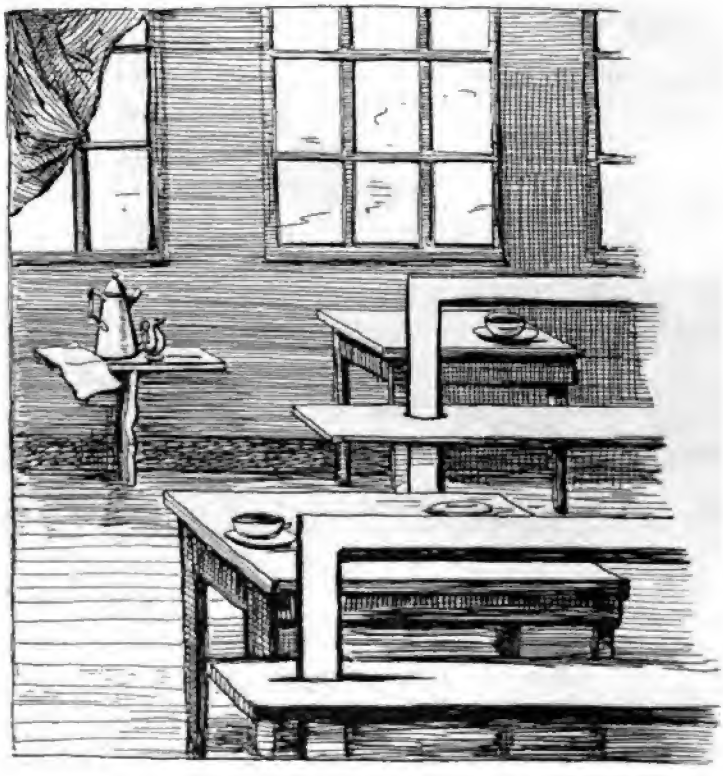
THE EXTERIOR OF FREEMASONS' HALL, 1897.

The Half-Moon Tavern was originally on the north side of Cheapside by Gutter Lane. The building is shown in two engravings of Cheapside made in 1638 and in 1660. After the fire the Half-Moon was in Half-Moon Alley adjacent to Gutter Lane, Cheapside. It was a famous feasting house. In March, 1682, Elias Ashmole attended a Masonic banquet here. It ceased to be a tavern in 1817.

In January, 1785, the meetings of the Ancients were held at the "Horns Tavern," Doctors Commons. Animals were used for signs. The Roebuck and the Stag, the Bull or the Deer, so not only was the Deer tribe used, but their horns figured on the sign boards.

On the 24th May, 1785, the Ancients removed to St. Paul's Head in Cateaton Street, near the Cathedral. The St. Paul's Head stood at

the corner of the Archway of Doctors Commons in Carter Lane on the site of Paul's Brew House and the Paul's Head Tavern. The St. Paul's Coffee House was afterwards built on its site, and in 1820 another Paul's Head was built in Cateaton Street. Another account says that Paul's Coffee House stood at the corner of the entrance from St. Paul's Churchyard to Doctors Commons on the site of Paul's Brew House and Paul's Head Tavern "by Doctors Commons' Gate." Here it met until March, 1789, and on June 3rd, 1789, it was held at the Crown and Anchor in the Strand. It was at the meeting of Grand Lodge at the Crown and Anchor on 7th March, 1792, that H.R.H.



SECTION OF ROOM IN TURK'S HEAD TAVERN, GREEK ST., SOHO.

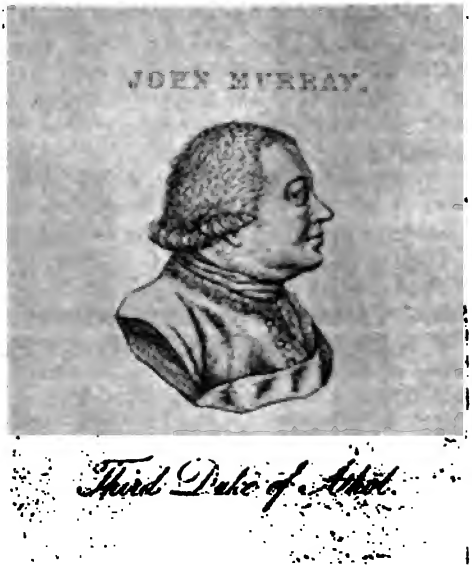
Prince Edward, afterwards the Duke of Kent, was appointed Provincial Grand Master of Lower Canada and "William Jarvys" for Upper Canada.

The Grand Lodge of the Ancients continued at the Crown and Anchor until the union of the two Grand Lodges in 1813, when the United Grand Lodge met in the Freemasons' Hall in Great Queen Street, Lincoln Inn Fields.

The third or "Ancient Grand Lodge" was also known as the "Grand Lodge of the Four Degrees," from the fact that its founders had patronized and recognized a fourth ceremony, or that of the Royal Arch.

In 1754 under the Marquis of Carnarvon the Grand Lodge at London took action in regard to the "Ancient Masons, declaring that any recognition of irregular bodies was inconsistent with the interests of the Craft." This led in one case to the expulsion of fourteen members of a "Modern" lodge in Spitalfields, London, because they persisted in working an unrecognized ceremony.

In 1769 it was proposed to incorporate the society by Act of Parliament, but the bill was withdrawn in 1771 as several brethren had petitioned against its passage. In 1774 a plot of ground was purchased in Great Queen Street, London, for the use of the Grand Lodge, and in 1775 the foundation stone of the new Hall and premises was laid, which in May of 1776 was duly opened. In 1777 the "Ancient" Masons, then under the patronage of the Duke of Athol, were again dealt with by resolution of Grand Lodge, but all efforts seemed of no effect in staying the progress of this most formidable rival.



There was considerable friction between these two Grand Lodges. The "Ancients" were forbidden to receive the "Moderns" into their lodges, as the ritual of the former was considered to be universal, while that of the latter was declared to be modern in many of its features, though the former owed their knowledge of the three degrees to that source. The regular Grand Lodge was equally prompt to forbid visitation by the other body.

The earliest Book of Constitutions, published by Dr. James Anderson, under the direction of the original Grand Lodge of England, was finally submitted 17th January, 1723, and then authorized, but though the Regulations of the "Ancients," 1756, were prepared by Bro. Laurence Dermott, Grand Secretary to 1771, in a publication called the "Ahiman Rezon, or Help to a Brother," they do not appear to have been submitted to and adopted by the Ancients in like manner, but the book was Dermott's private property until 1785, when he

presented the copyright to his Grand Lodge for the benefit of the Fund of Charity, in a most handsome manner.

A large number of the lodges in the United States and Canada derived their authority from the "Ancient" Grand Lodge of England, of which Dermott subsequently became Deputy Grand Master, the influence of his work being widely felt in all such bodies. The principles of Masonic law, as laid down by Anderson, were often very different to those favoured by Dermott, and this is recognized universally in the government of all Masonic bodies to-day. Dermott was a propagandist of a radical kind. His aim was to place the system that was supported by his Grand Lodge in the forefront, making it the only body that should be recognized by the universal Craft as of ancient origin and actually preserving the ancient landmarks.

As an example of his doctrine he laid down the principle that a Provincial Grand Master had power "to grant a dispensation authorizing and empowering any regular and trusty Master Mason to congregate" brethren to "open a lodge after the manner of ancient Masons," and that there, when "so congregated, admitted, entered, and made," might be "duly warranted and constituted" into "a regular lodge." Dermott further held that the two Grand Lodges of England differed "in makings, ceremonies, knowledge, Masonical language and installations," and that they were "two distinct Bodies directly independent of each other." It is quite clear, however, that the differences were chiefly of a trivial character, for notwithstanding the prohibition, visitation between the lodges of both bodies was often indulged in, and foreign Grand Lodges found no difficulty in communicating with either organization.

Dermott certainly succeeded to a wonderful extent, so that influential Masons in England affiliated with lodges under his Constitution, and the Grand Lodges of Ireland and Scotland recognized the Ancient Grand Lodge as a sovereign body. His work created so much unholy rivalry in Masonic circles at home and in the colonial possessions of Britain, for half a century, that the progress of the Craft was materially affected and retarded in a marked degree that spirit of fraternity which should distinguish the brotherhood throughout the globe.

Dermott's alterations were of a drastic character. He is considered to have changed the word in the third degree, and to have re-arranged the signs and words and the methods of examination as to the previous ceremonies. He also adopted the plan of past masters having votes in Grand Lodge, and, owing to his persuasive powers, the Duke of Athol accepted office as Grand Master of the Ancient Grand Lodge, and at the same time he appears to have so influenced the Grand Lodge of Scotland as to have the Duke of Athol also elected as Grand Master of that body, and so also as to the fourth Duke. His innovations became so firmly fixed in the mind of the Craft that they continued until the union in 1813, when changes were made on mutually satisfactory grounds and the rivalry ended.

The distinction of having fabricated the Royal Arch has been claimed for Dermott, but wholly in error. His exaltation occurred in 1746, but the degree is referred to in print two years before then and undoubtedly was worked in London, York and Dublin about the year 1740, as proved by Bro. Hughan in his introduction to the reprint of Dr. Dassigny's "Inquiry."

In 1778 the Lodge of Antiquity, No. 1 (now No. 2), expelled three of its members for misconduct. They appealed to Grand Lodge; the appeal was sustained and they were reinstated. The lodge refused to comply with the award and claimed the privilege of its immemorial constitution, as against that of the Grand Lodge created by it and other lodges in 1717. Resolutions were passed, edicts were issued, remonstrances made, and on the 29th March, 1779, was formed a fourth Grand Lodge by a warrant from the Grand Lodge at York for a "Grand Lodge of England south of the River Trent." This organization only constituted two lodges in London and collapsed on the brethren making their peace with the premier Grand Lodge some ten years subsequently.

During the Grand Mastership of the Duke of Manchester (1777-82), the Grand Lodge showed their fellow-feeling by voting £100 for the relief of brethren in America, through Lodge No. 1, Halifax, N.S. In 1778 it was proposed that the Grand Master and his officers should wear robes at all meetings, but the proposition was rejected.

In 1787, the Prince of Wales, the Duke of York, and the Duke of Clarence (William IV.) were made Masons.

In 1788 The Royal Freemasons' Charity for the maintenance of female orphan children was instituted by the "Moderns," and one for boys ten years later by the "Ancients."

In 1790 Prince Edward, afterwards Duke of Kent, was initiated at Geneva. He afterwards held the position of Provincial Grand Master of Lower Canada.

In May, 1790, those members of the Lodge of Antiquity, who had rebelled and started a Grand Lodge, were reinstated and attended the Grand Festival, presided over by the Duke of Cumberland.

John, the fourth Duke of Athol, was Grand Master of the Ancient Grand Lodge from 1775-81, and he was again Grand Master from 1791-1813, for in December, 1813, H.R.H. the Duke of Kent, was elected Grand Master of the Ancients or the Athol Grand Lodge.

In the Grand Lodge of the Moderns, that is the original Grand Lodge of England (1717) in November, 1790, H.R.H. George, the Prince of Wales, was elected 1791-1812, and he appointed as acting Grand Master from 1790 until 1812, Lord Rawdon (Earl of Moira and Marquis of Hastings). Rawdon or "The Lodge Between the Lakes," which met at York (Toronto), Canada, was named in honor of this brother.

The Masons of Canada are more especially connected with the "Ancients," that is the third or "Athol" Grand Lodge, for under its auspices Masonry made more progress in this country than under any other organization. The first provincial warrant in Upper Canada was issued by the "Athol" Grand Lodge. We frequently read in Canada in the early days, of lodges styled "Ancient York Masons." The title is meaningless. The Grand Lodge at York issued no warrants outside of England. The term, therefore, is a misnomer and without significance, though it still struggles for an existence in the United States.

The early lodges of Canada were held under field warrants in the military regiments, and down to 1789 nearly fifty of these lodges had

been warranted by the Ancients. They had also warranted Provincial Grand Lodges in Nova Scotia, Quebec and Upper Canada.

It is claimed that with regard to Nova Scotia, the Provincial body was an independent organization and was not required to pay fees, for in 1787 Dermott, writing to the W. M. of "Virgin" lodge, Halifax,

THE EARL OF MOIRA, ACTING G.M., 1790-1812.

said: "Pecuniary submission is not the aim of the Mother Grand Lodge. To cultivate and establish the True system of Ancient Masonry, Unity, and Brotherly Love is the only point in view."

The work of the Ancients in Upper Canada, however, concerns

us more particularly. The first Provincial Grand Master, R.W. Bro. William Jarvis, was appointed in March, 1792, by this Grand Lodge. His successor in office in 1822 under the United Grand Lodge was R.W. Bro. Simon McGillivray. In the minutes of the "Ancient" Grand Lodge it is recorded that an ancestor of his seconded a motion for the appointment of a committee to arrange a union with the Modern Grand Lodge.

It is noteworthy that in the minutes of a special meeting of the Grand Lodge, held on 18th May, 1813, in honor of H. R. H. the Duke of Kent, who was nominally the Provincial Grand Master of the Province of Lower Canada, although he did not reside in that jurisdiction for nearly thirteen years prior to 1813, H. R. H. is styled "Provincial Grand Master of Canada." When Prince Edward, the Duke of Kent, was originally spoken of as having the care of the Craft in the colony, the intention was to make H.R.H. Provincial Grand Master of all Canada, but shortly before such appointment was completed the Province became divided into Upper and Lower Canada. The Grand Secretary in writing to Quebec (after reciting the appointment of Bro. Jarvis as P.G.M. of Upper Canada), said: "The late communication from you and the lodges in Quebec, desiring that His Royal Highness Prince Edward, might be appointed G.M. of Canada, induced us to alter that determination, and we have accordingly appointed His Royal Highness G.M. of the Province of Lower Canada," and in another part of the letter also states: "We were unable to confer the Masonic Government of both Provinces on His Royal Highness, which otherwise we should have been happy to have done." This appointment was made on the 7th March, 1792. A letter from Quebec, dated 27th December, 1791, speaks of Prince Edward, "who has made himself known to our brother, Alexander Wilson, as an Ancient Mason, and has consented under his signature to become Provincial Grand Master of Upper and Lower Canada," etc. The fact that Prince Edward was on the 10th February, 1790, given the rank of Past Grand Master under the "Moderns," and that from 1790 until 1800 he was also Provincial Grand Master of Gibraltar and Andalusia under the Modern or original Grand Lodge of England, adds interest to the occurrence, and proves how slight was the difference really between the two systems.

Prince Edward left Quebec early in January of 1799, and on the 9th of the same month was presented with an address by the fraternity, signed by "William Grant, D.G.M. of Modern Masons," and "Thomas Ainslie, D.G.M. of Ancient Masons," for His Royal Highness was both an Ancient and Modern Mason.

Thus in a general way and with the aid referred to, as well as personal examination of the minute books of the "Ancients" and "Moderns," is here concisely presented a historical sketch of the four Grand Lodges, with some of the incidents of their work, which will suffice for the reader in considering the origin and progress of the Craft in Canada.

In 1813, on the 27th December, the Festival of St. John the Evangelist, at the Freemasons' Hall in London, the two Grand Lodges, being those founded in 1717 and 1751, joined as one body under the title of "The United Grand Lodge of England." The Duke of Sussex was Grand Master of the former and the Duke of Kent the

Grand Master of the latter, the former becoming the ruler of the United Body. The first Canadian appointment of the "United" Grand Lodge was that of R.W. Bro. Simon McGillivray, as already intimated, who in 1822, reorganized the Craft in Upper

M.W. Bro. H.R.H. The Duke of Sussex.

Canada. He was invested as Junior Grand Warden by H. R. H. the Duke of Sussex, Grand Master, on May 12th, 1813.

While the history of the Grand Lodges of England has its claims upon Canadian Craftsmen, so also has that of the Grand Lodge of Ireland, organized in 1729-30, and that of Scotland, which was started in

M. W. Bro. H.R.H. The Duke of Sussex, Grand Master United Grand Lodge of England.

1736, because that under the former at least ten and under the latter twenty-one lodges were warranted in Canada at various periods.

Masonry in Scotland boasts of ancient records, which run back to the sixteenth century. In the books of Mary's Chapel lodge, the oldest Masonic minute in the world is found. As with English Freemasonry, so in Scotland there has been much of myth and fable written, which has been accepted as bearing the imprint of truth, but the researches of Bro. D. Murray Lyon, published in 1873 in his "History of No. 1 and the Grand Lodge of Scotland," have dispelled the fictions which were credited until almost the middle of the nineteenth century.

British Freemasons claim the antiquity of York in A.D. 926 when Athelstan was King, and the story fashioned about his younger brother, Prince Edwin, and the Craft, was built out of a legend, which certainly has the "Old Charges" to support it. The early writers of the Scottish Craft, with stories also founded upon tradition, connected the operative abbey builders of Holyrood, Melrose and Kilwinning, with the speculative Craftsmen of the eighteenth century. The legend of the Scottish Craft, which links it with the reigns of the earlier Scottish kings, is based upon records and traditions which never existed save in the imagination of the penman, who desired to etherealize the fraternity and give it an antiquity entirely foreign to its ancestry.

The earliest Masonic records extant are those of Mary's Chapel lodge of Edinburgh, dating from July, 1599. From these minutes we know that there was an office in the operative lodges—the chief one which then existed—of "Principall Warden and Cheif Maister of Maisonis," who presided over and regulated the affairs of the lodges. By Acts of Parliament, passed as early as 1426, the powers of lodges were defined and the office of warden was created for each trade.

Laurie (or Sir David Brewster), the historian of the Grand Lodge of Scotland, refers to James I. as a Grand Master of Masons, stating that James II. invested the Earl of Orkney and Caithness with the office of Grand Master, and that subsequently the office was hereditary in the heirs of the Barony of Roslin.

Lyon in his work shows that all these statements are apocryphal, and that the election of a "Grand Master" by the Lodge of Edinburgh, in December, 1731, is the first instance of the title being used, and then only in a local sense, as applied to a particular lodge and not to a general assembly of the Craft.

William Schaw, who was connected with the household of King James VI., had the superintendence of the Royal buildings and palaces in Scotland, and was known as the "Maistir of Wark" and "Warden of the Maisonis." This, Lyon claims, is the nearest approach to that of Grand Master in any Scotch MS. prior to 1736. It is alleged that evidence of the king's control of the Mason Craft in Scotland is shown by James VI.'s ratification of the election of "Wardane and Justice" for Aberdeen, etc., but Lyon holds that the office was a civil one and affords no evidence of the antiquity of speculative Masonry in Scotland, or of the admission of persons other than operatives into the lodges then in existence.

As previously stated, the oldest minutes extant are those in the first of seven volumes of the Lodge of Edinburgh (Mary's Chapel),

these running from 1599 to the present time, a period of nearly three hundred years. Between the period 1599-1668, there are thirteen years lacking consecutive records, accounted for probably by the keeping of detached minutes and from the disturbed state of the country during that period.

Vol. I. of the Lodge of Edinburgh contains a copy of the Statutes of 1598, duly attested by Schaw, the transcription occupying five pages. A supplementary code of statutes of the next year (1599) was found this century in the charter chest at Eglinton Castle, a copy of which was presented by the Earl of Eglinton in 1861 to the Grand Lodge of Scotland. These ancient documents are undoubtedly authentic and of great value. Lyon states that they must have been in the possession of the Lodge of Kilwinning in 1734, in which year it warranted the Lodge of Kilmarnock. The records of Kilwinning or of the Lodge of Edinburgh do not contain any reference to this second code of 1599.

The rules and regulations in these ancient MSS. were applicable to operative masons. The statutes have special reference to the business of the lodges, although addressed to master masons generally in Scotland. As late as 1842 one of the Edinburgh lodges, with the view of keeping intact the link that binds the speculative to the operative, insisted that a brother, nominated for the chair, not being an operative mason, was ineligible. He claimed that being an architect covered the objection. But before he was accepted he had to execute a piece of mason's work, which he did, clothed as an operative mason, and with mallet and chisel, presented as an example of his handicraft the sill of a window.

The records of Mary's Chapel lodge in 1686 show that candidates for the rank of master mason had to present a piece of work for inspection. In the record referred to the brother built a house. This essay piece was an institution which belonged to masons, weavers, coopers and other trades. It was a very practical way of proving to the members of a lodge that he who asked for advancement was worthy of the honor.

As far as the secrets of Masonry are concerned, the "Mason word" is the only esoteric ceremony referred to in the minutes of Mary's Chapel and other old Scottish lodges. Early in the last century there was a dispute between the Lodge of Edinburgh (Mary's Chapel) and its journeymen, as to the right to give the word, which was finally settled in 1715 by the "Decreet Arbitral." At Haughfoot, it is said, that in 1702, a sign was given when the word was communicated, and it is stated by Findel, in his history of the Craft, that a grip, word and sign, were used by the German operative masons as early as the twelfth century, but caution must be exercised as to this point. What was known as "the squareman word" was given to journeymen and apprentices when assembled in a lodge of operatives, when the candidate was hoodwinked and invested with a leather apron.

In 1707 we find the word "cowan" used in the Scotch minutes, but it is mentioned in the Schaw Statutes of the sixteenth century first of all. A "cowan" was a mason without the word, and although he could be engaged for work when no regular operative could be found within fifteen miles, yet the term became one of reproach. "Cowans and eavesdroppers" were not synonymous, the latter

referring to non-masons. Lyon thinks that while some assign the word to a Greek origin, meaning "a dog," it may have been derived from the Celtic "cu," or as a Gaul would say, a "choin," "You dog." The word is used by Bro. Sir Walter Scott in "Rob Roy," and is also found in Mary's Chapel minutes of 1599, but it does not occur again for a hundred years—1693.

In the operative lodges, apprentices were prohibited during their probation, which was generally about seven years, from marrying, but so were apprentices to trades generally. The apprentice charge of the Masons is given by Bro. Hughan in his "Old Charges" of 1872 and 1895. It was customary, as late as 1739, to grant relief from the funds of the Grand Lodge of Scotland to sons of poor operative masons, but in 1754 that body ceased to make grants for such a charitable purpose.

Masons' wages in the old time varied.. In Aberdeen, in 1484, the sum of £24 16s. 8d., "Scots' quarterly," was paid to a master mason, and journeymen were paid "twenty marks (£1 6s. 8d.) Scots," per annum. In 1500, in Edinburgh, a master received weekly ten shillings Scots (or 10d. sterling), and his journeyman nine shillings, or 9d. sterling. In 1691, according to the rules of Mary's Chapel, wages advanced, and were eighteen shillings, Scots, per day in summer, and sixteen shillings, Scots, each day during the winter. In 1764, in Edinburgh, journeymen were paid a mark (13½d.) in summer, and 10d. a day in winter.

The election of wardens was generally held on St. John's day in winter, but in some instances the day fixed was earlier in the month. As early as 1643 fees of honor were paid. The system in another form obtains to-day in the Grand Lodge of England.

At Kilwinning, deacons (subsequently altered to masters) on elections paid eight shillings, and wardens four shillings, Scots' money, to the lodge. Each lodge had a clerk or notary, who was admitted for the purpose solely as acting in such capacity. The festive element was part of lodge usage from 1599, and from the money paid by initiates a portion was expended "as a treat to the brethren."

The discipline of the Scottish operative lodges was strict, and penalties were inflicted. Banishment from the City of Edinburgh was one form of punishment, and masters who acted dishonorably or erred in their pledges were disciplined by journeymen being absolved from their engagements. The rules of order in the seventeenth century for governing lodges were, in not a few respects, as the modern regulations, and fines inflicted for infringement were paid to the "box master," an officer who distributed to the poor. In early records of Canadian lodges we frequently meet with the expression of certain sums being "paid into the box," or taken "out of the box," being a survival of ancient days. In some of the Scottish lodges initiates had to present several pairs of gloves on admission, but these articles so increased that they were commuted for "glove money."

The earliest record of a non-operative being a member of a Scottish lodge is found in the minutes of the Lodge of Edinburgh, dated 8th June, 1600, when John Boswell, Laird of Auchinleck, was present. In the south the first record of an English lodge initiating a non-operative is that of Elias Ashmole, at Warrington, in 1646, except the admission of "accepted" Masons in London from 1620 or earlier.

Lyon, in his history of Mary's Chapel, states that Boswell did not hold the office of Warden, but that he was merely present as an ordinary member, and that, like the other brethren present, he affixed his mark to the minutes; also that it was not until 1727 that a brother who was a non-operative was called to the wardenship of Mary's Chapel.

It has been urged that the office of Grand Master of Scotland was made hereditary, by James II., in the Barons of Rosslyn, and what are known as the "St. Clair charters" are quoted in corroboration of the statement that William St. Clair, Earl of Orkney and Caithness, was hereditary Grand Master. Lyon deems all such claims to be fabulous, and indeed the text of these documents proves their absurdity.

The first instance of the word "Free Mason," in Scottish minutes, is to be found in those of Mary's Chapel, 27th December, 1636, and the second instance is in January, 1725, where the lodge is designated as a "Society of Freemasons," and after 1729 the term is used generally. It is met with, according to Hughan, in Scottish "Old Charges" of the 17th century. In 1735 the lodge of Kilwinning adopted the distinguishing title of "Freemasons." In England the term was quite common in the 17th century, and is met with long before that period.

In 1653 an operative slater was "entered and past" in the lodge of Linlithgow, which is at least evidence that the meetings were not exclusively for operative masons.

Lord Alexander, Viscount Canada, was admitted into the Lodge of Edinburgh on the 3rd of July, 1634. His Lordship was one of the sons of Sir William Alexander, of Menstrie, and was in 1625 a Royal Commissioner for the formation of a British colony in Nova Scotia, of which he was the promoter. He was a young man of ability and fortune, but his effort to establish a Canadian colony was a failure. He dissipated his patrimony, and after enduring great hardships in North America, returned to Scotland, and died in 1638. Some of our early Canadian sticklers for antiquity have frequently asserted that this nobleman introduced Masonry into Canada by establishing a lodge in the colony on the banks of the St. Lawrence, which is not improbable, but there is no trace of any such organization.

The success of Masonry in England under the original Grand Lodge formed in 1717 had a sympathetic influence, which in 1736 led to the formation of the Grand Lodge of Scotland. The earliest records of lodge minutes which refer to the election of Grand Master are found in the books of "Canongate Kilwinning," which contain the only data connecting St. Clair of Rosslyn with the fraternity. On 29th September, 1735, "the chusing of a Grand Master for Scotland" was referred to a committee of the lodge; on 18th May, 1736, William St. Clair was made a Mason, and on the 2nd June he was advanced to the degree of Fellow Craft, he "paying into the box as usual." On the 4th August, 1736, John Douglas, of the lodge of Kirkcaldy affiliated with Lodge Canongate Kilwinning, and was appointed Secretary, "in order to his making out a scheme for bringing about a Grand Master for Scotland." The members of this lodge favored William St. Clair, or Sinclair, of Rosslyn, who eight days before the Grand election was "raised" as a Master Mason.

The four lodges having the organization of a Grand Lodge in

hand were "Mary's Chapel," "Canongate Kilwinning," "Kilwinning Scots Arms," and "Leith Kilwinning." These lodges after a conference decided that on 30th November, 1736, the Grand Lodge should be instituted, and the Grand Master elected. The meeting was held at Edinburgh, when thirty-three lodges, out of the one hundred or more invited, were represented, each by its Master and two Wardens.

It was long declared by historians that William St. Clair, of Rosslyn, held by virtue of kingly appointment the office of hereditary Grand Master of Scotland. Whatever office he may have held had naught to do with speculative Masonry, and his alleged protectorate of the Mason craft is mythical. It is stated that he (St. Clair) offered, prior to the formation of the Grand Lodge, to resign the so-called position of hereditary Grand Master, but all evidence shows that in any preliminary proceedings held by the lodges to promote the organization of a governing body, there was no allusion to St. Clair or his authority over the Mason craft, or his withdrawal from the aforesaid office. When the meeting for the formation of the Grand Lodge was held "St. Clair, of Roslin," or "Rosline," with a magnanimity more apparent than real, handed in his resignation of all claim to the ancient privileges, which tradition had assigned to his family. This startling and unexpected action, with such evidence of zeal for the fraternity, dazzled the eyes and won the hearts of those assembled, and before much thought could have been given to the subject, the question was settled by William St. Clair, of Rosline, being elected as the first Grand Master of the Grand Lodge of Scotland. In 1737 St. Clair was succeeded by the Earl of Cromarty.

In 1743 the first military or field warrant was issued by the Grand Lodge of Scotland to "sergeants and sentinels" of the 44th Infantry, but it never appeared on the roll, the first in that respect being No. 58, in the 12th Foot of 1747, and in 1756 St. Andrew's lodge, No. 81, Boston, Mass., and Blandford, Virginia, were warranted by Scotland. These numbers are according to the Scottish register, but they are sometimes reversed.

The earliest of the Scottish lodges warranted in Canada worked in 1819. There were twenty-one in number, located in different parts of the Provinces, all of which are now in the Confederation, 1819-1878. The original numbers are given:

No.	Name.	Location.	Year.
349	St. Andrew's Scots	Quebec	1819
393 (322)	Thistle	Halifax, N.S.	1827
416 (345)	Acadia	Dartmouth, N.S.	1845
419	Elgin	Montreal	1847
352	Burns	Halifax	1848
361	Athole	Halifax	1852
365	Keith	Halifax	1853
379	Royal Albert	N. Sydney, C. Breton	1858
383	Victoria	Charlottetown, P.E.I	1859
411	Scotia	Halifax	1861
423	Virgin	Wilmot, Annapolis	1863
425	Albert	Shelburne	1863
430	Scotia	Yarmouth	1864
434	Elorado	Wine Harbor	1864
436	Concord	Shelburne	1864
451	St. Mark, Baddeck	C. Breton	1865
453	Tasker	Newfoundland	1866
457	Ophir	Saugeen	1866
476	Harbor Grace	Newfoundland	1867
622	King Solomon	Montreal	1878
625	Argyle	Montreal	1878

In 1864 a charter was ordered to be granted to St. Andrew's, St. John's, Newfoundland, No. 431, but there is no trace here of its having been erected.

The connection of the Scottish Craft with Canada dates from 1757, when a Provincial Grand Master was appointed to take charge of the lodges under that obedience in America, it being ordered on the 14th November, "that a commission be made out and passed under the seal of the Grand Lodge, constituting and appointing the Right Worshipful Colonel John Young, Provincial Grand Master over all the Lodges in America holding of the Grand Lodge."

In 1768 James Grant, Esq., Governor of the Province of East Florida, was appointed Grand Master of North America, Southern District, and in 1769 Joseph Warren, Physician, was appointed Provincial Grand Master of the "Lodges in Boston."

On 5th May, 1834, James Law, Esq., was constituted Provincial Grand Master, "over all the Lodges in North America holding charters under the Grand Lodge of Scotland." He was succeeded on the 1st August, 1842, by Sir Allan Napier MacNab, who was appointed Provincial Grand Master of Canada. On the 10th February, 1841, the two Provinces of Upper and Lower Canada had been politically united as Canada East (Lower Canada) and Canada West (Upper Canada), and on the 1st August, 1853, the Province of Canada was Masonically divided, Sir Allan retaining the Provincial Grand Mastership of the latter, which he resigned in 1858; whilst Thomas Douglas Harington, Esq., Quebec, was appointed to the former in 1853, as stated, and resigned in 1858. These appointments lapsed with the resignations of R. W. Bros. Harington and MacNab aforesaid, on the formation of the present Grand Lodge of Canada.

As Mary's Chapel lodge took a prominent part in the institution of the Grand Lodge of Scotland, a word regarding one or two of its members connected with the Canadian Craft will not be amiss. In 1835 Bro. James Graham was a successful officer. Lyon, in his history, says that under this brother's reign, which extended over two years, a new generation of members had sprung up, who, being no party to former disputes, worked harmoniously with Grand Lodge. After eight years of comparative prosperity, Mary's Chapel was involved in fresh troubles through the culpability of its then Master, who was afterwards expelled, and Bro. Graham was recalled to the chair. Ere his retirement, in 1849, the Lodge had regained both strength and influence. Bro. Graham was initiated in Stirling Royal Arch, and affiliated with Mary's Chapel in 1834. He was Senior Grand Deacon of the Grand Lodge of Scotland, 1838-41, and was one of the organizers and first writers of the Fund of Scottish Masonic Benevolence; also a Knight Templar and member of the Scottish Rite. He emigrated to Canada in 1854, and was W. M. of a lodge in Montreal, under the Grand Lodge of England. He afterwards resided in Toronto, where he was manager of a banking institution, and was noted for his kindly disposition, thorough uprightness of character, and enthusiasm in Masonic work. His family were descendants of the Grahams of Garteer, from George Graham, the second Laird of Garteer. Bro. Graham affiliated in Toronto with St. Andrew's Lodge, No. 16.

Another Scottish Craftsman was Bro. William Hay, architect of

Edinburgh, who was initiated in Canada, in St. John's lodge, No. 75, Toronto, and on returning to his native land, where he took up permanent residence, he was admitted an honorary member of Mary's Chapel lodge. He also affiliated with St. Andrew's lodge, Edinburgh, and became a member of the Grand Committee of the Grand Lodge of Scotland. In May, 1871, he was nominated as the representative of the Grand Lodge of Nova Scotia, near the Grand Lodge of Scotland, and in 1871 represented the latter Grand Lodge at the conference on the Mark Degree, held in London, between the Supreme Grand Chapter of Scotland and the Mark Grand Lodge. Bro. Hay was a skilled architect, and many important buildings in Canada and other colonies were from his design. Under his direction St. Giles' Cathedral, Edinburgh, was restored, and the fac-similes of Masons' marks copied by Bro. Hay from the interior of the ancient edifice, all of which were reproduced by Murray Lyon, in his history of Mary's Chapel lodge, are valuable contributions to Craft history.

The twenty-ninth Grand Master of the Grand Lodge of Scotland was John, third Duke of Athol, 1773. This is the same nobleman who, in 1771-4, was Grand Master of the Grand Lodge of England, according to "Old Institutions," better known as "The Ancient Grand Lodge." The thirty-second Grand Master of Scotland was John, 4th Duke of Athol, 1778-79. This nobleman was Grand Master of the Ancient Grand Lodge of England in 1775-81, and again in 1791-1813. The forty-sixth Grand Master of Scotland was Francis (Lord Rawdon), Earl of Moira, afterwards 1st Marquis of Hastings, 1806-07, who was Acting Grand Master of England, 1790-1813.

There is some doubt as to the exact date of the establishment of the first Masonic lodge in Ireland. The earliest minutes are found in what is known as the Province of "Munster Records," in which we find the history not only of a private but of a Grand Lodge in 1726. But in the minute book of the Corporation of Cork, on the 2nd December, 1725, it is recorded "that a charter be issued out for the Master, Wardens and Society of Freemasons, according to their petition," and in the same year in the list of books sold at a store on the north side of College Green, Dublin, there is mentioned "The Constitutions of the Freemasons, 2s. 2d.," so that it is not improbable that there were some lodges in Ireland which would require copies of these regulations.

In December, 1726, at a meeting held at Cork, a Grand Master for the Province of Munster was elected, who continued in office for four years, when another Grand Master was chosen, who in 1731 was succeeded by Lord Kingston. In 1730 we have the record of the formation of a Grand Lodge for the Kingdom of Ireland, at Dublin, with Lord Kingston as Grand Master, but Dr. W. J. Chetwode Crawley has discovered traces of a still earlier organization in the Irish metropolis.

Gould thinks there was no authority whatever to suggest that the jurisdiction of the Provincial Grand Lodge of Munster extended beyond that province. The records end on July 26th, 1733. Lord Kingston, who was, as has been stated, Grand Master at Dublin, acted as Grand Master of both Grand Lodges in 1731, in fact, he was elected to preside over the Munster Grand Lodge the year after his first election to the position of Grand Master in the Dublin Grand Lodge.

There is no trace of the Munster warrant in "The First Lodge of Ireland," at Cork, which was chartered from Dublin on the 1st February, 1731, by Lord Kingston. The year 1730 is given by Anderson, and by Spratt, the historian of the Irish Craft, as the date of the institution of the present Grand Lodge of Ireland. Both the Grand Lodge of Ireland and the Grand Lodge of Scotland recognized the Grand Lodge of the "Ancients" in London in 1779.

Gould explains the loss of the records of the Grand Lodge of Ireland by noting the assertion that the early minutes were placed in the hands of some person for transcription, who demanded such an excessive payment for the work that, fearing he would not receive any remuneration whatever, he confiscated both copy and originals. The first Book of Constitutions in Ireland was published in 1730. It was mainly a compilation of Anderson's of 1723.

An incident in connection with the Grand Lodge of Ireland will be of interest to Canadians. It was in Ireland that Elizabeth St. Leger, daughter of the first Viscount Doneraile, was initiated into Freemasonry about 1710. History relates that she hid herself in a room adjoining that in which the lodge worked in Doneraile Castle. She married Richard Aldworth, of Newmarket, in the county of Cork, who was a distant relative of the late W. Bro. Mattice, a P. M. of lodge, No. 235, Paisley, Ont. The early period fixed for this unique inception is most remarkable, but the evidence discovered of late years abundantly confirms the fact.

The first lodge warranted in Canada by the Grand Lodge of Ireland was in 1841, when a warrant was issued to a lodge at London, Canada West.

The following is a list of the lodges warranted under such auspices:

No.	Name.	Location.	Warranted.
d 63..	Minden.....	In H. M. 20th Regt. (Kingston, U.C.,) 1847-50	1748
b159 .	St. John's..	Hawkesbury—L'Original ..	1844
b209..	St. John's.....	London, U.C...	1841
b211..	Middlesex.....	Pt. Stanley	1851
b222..	King Solomon's ...	Toronto.....	1847
a226..	King Hiram.....	Ingersoll.....	1851
c227..	.....	Montreal.....	1847
b231..	St. John's.....	Hamilton...	1852
a232..	.....	St. Thomas.....	1853
a236..	St. David's.....	Nobleville.....	1854
a237..	Independent	Quebec	1854
a238..	Wellington.....	Dunnville.....	1854
a283	Leinster	Kingston.....	1821
b286..	St. John's.....	York.....	1850
b323..	Brantford	Brantford	1853
b358..	Binbrook	Binbrook...	1855
a359..	.....	Stratford...	1855

a—Warrant not returned to Ireland.
b—Warrant returned to Ireland.
c—No. 227 was a Field Warrant, 1752-1847; now Antiquity Lodge, G.R., Que.
d—Field Warrant, Regt. left Canada, 1853.

The history of these lodges is given in the chapter devoted to the Irish lodges in Canada.

CHAPTER VI.

THE ANTIQUITY AND ORIGIN OF ARMORIAL DEVICES.—HERALDRY AND ITS LANGUAGE.—THE ARMS OF MASONRY, INCLUDING THOSE OF THE MASONS' COMPANY OF LONDON AND CRAFT GRAND LODGES IN ENGLAND AND CANADA.

If Freemasonry be a science and a system of morality, veiled in allegory and illustrated by symbols, surely heraldry may also claim to be based upon much the same lines. From time immemorial—yea, from the "time whereof the memory of man runneth not to the contrary," we know of emblems, insignia, devices and symbols in use by men and women. And while in St. Paul's vessel the figures of Castor and Pollux, the heroes of Greek mythology, were painted upon the foredeck, the insignia of the twelve tribes of Israel have been found fitting and appropriate for the Royal Arch or Capitular system, which now forms so important a feature in Masonic work.

However much of antiquity may be claimed for heraldry, it is certain that, although the first mention of a herald in England was in 1137, heraldry did not become a factor which contributed to history until after the twelfth century. During the reign of Richard III., 1483, the Heralds' College became a corporate body. Yet an old authority jocularly asserts that our first parents, if not in possession of much of modern habiliments, were lawful bearers of coats of arms, which with Adam was a shield gules, and with Eve another argent, while after the fall Adam bore a garland of fig leaves, which Abel quartered with argent, an apple vert, in right of his mother.

Others claim that the ancient Egyptian kings had armorial bearings, and that even the gods of ancient Rome were not averse to being so honored. One chronicler even gives Tubal Cain having, as his arms, a silver hammer on a black escutcheon. We know that the North American Indians have tokens or figures, in pictorial form, representing the symbolic name or designation, by which a family or individual is known.

The words used in heraldry are either French or French words anglicised, or rendered conformable to the English idiom. Thus, the word "engrailed" is derived from the French word "engrele," meaning that some article has notched or broken ends, like a sheet of paper torn so as to leave jagged edges.

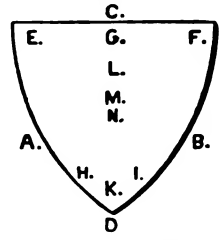
Shields, which were in heraldry also called escutcheons or scutcheons, from the Latin scutum (shield) were made originally of metal which was chased or beaten into various devices on hard wood, which was stained or painted, or the skin of some animal specially selected for the beauty of its marking.

Noblemen bore their arms blazoned on their shields which they carried in battle. These shields varied in form, but that known as the Norman or kite-shaped shield seems to have been the most graceful and popular. When in actual use the shield was held in front of the knight, so that the dexter (A), or right side, and the sinister (B), or left side, covered the right and left side of the knight carrying the shield. Therefore, the side of the shield opposite to the left hand of the person looking at it, is the dexter or right side, and

that opposite the right hand the sinister or left side. The top of the shield (C) is the chief, and the bottom (D) the base.

The field of the shield or escutcheon in heraldic language is divided into nine parts or points, viz.:

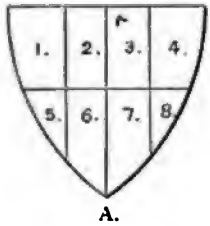
E. Dexter Chief.
F. Sinister Chief.
G. Middle Chief.
H. Dexter Base.



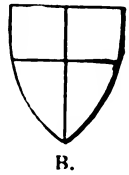
I. Sinister Base.
K. Middle Base.
L. Honour Point.
M. Fesse Point.
N. Nombril Point.

The four primary quarters are called grand quarters, as in E. F G. H. of Fig. D., of which E. and H. are further divided, or as it is termed quarterly quartered.

A shield may be cut up or divided into any number of parts by lines, whether horizontal or vertical, drawn through it at right angles to each other, and it is then said to be quarterly of the number, whether it be of four parts or more.

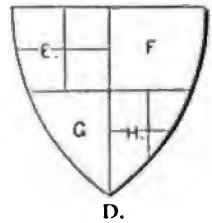


A.



B.

C.



D.

Fig. A., being divided into eight parts, is described as quarterly of eight.

Now if these eight spaces in Fig. A. should be again divided into other and greater divisions, it would be said to be quarterly quartered, as in Fig. D.

A shield divided as in Fig. B. is described as quarterly per cross, while a shield divided as in Fig. C., would be parted per chevron.

When a shield is divided into only four quarters, it is sufficient to describe it as quarterly.

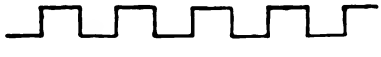
This explanation will be found useful in examining the arms of the Grand Lodges of Great Britain and Canada.

The lines by which shields are divided differ in form and are sometimes straight, notched, curved or indented. The following forms, out of fifteen given in books on heraldry, are examples.

A.  Engrailed.

B.  Invected.

C.  Indented.

D.  Embattled.

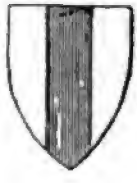
These forms will be found in connection with the arms of the old Masons' Company and those of the modern Craft.

The tinctures or shades of color used in heraldry are of three kinds, metals, colors and furs, and although the first two indicate a distinction, they are both really colors in the ordinary acceptance of the term.

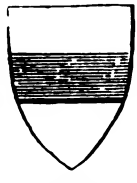
The metals are gold, or "or," which is written in full, and silver, or argent, the abbreviation being "arg." There are five principal colors, viz.: Blue, red, black, green, and purple, the heraldic terms being azure, gules, sable, vert and purpure, or, abbreviated: az. gu., sa., vert. and purp., respectively. The word "azure" is a corruption of the Arabic "lazur," a copper ore found in Persia and China, "gules" is said to be from the French "gueule," signifying the throat and jaws of an animal, from whence the word gullet, with the deep red color of those parts. One can imagine a victorious warrior, after fierce battle, resolved that his shield, red with the blood of his antagonist, should always retain its ruddy color. The derivation of the word "sable" is uncertain. It is claimed to be the most ancient and endurable of all colors, and is probably derived from the color of the sable's fur, dark and black. "Vert," or green, is from the French word signifying green, while purple is derived from the Latin "purpura," originally the purple fish from whence the color was obtained.

In heraldry, whatever is placed upon the field or surface of the shield, whether it cover the whole or part of it, is called a "charge."

These charges are divided into three different classes, known as honorable ordinaries, subordinaries and common charges. There are nine of those styled honorable ordinaries, and these are composed of right lines. Four of these ordinaries, which more particularly concern the arms of Masonry, are known as the "pale," the "fesse," the "cross," and the "chevron."

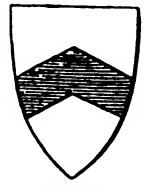


The Pale.
A.



The Fesse.
B.

The Cross.
C.



The Chevron.
D.

The pale is a perpendicular band placed in the centre of the shield and occupying one-third of it. Fig. A.

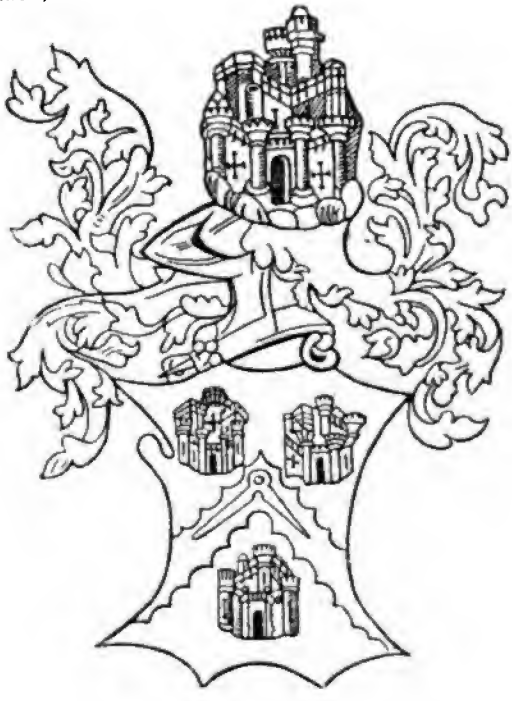
The fesse is an ordinary, crossing the shield horizontally, of the same width as the pale. Fig. B.

The cross is an ordinary produced by a perpendicular band, one-fifth the width of the shield (or if charged one-third), meeting a horizontal band near the fesse point; the four limbs thus formed being of the same width. Fig. C.

The chevron is formed by two bars, one-fifth the width of the shield, issuing respectively from the dexter and sinister bases of the shield and conjoined at its centre. Fig. D. An example of this form is found in the first quarter of the arms of the Grand Lodge of Canada, a pair of compasses being extended on the chevron.

To mark the dignity and distinction of the ancient guilds, operative associations and the livery companies which existed from early times, coats of arms, consisting of charges displayed according to heraldic custom, on shields, banners and seals, were borne. These insignia harmonized with the trade which each particular company or fellowship had in charge. The Company of Masons was founded probably about 1200, and the arms granted them by the King-of-Arms in 1472-3, are described as

"A field of sablys, a cheveron silver grailed, thre castelles of the same garnyshed wt dores and wyndows of the feld, in the cheveron a cumpas of blak" (i. e. black).



THE GRANT OF ARMS TO THE MASONS' COMPANY, 1472.

These arms or heraldic honors were granted to the company or fellowship on petition to the Court of Heralds, and, certain regulations being conformed to, a patent was granted by the crown through the King-of-Arms, who selected the insignia, which were most suitable to the calling of the applicants—either tools or any other emblem or device which symbolized their calling.

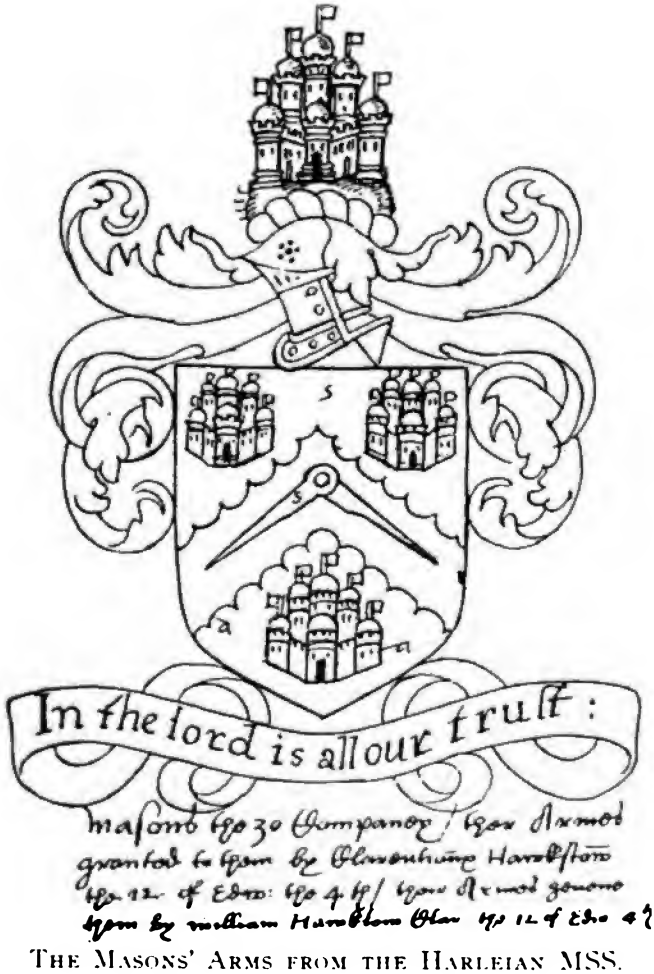
Several of the old manuscript constitutions which were written on vellum or parchment, show, amongst other heraldic illuminations, the coat of arms of the Worshipful Company of Masons of London, one of which is reproduced in Hughan's "Old Charges," 1805.

This company or fellowship in its operative work may be said to be the parent guild which nursed the system of speculative Masonry, which, after 1717, eventuated in the Society of Masons, the lineal ancestor of the Craft of to-day. Indeed, the armorial bearings of

this Masons' guild are those from which were derived, in part at least, the present arms of the Grand Lodge of England, and, in natural sequence, those of the Grand Lodge of Canada.

The Masons' Company was one of the early and important guilds of England, and obtained its coat of arms, as stated, in 1472. The Drapers' Company was granted arms in 1439, and the Masons' Company was fifth on the list thirty-three years later.

The groundwork or surface of a shield is rather fancifully said to be called the field because the charges or devices laid upon it originally represented deeds done upon the field of battle. Thus "a field of sablys" means that the ground color or tincture is sable or black (strictly, a very dark grey), with "a cheveron," which may be said to represent two rafters of the roof of a house, in silver and 'grailed," that is, with notched edges placed between "three cas-



THE MASONS' ARMS FROM THE HARLEIAN MSS.

From the British Museum Harleian MSS., 6860, of about A.D. 1610.

telles of the same," that is, three castles in silver, and "garnyshed," or decorated, with doors and windows "of the feld," that is, in sable or black. In the "chevron a cumpas of blak," that is, on the chevron a compass extended colored black. In the arms as described in Burke's General Armory, the chevron is plain.

In 1472 the chevron is engrailed, but in the beginning of the 17th century it was plain. Bro. Edward Conder, in his valuable work on the history of the Masons' Company, of which he was the

THE MASONS' ARMS FROM THE HARLEIAN MSS.

From the British Museum Harleian MSS., 472, of about A.D. 1640.

master in 1894-5, thinks that the adoption at a later period of the plain chevron in place of an engrailed one, may be due to the fact that "the more speculative members preferred to have in their arms a direct allusion to the square."

From 1633 the engrailed chevron is only found in one or two instances. The motto of this achievement was "God is ovr Gvide," and the earliest example of its use was on the tomb of William Kerwin in St. Helen's Church, Bishopgate, London.

There are two of the early 17th (1610) century MSS. in the Harleian collection, No. 6860 and No. 472, now in the British Museum, which contain plates of the Masons' arms, with the motto "In the Lord is all our Trust." This motto is not found prior to 1600, and as the change in the arms was made about this date, it is supposed that with it was associated that form of the old guild motto. In 1894 the Masons' Company resumed the original motto of "God is our Guide."

In the first named, the arms are given with an engrailed chevron between three elaborate castles, in the second it is a plain chevron between three towers. There is no other reason given for the change other than that suggested, viz., that the tower was easier to engrave than the castle.

The original parchment giving the grant of arms to the Masons' Company was lost from the middle of the 18th century, but was found in 1871, purchased by the Company, and is now in the British Museum.

Randle Holme, born in 1627, a member of the lodge of Freemasons in Chester in 1688, also a herald and sometimes deputy to the Garter King-of-Arms for five counties, mentions in his book, "the Academie of Armory, or storehouse of Armory and Blazon, &c.," the fact that he was a Mason, and thus alludes to the Masons' Company of London:

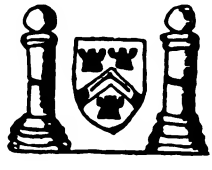
"I cannot but Honor the Fellowship of the Masons because of its Antiquity; and the more, as being a member of that Society, called Freemason; in being conversant amongst them I have observed the use of their several tools following some whereof I have seen born in Coats of Armours."

Bro. Conder alludes to the fact that the King-of-Arms of the "Southe Marches" granted these arms, which shows that it was to the Masons' Company at London, and not to the guilds all over the kingdom, otherwise the grant would have been countersigned by the King-of-Arms of the North Marches.

In the Harleian MSS., 5955, of about 1680, Holme had a number of engraved plates for the second volume of his book on armory, which, however, was not completed. One of these plates gives a representation of the arms of the Freemasons, the blazon being:

"Masons or ffree Masons S. on a Cheueron betw. 3 towers A., paire of compasses extended S. (of olde the towers were triple towered); the crest, on a Wreath, a Tower A. The Escutcheon is cotized with two columns of the Corinthion Order, O. Motto is 'In the Lord is all our Trust,'" &c.

In earlier books on heraldry colors were indicated by letters, thus "O" for a shield indicated gold (or), and S., that it was sable.

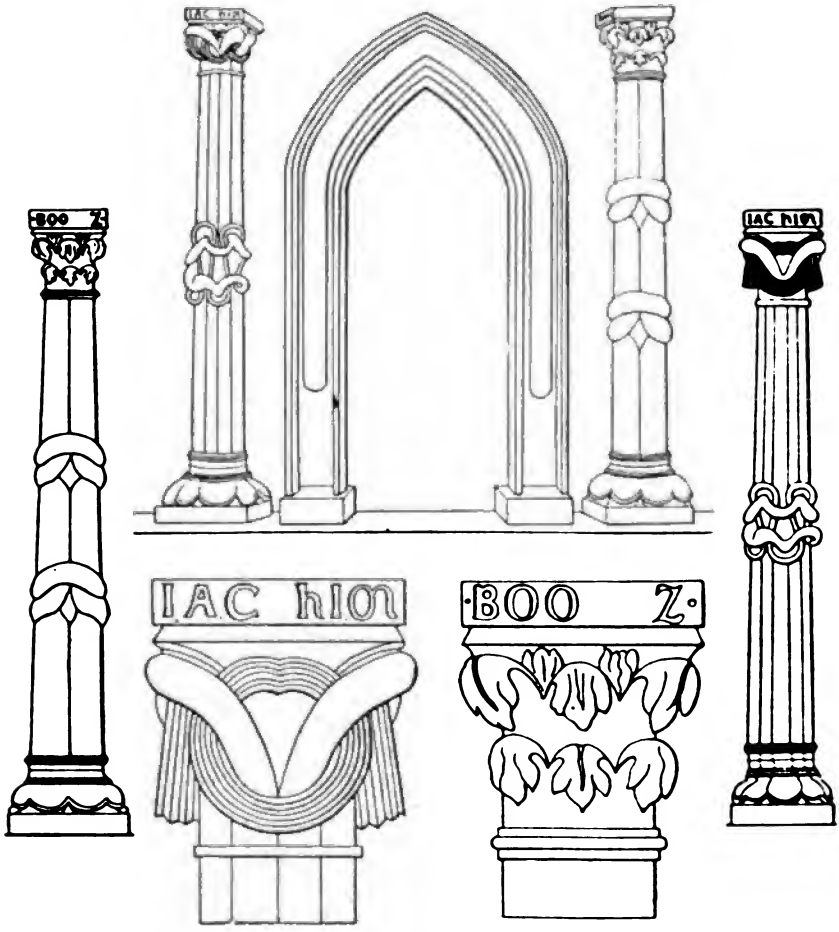


THE MASONS' ARMS, FROM THE RANDLE HOLME MS., ABOUT A.D., 1680.

This MS. of Randle Holme is the only one in which the two columns, now an essential in Masonic work, are mentioned as connected with the masons' arms, and their presence would indicate that during Holme's day the pillars, if not part of the insignia of the operative masons, were possibly known in the esoteric work of the lodges of that period.

At an earlier date the use of the two pillars was known in German architecture, for the cathedral at Wurzburg, in Bavaria, which was founded about 750 A.D. by the Steinmetzen or operative masons of Germany, has in the interior, near the main entrance, two pillars, typical of those which stood in front of the porch of Solomon's Temple. These pillars, it is said, stood originally at the outer or main entrance, and on the right and left sides of a doorway leading to an apartment in the cathedral, but during the last century they were removed from the outer porch or entrance to their present position within the body of the Cathedral.

Tradition claims that these pillars were known to the Scotch



THE PILLARS IN WURZBURG CATHEDRAL, BAVARIA.

and Irish missionaries of the seventh century, and that the holy St. Killian, an Irishman by birth, was sent by the Pope in A.D. 685 to introduce Christianity into Franconia. Wurzburg is the capital of the circle of Lower Franconia, Bavaria. Near Wurzburg is a large building called "Killianstein" (Killian Stone) or Schottenberg (Scotch mound), and as Ireland was known as Scotia until the 11th century, it is possible that St. Killian, with the aid of Scotch masons, built a chapel or house for worship, and, in erecting the pillars, introduced the legendary symbolism of the mediæval masons. Modern authority gives the date of the cathedral as the eleventh, and that of these pillars as the twelfth century.

In a "Survey of London," published by John Stow, an English antiquary, in 1633, are to be found the arms of Masons, which are represented as: Sable, on a chevron, between three towers argent, a pair of compasses somewhat extended of the first.

THE ARMS OF THE MASONS' COMPANY, PUBLISHED BY JOHN STOW, A. D. 1633.

The roll of the "Old Charges," belonging to the Lodge of Antiquity, No. 2, London, contains similar arms, and is dated 1686.

These arms, as given in Stow, were used by the Company from the beginning of the 17th century until 1871, when the original grant of arms, with the correct blazon (which was missing out of the archives of the company from the middle of the 18th century), was restored.

Guillim's "Display of Heraldry" gives the arms as: "Azure, on a chevron, between three castles argent, a pair of compasses somewhat extended of the first." The field here is given as blue instead of black, and is the first example of this color, but it was used by other companies of operative masons, and by the society of speculative Masons down to 1813.

In two copies of the old MS. constitutions, A.D. 1686, the arms are given with a black field, a plain chevron and towers instead of castles, while on certificates issued by the Company, early in the present century, a white field is given and a chevron of gold. In the British Museum is a china mug, made at Worcester, having on it the arms of the Company with the field divided per chevron, silver above and black below.

As has been noted in the Harleian (Randle Holme) MS plain towers take the place of castles, and in Berry's Encyclopedia the

arms are described as: Sable, on a chevron between three towers argent, a pair of compasses of the first; crest, on a wreath a castle as in the arms. Conder writes that the engraver thought the words were interchangeable, and that in most cases the towers take the place of the old castles as being much easier to engrave.

In 1791 a new mace head was given to the Masons' Company, and on this the shield has the engrailed chevron, instead of a plain one, and three castles, and horizontal lines, denoting blue as the color of the ground. Conder thinks that the esoteric division of the company desired early in the 17th century to symbolize the square, and as the plain chevron looked more like a carpenter's square it was preferred to an engrailed one. Although it is to be observed that the Carpenters' Company have in their arms an engrailed chevron from the time of granting in 1466 until the present day.

2 GRAND LODGE OF ENGLAND
before 1813

SEAL OF THE ORIGINAL GRAND LODGE OF ENGLAND PRIOR TO 1813.

The Arms of the Operative or Stone Masons

ARMS OF THE OPERATIVE MASONS

THE ARMS PRESENTED BY THE DUKE OF NORFOLK.

The original Grand Lodge of England, organized in June, 1717, selected as their arms those of the Masons' Company, viz.: "A feld of sablys with a chevron silver grailed thre castelles of the same garnshed wt dores and wyndows of the feld, in the chevron a cumpas of blak." These have already been described. But to the original design beavers, as symbolical of operative builders, were added as supporters, or figures placed on each side of the shield, with the motto (later on) "Relief and Truth," having reference to the principles upon which Masonry is founded.

The drawing of the arms in the minute book of the Grand Lodge of England presented by the Duke of Norfolk in 1730, shows a sable field and is in all respects as described, save in the matter of the chevron, which is argent but not engrailed; in fact, it resembles a mason's ordinary square, and has a castle for crest, the same as the other three, only larger and resting on a helmet with visor closed.

The operative masons do not appear to have had any kind of supporters to their arms. Sadler writes that the first supporters were used by the Grand Lodge in their arms nearly forty years after the formation of the Grand Lodge of 1717. These supporters were beavers. Previous to this period the Grand Lodge used no supporters, but simply the shield of the Masons' Company with a dove for crest.

The first supporters were not beavers, though possibly meant for such. They more resemble panthers or otters. At all events they were the supporters used by the Marquess of Carnarvon, Grand Master in 1754-56. Sir Albert Woods thinks they were intended for panthers, but they are more like otters. Both originals are in the archives of the Grand Lodge of England. Hughan in his "Origin of the English Rite" (1884) mentions the Seal of the Grand Lodge of England on a "Warrant to Constitute" of A.D. 1733, and he tells the writer two or three others still exist of the previous year, at Exeter, Bath, Bury, etc., beavers as supporters, and motto in Greek, "In the beginning was the Word."

Enquiries at the College of Arms, as to when the beavers were adopted by Grand Lodge, and whether there is any record of sanction or authority for their use, do not amplify the information on the subject.

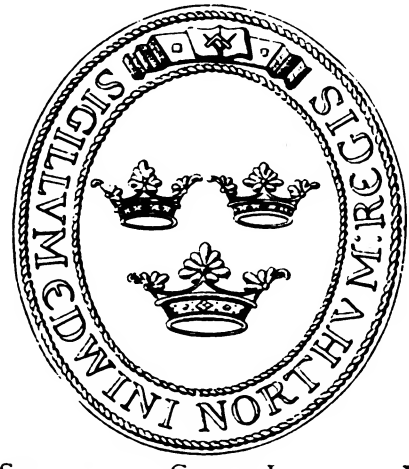
Laurence Dermott, in the Ahiman Rezon of 1764, writes concerning the Society of Freemasons as revived in 1717 to the effect that:

"Amongst other things they seized on the Stone Masons' Arms which that good natured Company has permitted them to wear to this day."

These arms were photographed from a drawing on vellum, forming one side of the inner cover of the Grand Lodge minute book, presented to the Grand Lodge by the Duke of Norfolk during his Grand Mastership in 1730. The original size of the drawing is 8½ x 5½ inches. On the other side of the cover is a drawing of the arms of the Duke of Norfolk, with a full description of his titles in Latin, and underneath the dates A. L. 5730, A. D. 1730. This identical form of the arms was never used by the Grand Lodge, probably because a seal of a similar character and design was already in use at the time the presentation was made. The following description of the book is copied from the printed book of the Constitutions (edition 1750, page 209):

"A Large Folio Book of the finest Writing Paper for the Records of the Grand Lodge, most richly bound in Turky and gilded, and on the Frontispiece in vellum, the Arms of Norfolk amply display'd, with a Latin Inscription of his noble Titles. And at the End the Arms of Masonry, likewise amply display'd and illuminated."

In the Grand Lodge minutes of 29th January, 1731, it is stated that the D. G. M. "further acquainted the Brethren that his Grace, the Duke of Norfolk, our present Grand Master, had not only been so good as to order £20 towards the General Charity, but also had made the Brethren a present of a Sword of State and a new Grand Lodge Book to be used for the future at Grand Lodges and other meetings where the Grand Master shall be present."

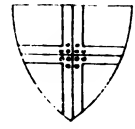


THE SEAL OF THE GRAND LODGE AT YORK.

The formation of the original Grand Lodge of England, at London, in 1717, was followed by the establishment of the "Grand Lodge of all England," at York, by a lodge in that city, which was claimed

THE SEAL OF THE BROTHERHOOD AT YORK BY THE COLLEGE OF EDWIN.

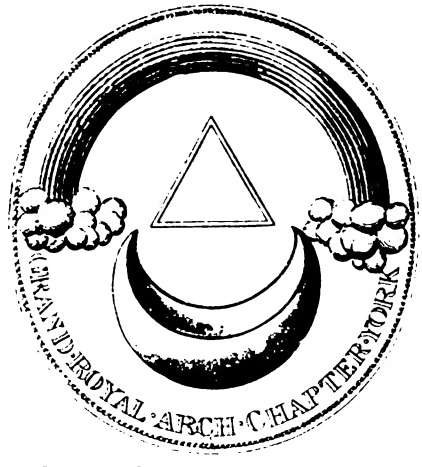
A.



B.

In his "Masonic Register," Hughan says that Bro. Marvin informed him that he had seen an engraving (B.) of an early date "having the squares laid with their angles together to form a cross, each square having three points to show they are joined by screws."

An early instance of a separate governing body in Capitular Masonry was the "Grand Royal Arch Chapter, York," which blossomed out of a chapter which met in that city as early as 1762, which body from about 1780 assembled under the auspices of the Grand Lodge at York until 1792, when it passed away. This body had a seal, the title of which appears on the lower half of the circle, while the upper half represented a rainbow with a group of clouds clustering around at either end. The centre was filled with a crescent in the lower half, and a triangle in the upper half of the circle. The "Athol Masons," however, recognized the Royal Arch from the first, the "Moderns" virtually doing so more or less from the seventh decade of the last century.



SEAL OF THE GRAND CHAPTER AT YORK, ENGLAND, 1780.

Hughan says that on the reverse of a seal at York is a shield, bearing in the four quarters, a lion, an ox, a man, and an eagle, respectively, also as a crest the "Ark of the Covenant," with cherubim as supporters, and that this coat of arms was adopted by Dermott for the Ancient Grand Lodge. It is charged with a cross described as follows: quarterly per squares countercharged vert. In the first quarter az., a lion rampant, or; in the second quarter, or, an ox passant, sable; in the third quarter, or, a man with hands erect, proper, robed in crimson and ermine; in the fourth quarter, az., an eagle displayed, or; Crest, The Holy Ark of the Covenant, proper, sup-

ported by cherubim. Motto, "Kodes la Adonai," that is, Holiness to the Lord.

Dermott claimed that the arms adopted by the Ancients, and which afterwards were combined with those of the Moderns, "were found in the collection of the famous and learned Hebrewist, Architect and Brother Rabi Jacob Jehudah Leoni." They were called "The Arms of ye Most Honorable Fraternity of Free and Accepted Masons," and are almost an exact reproduction of those used by the Grand Lodge of all England at York, which flourished from the year 1761. The motto "Holiness to the Lord," and the inscription "Grand Lodge of Free and Accepted Masons," were added by Dermott.

The Arms of ye moſt Ancient & Honorable Fraternity of Free and Accepted Maſons.

ARMS OF THE "ANCIENTS."

The arms as adopted at the union of the two Grand Lodges in the year 1813, were. Per pale: the dexter, gules (1), on a chevron between three castles, argent (2), a pair of compasses extended, proper; (3). sinister, quarterly, azure (4) and or (5), a cross quarterly (or of four workmen's squares) of the second (argent), and vert (6), between, in the first quarter a lion rampant of the fifth (or), in the second an ox passant sable, in the third a man with hands elevated, vested of the sixth (vert), robed crimson lined with ermine, and in the fourth an eagle displayed also or. The whole within an ear of corn and a sprig of acacia, tied by a riband in base. Crest, a representation of an ark supported on either side by cherubim, proper, with the motto "Holiness to the Lord" over it in Hebrew characters sable. Supporters, cherubim proper. Motto, "Audi, Vide, Tace."

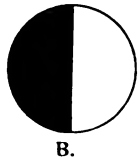
The arms are given in their proper colors in Hughan's "Masonic Register," 1878, from Sir Albert W. Woods, Garter.

One part of the Arms is declared to have been derived from the

general banners of the four principal tribes of Israel. It is said that during the passage through the wilderness the twelve tribes were encamped in a hollow square, three on each side. As to the true colors of each of these banners doubt exists. Jewish commentators claim that the color of the banner of each tribe was similar to that of the stone which represented that tribe in the breastplate of the High Priest. So in the disposition of the colors in the arms of speculative Masons difficulty has been experienced by ritualists.

A.

The four "squares," which are what we commonly call carpenters' squares, are above described as "counter charged," or disposed each in an opposite direction from another (as in A.), thus forming a cross, wholly green. In its later form the squares are alternately silver and green, and may be described as "a cross quarterly, or divided into four equal parts by lines drawn through the middle from end to end, arg. and vert." The four charges, lion, ox, man and eagle, are manifestly the four prophetic and apocalyptic living creatures, or "beasts," as they are unfortunately called in our English translation of the Bible, and which are also commonly regarded as symbols of the four evangelists.



B.

C.

A pale is one of the ordinaries, and consists of a vertical band placed in the middle of the shield, and when a shield is divided by a line similarly drawn, it is said to be parted per pale (as in B.). The dexter, or right, gules, from a French word signifying a red color, perhaps to represent courage and animation, on a chevron indicated by the shape and form of the piece of white color. Chevron primarily is said to mean a rafter, but in the present instance may perhaps be regarded as intended to indicate or symbolize a Masonic square (as in C.). It is formed by two bars one-fifth the width of the shield, issuing from the right and left bases of the shield and conjoined at its centre. It is like the letter "V" turned point upwards. An old writer says that it "resembles a compass half open, while some say it represents a carpenter's square." "Between three castles argent" simply means that two castles, tinctured silver, are placed above the chevron and one below. The "compas" was a device on the arms of the carpenters, and when described as "proper" is meant as being of the proper and natural color.

This disposes of half of the field or surface of the escutcheon. The sinister, or left-hand side, of the escutcheon is quarterly, or con-

sisting of four quarters, colored, two azure or blue, and two gold, divided by a cross, composed of four masons' squares, two silver and two green. The first quarter, in blue, has a golden lion rampant, or, standing on the left hind leg, with both forelegs elevated, the right above the left, and the head in profile as if attacking a person, signifying courage. In the second quarter is an ox, colored black and passant, a term applied to any animal represented as walking with the right forefoot raised from the ground, with the head looking toward the right, signifying strength. In the third a man, symbolizing intelligence, with hands elevated, a sign of reverence as well as an ancient method of exclamation or salutation. In the fourth quarter is a golden eagle, emblematical of keenness of vision, which is displayed, or erect, with wings and legs spread out. The heralds sometimes explain both the lion and the eagle as signifying royalty or majesty.

Cherubim are described in Ezekiel i. and x. and Revelations iv. From a comparison of the various descriptions we may deduce as follows:

Their form is impossible to determine; all we know is that they had four faces, man, lion, ox, and eagle, six wings (Rev. iv.) (Ezekiel says four wings, but it may be understood that two remained folded over the body), and hands. There is ground for supposition that they were quadrupedal in form, but not sufficient to warrant anyone in rejecting the usually conceived idea of a human form; Ezekiel i. 2 says that they had the "likeness of a man," but whether this refers to the whole form or not cannot be determined.

They had extraordinary powers of locomotion. Possibly the "wheels" and "wheel within a wheel" of Ezekiel may be the appearance of a rapid flight, with six wings resembling the almost circular form or appearance in flight of many kinds of pheasants.

As to color, the descriptions in Scripture are easier to understand. They were of green hues (beryl) with golden metallic lustre of extraordinary brilliancy, and "full of eyes" in every part, which were probably not eyes for vision, but eyes resembling the characteristic plumage of the pheasants, especially the peacock. If any suggestion of the explanation of the wheel-like appearance is admissible, rows of "eyes" would add to its probability as helping to produce such an appearance in rapid motion of wings. Writers describe the cherubim as having the face and heart of a man, the wings of an eagle, the belly of a lion, and the legs and feet of an ox, which three animals with man are the symbols of strength and wisdom. They are considered by some to symbolize the protecting and overshadowing power of the Deity.

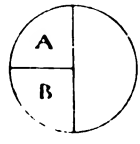
The emblem of corn which surrounds the central part of the escutcheon is one of the three elements of Masonic consecration. It is emblematic of nourishment. The sprig of acacia in the mystic system of Freemasonry is the symbol of the immortality of the soul.

The crest which is placed above the shield or arms is the typical ark, which as we all know, contained the two tables of stone on which were engraved the ten commandments. The supports were cherubim. The ark and supporting cherubim are "proper," that is, of their correct color as they actually existed, which we know to have been gold; Ex. xxxvii. 6, 7.

The cherubim are the second order of angelic hierarchy, the first being seraphim. Two cherubim, in proper or natural position and color, guarded the mercy seat or covering of the ark. It was from between these cherubim that the voice of God issued and there the Divine Presence rested.

The words "Holiness to the Lord" in Hebrew, in the ancient characters, placed in semi-circular form over the extended wings, in English characters are "Kodesh La Yehovah." This was the inscription on the plate of gold that was placed in front of the High Priest's mitre. The imperative motto Audi, Vide, Tace, (Hear, See, Keep Silence), is significant to the initiate, and intensifies the obligation of Craftsmen who can truly say: "I have heard, I have seen, I was silent."

The arms of the Grand Lodge of Canada are almost identical with those of the Grand Lodge of England, except that the dexter part of the escutcheon, which is divided off by the central perpendicular line, is again divided by a sort of horizontal line drawn through the middle, and is said to be parted per fesse. The fesse, as has been explained, is a band formed by two parallel lines drawn horizontally



across the centre of the field and contains one-third part of it. It is said to be an emblem of the military girdle worn round the waist by mediæval warriors. The field of gules or red, with its charges or devices of the three castles and the compasses extended on a chevron on the right side of the English arms, are placed on the upper half (A.), and in the lower half (B.), which is argent or silver, a beaver "proper," and which is not intended as significant of operative builders in a Masonic sense, as before the union in 1813, but as representing the Canadian national emblem of energy and industry.

The earliest copy of the Constitution printed in Canada was a reproduction of the "Constitutions of the Ancient Fraternity of Free

1855.

1856.

FIRST AND SECOND SEALS OF THE GRAND LODGE OF CANADA.

and Accepted Masons, Part the Second, containing the charges, regulations, etc., published by the authority of the United Grand Lodge by William Williams, Esq., Provincial Grand Master for the County of Dorset. First Canadian Edition—Republished by order of the Provincial Grand Lodge of Upper Canada, Kingston. Printed by H. C. Thomson, MDCCCXXIII." This book contains no reference to the arms of Grand Lodge, and does not on its title page give the usual official print of the seal of Grand Lodge, as has been the custom since 1861. The first part was never published.

The minutes of the convention which preceded the formation of the Grand Lodge in 1855 show that at that meeting the temporary seal, of which an impression is given, was used, but it was not to be the permanent seal, for the resolution stated:

> "That the Seal now produced be used for temporary purposes, and that a new one be procured by the Committee on Correspondence."

The seal was very simple in design—a shield with a square and pair of compasses extended on the field or surface of the shield in the prescribed form, and the upper rim of the shield ornamented with the Canadian emblem of industry—the beaver.

The permanent seal of Grand Lodge was first used officially just prior to the Annual Communication of Grand Lodge in July, 1856.

There are no examples to be found of lodge seals in use by the bodies that worked in that part of the Province of Quebec from 1775, which in 1791 became part of Upper Canada, nor are there any documents with a clear impression of the seal of the Provincial Grand Lodge that existed from 1764-91 in the old Province of Quebec.

The oldest Masonic document in Upper Canada is the certificate of Bro. Joseph Clement, dated Sept., A.D. 1780, issued by Lodge, No. 156, in the 8th Regt. of Foot. The impression of the seal is so indistinct that it is impossible to trace the design, but it is not unlikely that it was similar to that given in the history of that lodge, page 258.

The Provincial Grand Lodge of 1792-1822 had a seal, of which an example may be seen on the warrant of the Provincial Grand Master's Lodge, dated 6th April, 1796. The design was similar to that of the Ancient Grand Lodge, the words "Provincial Grand Lodge, Upper Canada," encircling the seal.

This seal was attached to all the Jarvis warrants. It was a reproduction of the seal of the Ancient Grand Lodge, with the words "Provincial Grand Lodge, Upper Canada," encircling it

SEAL OF THE PROVINCIAL G. L., 1792-1822.

This seal was also used by R.W. Bro. George Forsyth, who was the Grand Master of the schismatic Grand Lodge at Niagara, 1803. A poor impression of this seal may be seen on the warrant of lodge No. 21, at what is now Ingersoll, in the township of Oxford, county of Oxford, Ontario.

The Kingston Convention controlled the Craft between the date of the death of R.W. Bro. Jarvis, 1817, and the appointment of R.W. Bro. Simon McGillivray, who in 1822 issued warrants. No example of a seal is to be found. As the convention served only a temporary purpose it is not probable that a seal, other than the private one of R.W. Bro. Z. M. Phillips, the President, would have been used.

The warrants issued by the second Provincial Grand Lodge of Upper Canada under R.W. Bro. Simon McGillivray were from the United Grand Lodge of England. There are no documents extant bearing the seal of this second Provincial body, but it is not unlikely that the seal of 1792-1822, used by R.W. Bro. Jarvis, and subsequently by R.W. Bros. Forsyth and Robert Kerr, as Provincial Grand Masters of the schismatic Grand Lodge, were continued in use by the revived Grand Lodge under R.W. Bro. McGillivray.

In the warrant issued by R.W. Bro. McGillivray, appointing Bro. James Fitzgibbon as his Deputy Provincial Grand Master, Bro. McGillivray uses his private seal, which had on it a representation of the arms of the Clan McGillivray.

The brethren at Niagara retained the original seal, which was brought from England in 1791 with the warrant, and not only refused to give it up to R.W. Bro. Jarvis when he left Niagara in 1797 for York (Toronto), but continued its use on all the official documents of the schismatic Grand Lodge at Niagara.

The next seal which claims attention is that of a Provincial Grand Lodge which was formed by R.W. Bro. Z. M. Phillips in 1844. An impression of this seal is found on the warrant of Rideau lodge, No. 2, at Burritt's Rapids, township of Oxford, dated 27th Dec., 1844. It was somewhat different in design to those of the Provincial Grand Lodge of 1792, and was about the size of an ordinary penny. In its centre on a shield were the arms of the Grand Lodge of England. It had indented edges and the rim was encircled with the words "Provincial Grand Lodge, Canada West."

The fourth seal of governing bodies was that of the Provincial Grand Lodge of Upper Canada, formed in 1845 under R.W. Bro.

SEAL OF PROVINCIAL GRAND LODGE, 1844, UNDER R. W. BRO Z. M. PHILLIPS.

Sir Allan N. MacNab. There is an excellent impression of this seal upon the dispensation of Ionic lodge, No. 25, Toronto, dated 6th July, 1847. This seal was encircled with the words "Provincial

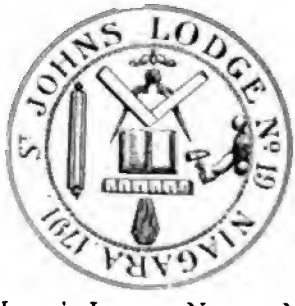
A.

B.

(*a*) Seal of the Provincial Grand Lodge of C. W., 1845-58.
(*b*) Seal of the Ancient Grand Lodge of Canada, 1857.

Grand Lodge of Ancient, Free Masons, Canada West." The entire centre of the seal contained the arms of the Grand Lodge of England.

Many of the subordinate lodges and chapters had seals, one of the earliest being that of St. John's lodge, No. 19, at Niagara, a



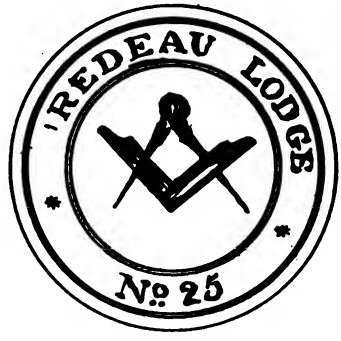
Seal of St. John's Lodge, No. 19, Niagara, 1791.

lodge warranted by the Provincial Grand Lodge at Quebec in 1791. It had engraved upon it the emblems of the Craft degrees and "St. John's lodge, No. 19, Niagara, 1791," in a circle around it.

Seal of Lodge No. 16, York, 1800.

Another seal was that of St. John's lodge, No. 16, of York, warranted in 1800 by R.W. Bro. Jarvis. It was engraved with the ordinary Craft emblems, the two pillars, square and compasses, the Bible and working tools and the lettering indicating the name of the lodge.

The seal of Rideau lodge, No. 25, at Burritt's Rapids, in 1815, has been preserved, and an impression shows the simple design. It is to be noted that the word Rideau is spelled with an "e" instead of "i," which is the correct and modern form.



SEAL OF RIDEAU LODGE, NO. 25, BURRITT'S RAPIDS, U. C., 1815-1845.

The lodges have seals according to the constitution of the Grand Lodge of Canada, edition 1891, page 61:

231. "Every warranted lodge shall have a Masonic seal, to be affixed to all documents proper to be issued."

232. "An impression of the seal is to be sent to the Grand Secretary, and whenever changed an impression of the new seal shall in like manner be transmitted."

The seals of some of the private lodges are given in the history of each lodge. The style of design seemed to vary, and in no two cases were they in any way alike.

CHAPTER VII.

FIRST GLIMPSES OF FREEMASONRY ON THE AMERICAN CONTINENT. — ITS INTRODUCTION INTO CANADA. — THE MILITARY LODGES OF 1759-60.—THE PROGRESS OF THE CRAFT FROM 1759-91.

The history of Freemasonry in Upper Canada practically begins about the year 1792. The Craft work in Lower Canada had been active for forty years prior to that date. Indeed, from the days of the capture of Quebec, the military lodges in the regiments engaged in the siege had given a great stimulus to the work of the fraternity. Surely it is pleasant for those now to the fore to look back at the work of the Craft sower who, in the springtime of its Canadian life, so aptly turned his sword into a ploughshare and furrowed mother-earth for the shocks and sheaves which the harvest-time would bring. He labored not in vain, and as the changing years have rolled along, the mower's scythe has garnered the golden grain, that staple which has strengthened the life of what is now a fraternity in the full vigor of maturity. The example thus afforded was not lost to those who, with old-land recollections of Craft light, had settled in that part of the province of Quebec, which in 1791 became Upper Canada.

For the sake of preserving the connection, and in order that the reader may enjoy an unbroken line of thought when perusing this history of the work in Ontario, a glimpse is afforded of the earlier history of the Craft when its banner was flung to the breeze in colonies which have since developed into great nations, in that of the United States and the Dominion of Canada. In so doing the aim will be, with a due regard for brevity, to refer to the history of Masonry in Quebec and the Maritime Provinces, and complete the story of the Craft in Upper Canada, now the Province of Ontario.

The earlier history of Masonry on the American continent is clouded by the fact that documentary evidence—an essential in history building—is not plentiful; indeed, for the first few years it is conspicuous by its absence.

We possess traditions which if clothed with even the fleeting shadows of truth would be most valuable in giving the Craft a respectable antiquity in Canada, but unfortunately this folk-lore (like many other superstitions) has not within its wardrobe even so light a drapery. We have, therefore, to be content with quite as honorable if not so ancient a lineage, even if it has not so great a claim to the years marked upon the calendar.

It will doubtless be travelling upon uncertain ground to even consider the story of some historians that Freemasonry, as instituted by the original Grand Lodge of England in 1717, was introduced into Canada in 1721, and that at that date "Lodges of Freemasons were established in Canada," or to assert that the piece of trap rock found in 1827 on the shore of an island in the Annapolis Basin, Nova Scotia, with the figures "1606" and the square and compasses indented thereon, is evidence of Craft life at that period for such statements up to the present are outside of the proof line.

THE NOVA SCOTIA STONE, 1606.

This stone was found by Francis Alger and Dr. C. T. Jackson. The former in a letter, dated June 2nd, 1856, states that while making a mineralogical survey of Nova Scotia, they found a gravestone, a flat slab of trap rock, having the emblems cut thereon.

Dr. Jackson thought that these inscriptions were intended to commemorate the burial of French soldiers who came to Nova Scotia in 1603.

The letter referred to was written to a Mr. J. W. Thornton and is now in the archives of the New England Historic-Genealogical Society. It is as follows:

"June 2d, 1856.

"Dear Sir: When Francis Alger and myself made a mineralogical survey of Nova Scotia in 1827, we discovered upon the shore of Goat Island, in Annapolis Basin, a grave-stone, partly covered with sand and lying on the shore. It bore the Masonic emblems, square and compass, and had the figures 1606 cut in it. The rock was a flat slab of trap rock, common in the vicinity.

"At the ferry from Annapolis to Granville we saw a large rounded rock with this inscription: 'La Belle, 1649.'

"These inscriptions were undoubtedly intended to commemorate the place of burial of French soldiers, who came to Nova Scotia, 'Annapolis Royal l'Acadie,' in 1603.

"Coins, buttons, and other articles, originally belonging to these early French settlers, are found in the soil of Goat Island in Annapolis Basin.

"The slab, bearing date 1606, I had brought over by the ferryman to Annapolis, and ordered it to be packed up in a box, to be sent to the O. C. Pilgrim Soc'y (of Plymouth, Mass.); but Judge Haliburton, then Thomas Haliburton, Esq., prevailed on me to abandon it to him, and he now has it carefully preserved. On a late visit to Nova Scotia I found that the Judge had forgotten how he came by it, and so I told him all about it.

"(Addressed)

"J. W. Thornton,
"Present.

Yours truly,
C. T. Jackson."

A sketch of the stone was sent to the late Judge Thos. C. Haliburton, well known as "Sam Slick," and he described it, not as "a grave stone," but as one on which the French "had engraved the date of their first cultivation of the soil, a memorial of their formal possession of the country." It is not likely that the emblems, although Masonic in design, had anything whatever to do with Craft Masonry.

The accompanying photograph of the stone is as good as can be obtained. The part with the square and compasses thereon was too much worn away to admit of a clear reproduction, for the stone has been exposed to the weather for over two hundred years.

This stone was sent to the Canadian Institute, Toronto, by Sir Sanford Fleming, C. E. It remained on view for some years in the old building, which preceded the one since erected at the north-west corner of Richmond and Berti (formerly Clare) streets. Through neglect on the part of the management of the Institute, the stone was taken by the stonemasons and built into one of the walls of the building. It is needless to state that although careful search has been made no trace of the location of the stone can be found. Those who saw the stone state that the date was as in the reproduction, 1606.

In 1829 Judge Haliburton published "The Historical and Statistical Accounts of Nova Scotia," and at pages 155-57 in the second volume he describes the stone found by Dr. Jackson as follows:

"About six miles below the ferry is situated Goat Island, which separates the Annapolis Basin from that of Digby, and forms two entrances into the former; the western channel, though narrow, is deep, and generally preferred to others. A small peninsula extending from the Granville shore forms one of its sides. On this point of land the first piece of ground was cleared for cultivation in Nova Scotia by the French. They were induced to make this selection on account of the beauty of its situation, the good anchorage opposite to it, the command which it gave them of the channel, and the facility it afforded of giving the earliest notice to the garrison at Port Royal of the entrance of an enemy into the Lower Basin. In the year 1827 the stone was discovered upon which they had engraved the date of their first cultivation of the soil, in memorial of their formal possession of the country. It is about two feet and a half long and two feet abroad, and of the same kind as that which forms the substratum of Granville Mountain. On the upper part are engraved the square and compass of the Free Mason, and in the centre in large and deep Arabic figures, the date 1606. It does not appear to have been dressed by a Mason, but the inscription has been cut on its natural surface. The stone itself has yielded to the power of the climate, and both the external front and the interior parts of the letters have alike suffered from exposure to the weather; the seams on the back part of it have opened, and from their capacity to hold water, and the operation of frost upon it when thus confined, it is probable in a few years it would have crumbled to pieces. The date is distinctly visible, and although the figure '0' is worn down to one-half its original depth, and the upper part of the letter 6 nearly as much, yet no part of them is obliterated; they are plainly discernible to the eye and easily traced by the finger. At a subsequent period, when the country was conquered by the English, some Scotch emigrants were sent out by Sir William Alexander, who erected a fort on the site of the French cornfields, previous to the treaty of St. Germain's. The remains of this fort may be traced with great ease; the old parade, the embankment and ditch have not been disturbed, and preserve their original form. It was occupied by the French for many years after the peace of 1632, and near the eastern parapet a large stone has been found, with the following monumental inscription. "'LEBEL 1643.'"

This stone, bearing the figures 1643 or 1640, is in the possession of a Mr. Leavitt of Nova Scotia. There has been a discussion as to the figures on the stone. Haliburton and others think that the cutting shows 1643; others give it as 1640. The figure "0," however, is plainly marked. Again Dr. Jackson in his letter writes the word "La

belle" (the beautiful one), instead of the surname "Lebel." Lebel was the name of a French merchant, who lived for a time in Acadia. He was the guardian of the children of D'Aulnay, the French officer who built the fortifications of 1632-4.

Another assertion is that Sir William Alexander, of Menstrie, Scotland, known as Lord Alexander and Viscount Canada, who was a member of Mary's Chapel lodge, Edinburgh, in 1634, had introduced Masonry into Nova Scotia. Sir William had charters from the Crown for the occupation of the whole of Nova Scotia in 1621-25-28, and settled a Scotch colony at Port Royal, afterwards Annapolis Royal. The father returned to Scotland leaving the colony in command of his son, and he, after the peace of 1632, when his possessions were returned to France, also sailed to Scotland with most of his settlers and he did not return. It was after this, in 1634, that he entered Mary's Chapel lodge, so that the statement that he had any Masonic knowledge while in Nova Scotia is undoubtedly without proof. It is suggested that he may have been initiated by brethren whom he found at Annapolis, but there is no evidence of Craft Masonry in that place until after 1737, so that the Alexander story is also mythical and besides, if true, he would not have been initiated again in Scotland.

D. Murray Lyon, in his History of Freemasonry in Scotland, gives extracts from the original minutes of the Lodge of Edinburgh, showing that on "The 3 day off Joulay, 1634," Lord Alexander, the son of Sir William, was "admitet folowe off the Craft" in that lodge.

Then it is stated that in 1658 some members of fifteen Hebrew families, who emigrated from Holland to Rhode Island, "brought with them the three first degrees of Masonry," but this is another weak effort of the manufacturer of tradition. That belief in this statement was current is shown by an extract in Weefen's "Economic and Social History of New England," for writing as to the year 1658, it is stated that:

"The commerce of Newport was extending certainly. The wealthy Jews who contributed so much to it afterward, appear now. It is said that fifteen families came in from Holland this year, bringing with their goods and mercantile skill the first three degrees of Freemasonry."

Two at least of the first three degrees—and not a great deal of the first—were not in existence at this period, so that this creation of the historian has been fashioned out of nothing.

Peterson in his history of Rhode Island, at page 101, writes that:

"In the spring of 1658. Mordecai Campannall, Moses Packeckoe, Levi and others, in all fifteen families, arrived at Newport from Holland. They brought with them the three first degrees of Masonry, and worked them in the house of Campannall, and continued to do so they and their successors to the year 1742."

The documents upon which this statement is founded were said to be in the possession of Bro. N. H. Gould, of Newport, in Rhode Island. M.W. Bro. Gardner, in order to satisfy himself of the genuineness of this statement, made close enquiry into the matter. Bro. Gould informed him that the original document was found amongst the effects of a relative, and that the paper which contained the writing was in such a dilapidated condition that it was nearly undecipher-

able, and could not be reproduced by any known process. The paper, however, was submitted to Bro. Gardner, who examined it and found that nothing could be made out, save that in 1656 or 1658,

"Wee mett att ye House off Mordecai Campannall, and after Synagog Wee gave Abm Moses the degrees of Maconrie."

M.W. Bro. Gardner came to the conclusion that the evidence was not at all substantial or trustworthy, and that it was "almost impossible to treat the story with the attention which the subject demands."

In the "Plymouth colony records" there is a minute referring to the receipt by the colony of New Haven of a package of goods sent from Cooper's Hall, London, in March, 1654, to America, these goods being made up in a separate parcel from the rest of the consignment. This package was specially marked and numbered, and in part of the hieroglyphic marking thereon a square and compasses are represented.

THE COOPER'S HALL HIEROGLYPHIC.

The reference is upon page 137, Vol. X., of the "Records," and is opposite page VIII. of the introduction. The hieroglyphic referred to, and which is reproduced, is attached to a letter of instruction, which reads as follows:

"Among the goods sent this year we find one (bale) No. 19, which cost there 34£ 09s. 05d., and with the advance amounts to 45£ 19s. 03d., directed to Mr. Eliote for the use of the Indian worke, but why it is severed from the Rest of the psell and consigned to him is not expressed; It seems different from the Course youer selves approved, and may prove Inconvenient if it bee Continued; but this psell shal bee delivered according to youer desire. . .

"Newhaven, the 15th September, 1655."

No explanation has yet been found for the use of the square and compasses fully seventy years before Masonry was known on the continent.

In 1741 Jonathan Belcher, who was Governor of Massachusetts from 1730-41, and who was born in Boston in 1681, in a letter to "the First Lodge" at Boston, refers to the fact that he was made a Mason in 1704—probably in England. This would have made his initiation date thirteen years prior to the formation of the original Grand Lodge of England in 1717.

Bro. Belcher had taken an interest in the work of the Craft and a committee of "the First Lodge" on 14th Oct., 1741, had reported that, as directed by resolution of the lodge, they had on the 25th Oct. waited upon Gov. Belcher and expressed their gratitude to him for the favors he had extended, not only to Masonry in general, but particularly to the members of the lodge:

The Governor in reply said:

"Worthy Brothers: I take very kindly this mark of your respect. It is now 'thirty-seven' years since I was admitted into the Ancient and Honorable Society of Free and Accepted Masons, to whom I have been a faithful Brother, and a well wisher to the Art of Masonry.

"I shall ever maintain a strict friendship for the whole Fraternity, and always be glad when it may fall in my power to do them any services.

"J. Belcher."

Andrew Belcher, eldest son of the Governor, was appointed Deputy Provincial Grand Master of New England in 1733, and his second son, Jonathan, who was Lieutenant-Governor of Nova Scotia, succeeded Bro. Erasmus James Phillips as Provincial Grand Master of the maritime provinces between the years 1760-65.

In an issue of the Masonic "Mirror" of Boston, dated 27th January, 1827, in a paragraph it is claimed that a clergyman of the Church of England furnished a document testifying that the first regular lodge of Masons in America was held in the King's Chapel, Boston, but, although this statement was repeated in the same publication in 1844 the evidence, which would verify this assertion, has neither been produced nor has it ever been published in its entirety.

The paragraph referred to reads:

"A year or two since, a clergyman of the Church of England, who is probably more conversant with that church in America than any other individual now living, politely furnished us with a document wherein it appeared that the first 'regular' lodge of Freemasons in America was holden in King's Chapel, Boston, by a dispensation from the Grand Lodge of England, somewhere about the year 1720. It produced great excitement at the time, and the Brethren considered it prudent to discontinue their meetings."

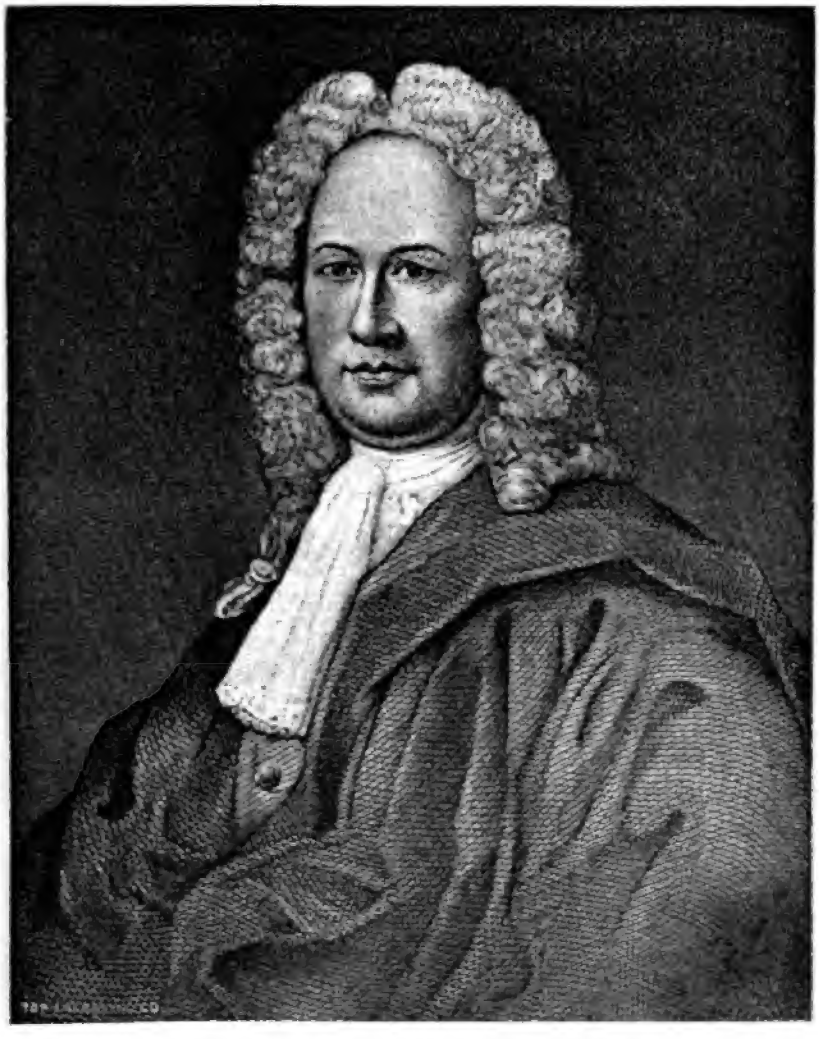
The Boston "News Letter" of 18th Sept., 1721, contains the report that a vessel, called "The Freemason," had sailed from the West Indies. This was four years after the revival of Masonry in England, so there is nothing surprising in the name being used.

Then in the line of historical enquiry, we have the familiar names of Daniel Coxe and Henry Price.

In the list of members of Lodge No. 8, constituted on 25th April, 1722, which met at the Devil Tavern, within Temple Bar, London, the name of Daniel Coxe appears, and in the membership roll of Lodge, No. 75, constituted on 17th July, 1730, which met at the Rainbow Coffee House, York Buildings, the name of Henry Price is included.

Gould writes that there is no doubt that the Daniel Coxe and Henry Price are the noted colonists of these names. Coxe was the son of a Dr. Daniel Coxe, the Governor of the Province of West Jersey. Dr. Coxe was an Englishman, who had, prior to his settlement in Canada, been appointed court physician to Charles II. and Queen Anne. He possessed wealth, and was the largest landed proprietor in the Province which he governed. Daniel, his son, was born in 1674, visited England in 1716, and after the year 1728 returned to America. The records of the Grand Lodge of England show the appointment by Lord Norfolk, Grand Master, on 5th June, 1730, of Daniel Coxe, of New Jersey, as Provincial Grand Master of New York, New Jersey and Pennsylvania. The patent was granted

on the petition of Bro. Coxe, "and several other brethren residing and about to reside" in the provinces specified in the document, and differed from ordinary commissions in that his term of office was limited to two years from 24th June, 1730, after which date the brethren of any of the three colonies named had the right to elect bi-



DANIEL COXE, PROVINCIAL GRAND MASTER NEW YORK, NEW JERSEY AND PENNSYLVANIA, 1730-32.

annually a Provincial Grand Master. By this patent Coxe had to furnish annually a return of the lodges he constituted with a list of the membership; but there is no knowledge of any such report having been made.

In 1731, on the 20th January, Coxe visited England, and at a meeting of the Grand Lodge in London, at which he was present, he

was toasted as "Provincial Grand Master of North America," and in this year his name is again found in the records of Lodge No. 8, at the Devil Tavern, London. He was appointed to a judicial position in New Jersey in 1734 and died in 1739.

There is but slight, if any, evidence that he ever exercised his power as Provincial Grand Master. This alleged proof is contained in a letter written by Henry Bell of Lancaster, Pennsylvania, on 17th November, 1754, to a Dr. Thomas Cadwallader, of Philadelphia, in which the writer states that he was "one of the originators of the first Masonic lodge in Philadelphia," that in 1730 he and his friends had applied to England for a charter, but hearing of the appointment of Coxe as Provincial Grand Master, they applied and received a warrant. The letter referred to reads:

"As you well know, I was one of the originators of the first Masonic Lodge in Philadelphia. A party of us used to meet at the Tun Tavern, in Water Street, and sometimes opened a Lodge there. Once in the fall of 1730, we formed a design of obtaining a charter for a regular Lodge, and made application to the Grand Lodge of England for one, but before receiving it, we heard that Daniel Coxe, of New Jersey, had been appointed by that Grand Lodge as Provincial Grand Master of New York, New Jersey, and Pennsylvania. We, therefore, made application to him, and our request was granted."

THE OLD TUN TAVERN, PHILADELPHIA, IN WHICH THE FIRST LODGE OF MASONS IN NORTH AMERICA WAS ORGANIZED.

The committee in charge of the library of the Grand Lodge of Pennsylvania states: "The letter was exhibited in the Grand Secretary's office in 1872," and "bore all the marks of being genuine, and we have no doubt of its being correct," but "where has the letter been for one hundred and twenty years? In whose custody? Why has it never been brought to light before? What is the full text?

These, and other numerous questions must be satisfactorily answered before we can admit this piece of evidence. For an item that has been waited for almost one hundred and fifty years, it comes remarkably pat. If not a swift witness in one sense, it is in another, for it certainly covers the whole ground."

This letter would lead to the belief that in 1730 there was but one lodge in Philadelphia, when we know from Franklin's newspaper, the Pennsylvania Gazette, of 8th December, 1730, that there were "several" lodges in Philadelphia at that date, and in one of these, the St. John's, Franklin was mentioned in 1731. This publication in the Gazette is the earliest known printed announcement of Masonry in America. It reads:

"As there are several Lodges of Freemasons erected in this Province, and people have lately been much amused with conjectures concerning them, we think the following account of Freemasonry, from London, will not be unacceptable to our readers."

This is followed by a paragraph to the effect that,

"By the death of a gentleman, who was one of the Brotherhood of Freemasons, there has lately happened a discovery of abundance of their secret signs and wonders, with the mysterious manner of their admission into that Fraternity, contained in a manuscript found among his papers."

So that the authenticity of this letter is doubted, in fact, is not looked upon seriously as genuine. Other traces of Coxe's exercise of jurisdiction appear in a letter written in July, 1762, by brethren in Elizabeth Town, New Jersey, requesting a warrant from Jeremy Gridley, P.G.M., at Boston, which he promised on proof of Coxe's death, prior to 1754.

The letter, which is given in full at page 24, Vol. I., of the History of Freemasonry in Maryland, by Bro. E. T. Schultz, reads:

"Elizabeth Town, July 28, 1762.

"Right Worshipfull:

"I had the honor of receiving both your letters by the Post. I cannot find that Mr. Daniel Cox had anything to do with the Province of Maryland. Upon discoursing with a brother at Philadelphia about a year ago, he told (me) that the Lodge at Anapolis, in Maryland, was held by a Warrant from Boston, had many years ago. And upon the strictest Enquiry I find that Mr. Daniel Cox Died before 1754, the time you mention. Therefore as you was pleased to say, that if the Case was so, you would send me a Deputation immediately; and as you wrote nothing about a formality in obtaining it, I am desired by all those I have Communicated your Letter to, to Write immediately for a Deputation for myself to be the first Master of the Temple Lodge in Elizabeth Town, No. 1, if you think proper to give it that Name.

"We have had a Petition drawn to you to appoint a Deputy Grand Master of New Jersey; Pray will it be proper and agreeable to you to grant such a Deputation?

"If you order a Deputation to be sent me, I hope it will be soon; and please to put it under cover to Mr. John Hunt, Post Master in Elizabeth Town, and then it will be not only free of Postage, but Safe; unless our Parson (Chandler) should be in Boston, which I expect he is. Please also to say in your Letter what Charge there is attending the Warrant, and it shall punctually be sent by the Post with the Thanks of the Lodge.

"I am,

"Sir, your most Obedient Servant and Brother,

Jonathan Hampton.

"I am well known by Gov'r Bernard.

"Jeremy Gridley, Esq."

In 1884 the secretary's ledger of St. John's lodge, Philadelphia, was discovered by the late Clifford P. MacCalla. It is marked "Libre B." which would indicate that it is the second book of a series, "Libre A." being the first. It gives the roll of membership from 24th June, 1731, to 24th June, 1738, and the initiation fee as £3 until 1734 and £5 after that date, with monthly dues of sixpence, and a fine of one shilling for absence. Amongst the names are those of William Allen, Grand Master, and William Pringle, Deputy Master, entered on 24th June, 1731.

The "St. John's Lodge" seems virtually to have been "the Grand Lodge," for the names of the brethren who were Grand Wardens from 1735-38 are identical with those who filled the same offices in the private lodge. As Gould says: "If, indeed, any lingering doubt remained as to the lodge and the Grand Lodge being one and the same body, this would be dispelled by a printed notice of June 16, 1737, signed by 'Thomas Hopkinson, Grand Master,' and his officers 'on behalf of all the members of St. John's lodge at Philadelphia."

Dr. Cadwallader was Grand Warden in 1737, but Henry Bell's name is not found on the roll.

Daniel Coxe by his patent held office for two years until June 24th, 1732, when newspaper records show that he was succeeded by William Allen as G.M., and William Pringle as D.G.M. The Wardens were Thos. Boude and Benjamin Franklin. A notice of this election is to be found in the Pennsylvania Gazette of 26th June, 1732. But as we have already had the entry of these brethren, Allen and Pringle, as G.M. and D.G.M., respectively, in the year 1731, it suggests the thought that Coxe may have resigned his office in that

HENRY PRICE, PROV. GRAND MASTER, NEW ENGLAND, ETC., 1733-36.

year. Bro. Allen was succeeded in his position as G.M. in 1733 by Humphrey Murray, and by Benjamin Franklin in 1734.

This leads up to the connection of Freemasonry in New England with Henry Price, who, it is asserted, furnished the first Canadian Masonic authority. Franklin, who was the publisher of the Pennsylvania Gazette, left Boston in 1723, but revisited it in 1733. His paper contains a record of the meeting of Grand Lodge on 27th June, 1734, when he was elected Grand Master. This paragraph was reprinted in London newspapers, and in a Dublin Masonic "Pocket Companion" for 1735, this lodge apparently occurs as one of those warranted by the Grand Lodge of England, but in error, as it was never on the English register.

In this year Franklin wrote two letters, one in official form to the Provincial Grand Lodge at Boston, and a personal letter to Henry Price, the P.G.M. In the official letter he refers to the fact that in the Boston papers he had seen a notice to the effect that at a Grand Lodge held in London in 1733 "Mr. Price's deputation and power was extended over all America," and this being the case that in the interest of Masonry in Pennsylvania and by virtue of Price's commission the privileges of the brethren in Pennsylvania in holding Grand Lodge, electing a Grand Master and officers, should be confirmed, the Grand Master of Pennsylvania "only yielding his chair when the Grand Master of All America shall be in his place." Franklin also asks for a copy of the Grand Master's first deputation or patent and of the document which extends his power to all America. In the personal note, amongst other things, Franklin trusts that Price will visit Philadelphia, as "rebel brethren who are foreigners" contemplate a rival organization, which may bring the Craft into "disesteem" unless the "true brethren" are "countenanced and distinguished" by such authority as that of Price. The letter to the Grand Lodge at Boston reads:—

"Right Worshipful Grand Master, and Most Worthy and Dear Brethren: We acknowledge your favor of the 23d of October past, and rejoice that the Grand Master (whom God Bless) hath so happily recovered from his late indisposition; and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

"We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge, held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true and we heartily congratulate him thereupon, and though this has not been as yet regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight), to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair when the Grand Master of all America shall be in place. This, if it seem good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation

of Masonry in these parts. We, therefore, submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above mentioned, witnessed by your Wardens, and signed by the Secretary, for which favors this Lodge doubt not of being able to behave so as not to be thought ungrateful.

"We are, Right Worshipful Grand Master and Most Worthy Brethren. Your Affectionate Brethren and obliged humble Servts.

"Signed at the request of the Lodge.

"B. Franklin, G.M.

"Philadelphia, November 28, 1734."

The personal letter to Price was addressed to "Mr. Henry Price, At the Brazen Head, Boston, N. E.," and reads:—

"Dear Brother Price: I am glad to hear of your recovery. I hoped to have seen you this Fall, agreeable to the expectation you were so good as to give me; but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you that some false and rebel Brethren, who are foreigners, being about to set up a distinct Lodge, in opposition to the old and true Brethren here, pretending to make Masons for a Bowl of punch, and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some such special authority as herein desired. I entreat, therefore, that whatever you shall think proper to do therein may be sent by the next post, if possible, or the next following.

"I am, Your Affectionate Brother & humb. Servt.

"B. Franklin, G.M.,

"Pennsylvania.

"Philadelphia, November 28, 1734.

"P.S., If more of the Constitutions are wanted among you, please hint it to me."

It is not a matter of consideration with Canadian Craft history to deal further with Franklin, save to note that no lodges from Philadelphia were ever on the roll of the "Moderns" or original Grand Lodge of England.

Henry Price was born about 1697 and emigrated to New England about 1723. In 1732 he was in business in Boston—a tailor by trade—and we have on his own authority the statement that he received in 1733 a "deputation from Viscount Montague, Grand Master of England, as Provincial Grand Master of New England," and in 1734 these powers were extended by the Earl of Crawford over all North America. This statement, however, is not borne out by any contemporary writings in the books of the Grand Lodge of England.

Price's name does not appear on the roll of Provincial Grand Masters in the English Constitutions of 1738, 1756 and 1767, but in the engraved list of 1770 it is given as Provincial Grand Master of North America, an appointment, as Gould points out, "then actually held by John Rowe, whose name never appears at all in the English calendars, though that of Price, having once gained a footing was continued annually until 1804—twenty-four years after his decease."

It is generally admitted that Price established a Provincial

Grand Lodge and a private lodge in Boston in 1733. The authority for this is not exceptionally good, for Charles Pelham, the Grand Secretary of the Grand Lodge at Boston, was appointed in 1751, but subsequently wrote the existing record from 1733. Many of these "records" are, however, corroborated by MSS. of the period 1733-51.

Two letters, which are considered authentic, dated 23rd June, and 1st September, 1736, both signed by Price as P.G.M., in which the brethren of the "First Lodge in Boston," constituted 31st August, 1733, are recommended to the favorable consideration of the Grand Lodge of England and of the Lodge of Glasgow, Kilwinning, place beyond doubt the authenticity of the date of the founding of "the First Lodge" in Boston.

It is remarkable, as before noted, that while there is an exact copy of the patent of Coxe in the minute books of the Grand Lodge of England, Price's name does not appear in the list of Provincial Grand Masters published in the successive editions of the Constitutions. Gould points out that while such documents as the patent to Coxe are to be found in the first volume of the minutes of the Grand Lodge of England, documents like that to Price were not given in the second volume.

In 1736 Tomlinson succeeded Price, but the former died in 1740, and pending another appointment Price was acting Grand Master until September, 1743, when Thomas Oxnard was appointed "Provincial Grand Master for North America," holding it until June, 1754, when he died. Price then resumed his position, acting as P.G.M. until October, 1755, when "Jeremy Gridley, Esqr., Counsellor at Law," was appointed and held office until September, 1767, when Price once more assumed his old office of acting P.G.M. until October. He was then invested as Grand Master, holding office until January, 1768, when John Rowe succeeded him. Henry Price died in 1780, and John Rowe in 1787.

We are now brought to the links connecting British and Canadian Masonry. It is recorded in a register book of the Grand Lodge of England that in 1737 William Douglas, Commander of H.M.S. Falmouth, was appointed Provincial Grand Master for the Coast of Africa and the Islands of America, and Captain Robert Comins, or Cumins, for Cape Breton and Louisbourg. These appointments were made by the Earl of Darnley, G.M. of the original Grand Lodge of England. In the same book the entry is repeated with the date of 1738 and the words "excepting such places where a Provincial Grand Master is already deputed." In the same register is another entry concerning Comins which reads: "Constitutions 1756." "In 1746 by Lord Cranston, Grand Master, To Capt. Robert Comins for Cape Breton & Louisbourgh."

William Douglas was a naval officer and on the 31st Dec., 1729, was appointed to command the Anglesea, a small ship of war. In the month of Nov., 1731, he was removed to the Phoenix, a frigate of 20 guns, and ordered, together with three other vessels of the same force and two ships of war to be equipped, to the West Indies as a check to the insolence of the Spanish guarda costa. His next ship was the Falmouth, a fourth rate of 50 guns, one of the West India squadron in 1740, under the command of Mr. Vernon. It is uncertain as to when the Falmouth was built, but it is supposed to have

been in 1713. She was taken to pieces in 1723 and rebuilt in 1729. Capt. Douglas served with Mr. Vernon at the siege of Carthagena, being one of Commodore Lestock's division, and was one of the unfortunate commanders who fell a victim to the insalubrity of that climate. He died in the month of May, 1741.

There is no trace or record of Capt. Robert Comins. His name cannot be found in any naval history, nor in any account of the war operations which preceded the capture of Quebec.

Canadian Masonry was first founded in Nova Scotia between the years 1737 and 1749. There is no documentary evidence in existence which affords the slightest proof of the exercise of Masonic authority in that province prior to 1749. Much discussion has arisen in connection with the antiquity of the Craft in Nova Scotia, when it was "Acadia," but all records have disappeared and surmise has to fill the part which should be taken by authentic documents. The well-known name of Ensign Erasmus James Phillips has been connected with the Craft in Nova Scotia from the earliest days.

The question more pertinent to this history is as to the institution of Freemasonry in Canada, or rather in what is now the Dominion of Canada.

There is reasonable evidence that a lodge of Freemasons was instituted under a Boston warrant at Annapolis Royal in Acadia, now Nova Scotia, and that this warrant was extant in 1749, followed by the organization of a lodge in 1749 at Halifax or rather Chebucto —for Halifax was not named until 1750—and that this lodge was the primal one, which with others eventually formed the Grand Lodge of Nova Scotia.

Annapolis, founded by the French in 1604, is the oldest settlement in that part of North America known as Nova Scotia. It was occupied by the British in the reign of Queen Anne, and was called Annapolis or "The City of Anne." It was the seat of government down to 1749. In 1726, thirteen years after the signing of the Treaty of Utrecht, we find in the garrison of Annapolis the founder of Masonry in Nova Scotia, Erasmus James Phillips, an officer in the British Army.

It is claimed, and it can be readily believed, that he received a warrant as Provincial Grand Master of Acadia in 1740 from Henry Price, P.G.M. of New England. There is, however, no record of this being granted in the books of the Grand Lodge at London, but there is an entry of such action in the books of St. John's Grand Lodge of Massachusetts, under date 24th December, 1740, which reads:

"Omitted in place That Our Rt. Worshl Grand Master Mr. Price Granted a Deputation at ye Petition of sundry Brethren, at Annapolis, in Nova Scocia, to hold a Lodge there, and Appointed Majr Erasms Jas. Philipps, D.G.M., who has since, at ye Request of sundry Brethren at Halifax, Granted a Constitution to hold a Lodge there, and appointed The Rt. Worshl His Excellency Edwd Cornwallis, Esqr., their First Master."

This entry was, therefore, written some time after the event occurred, which it proposed to chronicle, so it may not be authentic. It is not improbable, however, that such action may have taken place at the date indicated. At the same time it is peculiar that there is not even collateral evidence outside of the fact that Phillips was made in Boston in 1737. It is not unlikely that after his initiation and on

THE ANNAPOLIS BASIN, NOVA SCOTIA.

his return to Annapolis, he opened a lodge with the assistance of brethren amongst the officers and soldiers at the garrison and carried on Masonic work.

Major Phillips was born about 1706, and as early as 1726 was an officer of the 40th Regiment, and a member of the Council of the Governor of the Province. The records show that he filled the offices of ensign, lieutenant, captain, major, and lieutenant-colonel of the 40th Regt. From 1729-49 he held the office of Judge-Advocate-General in the court of Vice-Admiralty, and was a member of the second House of Assembly of the Province in 1759. He was also a judge of Probate and Wills. He died in Halifax in 1760.

One of the first references in the historical records of the period to the name of Erasmus J. Phillips is in 1726, when "Captain Joseph Bennett and Ensign Erasmus James Phillips were ordered to be sent to Minas, to administer the oath to the people there."

A later reference is found in a parchment with the oath of allegiance to Great Britain subscribed to in 1730 by the inhabitants of the Annapolis River. In this document are the names of sixteen witnesses, of whom "Eras. Jas. Phillips" is one.

Then in 1730 at a Council held at His Excellency, the Governor's house, in the garrison at Annapolis Royal, the Governor presided and "Eras. Jas. Phillips" was one of the Council present. His name is also found in a commission signed by "Richard Phillips, Governor," and countersigned by "Erasmus James Phillips, Secretary."

Phillips was undoubtedly a man of some prominence, was either a son or nephew of the Governor, and occupied the position of "Fort Major," for in June, 1737, a grant of land was made by the Government "to Fort Major Erasmus James Phillips." He frequently visited New England, and it was on the occasion of a trip to New Hampshire that he sojourned in Boston, and made his first entrance into the Craft circle.

On the 10th August, 1737, Mr. Wm. Skene, E. J. Phillips and Otho Hamilton were at the village of Hampton, New Hampshire, 46 miles N. N. E. of Boston, conferring with commissioners to settle the boundary lines between Massachusetts and New Hampshire. It is believed that it was on this occasion that Erasmus J. Phillips visited Boston, remaining there from August, 1737, until June, 1738. The work of the Boundary Commission was protracted, and afforded ample opportunity to Phillips to visit Boston, which was but a short journey from Hampton.

The particulars concerning the initiation of Erasmus James Phillips are to be found in the proceedings of the St. John's Grand Lodge of Massachusetts, and show that "on the 14th November, 1737, Phillips and "J. Sheriff," were made Masons in the "First Lodge in Boston." The records of this lodge state that Phillips was present at meetings held upon April 11, May 9, November 28, December 26, 1739, and August 12, 1741. In the minutes of April, 1739, he appears as "Rt Wpfull Bror. Erasmus Jas. Phillips, G. M. De Nov. Scot."

In 1741 E. J. Phillips was one of a commission to settle boundaries between Massachusetts and Rhode Island. He left Annapolis for New England in April, 1741, and was at Providence, Rhode Island, from then to June, 1741. The commission adjourned from

OLD FORT ON THE ANNAPOLIS BASIN, NOVA SCOTIA.

that month until the 4th September, when Phillips visited Boston, for the records of a meeting of the "First Lodge in Boston," on 12th August, 1741, show that he was present, the entry being:

"Bro. E. Phillips, pd. 20,) Quarterage.
Bro. Sheriff, pd. 20,) as memrs."

The authority granted by a Grand Master to a brother to act as Provincial or Deputy Provincial Grand Master is called "a deputation," and such authority was granted to him at some period between November, 1737, and April, 1739, for in the lodge minutes of the latter date Phillips is styled "Rt. Wpfull," possibly indicating the office of Provincial Grand Master.

Bro. Phillips, on his return to Nova Scotia, undoubtedly opened a Craft lodge and made Masons. This was the first lodge in what may be termed Canada.

In the archives of the Grand Lodge of Massachusetts, there is a document, the body of which is said to be in the handwriting of Bro. E. J. Phillips, which shows that he was recognized as the head of the Craft in the Province of Nova Scotia, viz..

"Halifax, the 12th June, 1750.

"Sir: At a meeting of true and Lawfull brothers and Master Masons Assembled at Halifax, in order to Consult on proper measures for holding and Establishing a Lodge at this place, It was unanimously resolved on that a Petition should be sent to you, who we are informed is Grand Master for the Province of Nova Scotia, in Order to obtain your Warrant or Deputation to hold and Establish a Lodge at this place, according to the Antient Laws & Customs of Masonry, & that said petition should be signed by any five of the Brethren then Assembled.

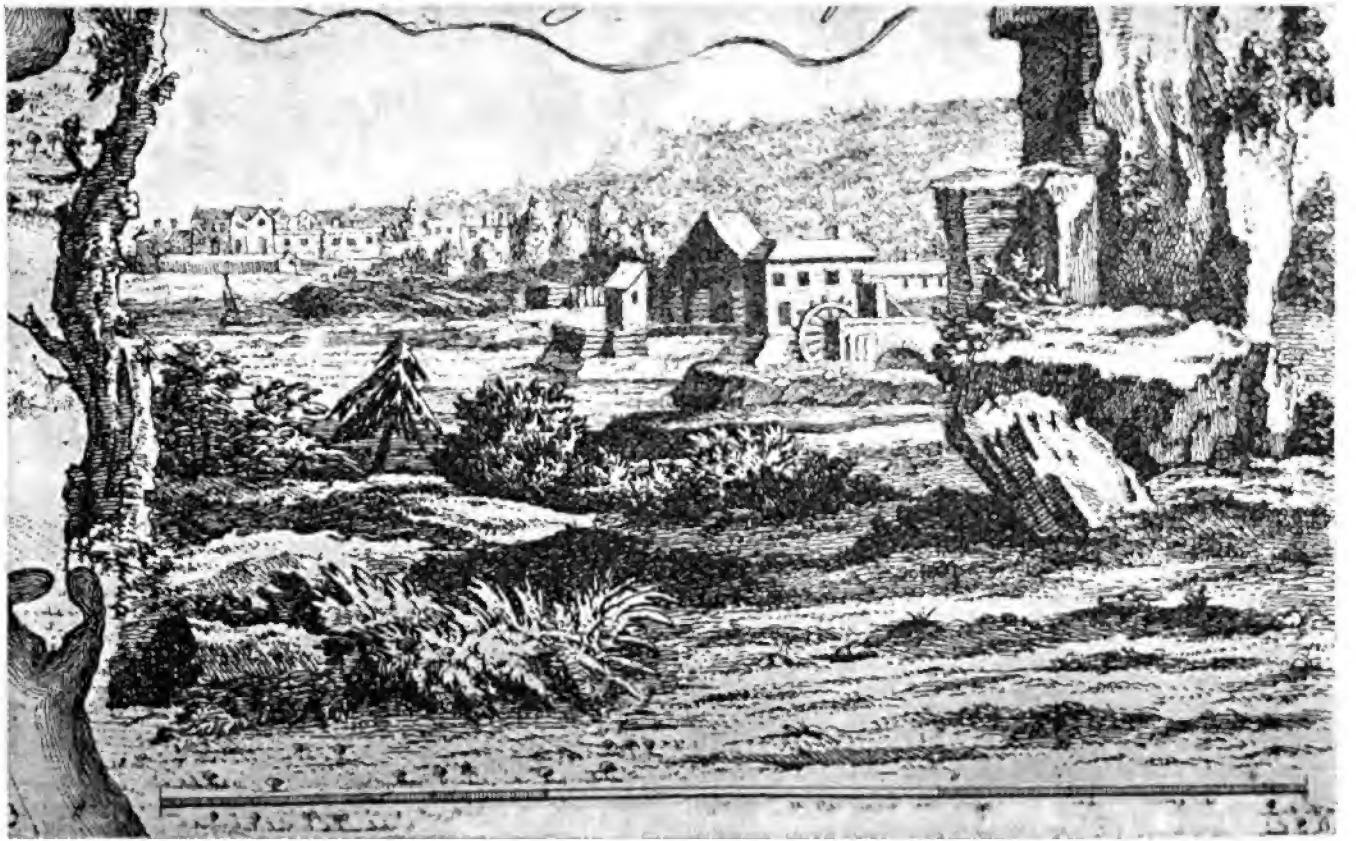
"We, therefore, the undernamed Subscribers, pursuant to the above resolution, do most humbly Crave and desire Your Warrant to hold and Establish a Lodge as aforesaid, according to the Antient Laws and Customs of Masonry, as practised among true and Lawfull Brethren, and this we Crave with the utmost dispatch, and beg leave to subscribe ourselves Your true and Loving Brethren.

"Ed. Cornwallis,
"Wm. Steele,
"Robert Campbell,
"Willm Nesbitt,
"David Haldane."

Copy P.
Eras. Jas. Philipps,
P. G. M.

The five signatures attached to this petition were those of prominent men in connection with affairs in Nova Scotia. The Hon. Edward Cornwallis was the son of Charles, the third Baron Cornwallis, born 1712, and uncle of Lord Cornwallis, who surrendered at Yorktown. He was appointed Governor of Nova Scotia on May 9th, 1749, and arrived at Chebucto, now Halifax Harbor, on 21st June (O. S.), 1749. Of the other signers of the petition, William Steele was a brewer and merchant; Robert Campbell and David Haldane were lieutenants in the British army, and William Nesbitt was one of the clerks of the Governor.

Whether the lodge, said to have been founded by Phillips at



View of Halifax, Nova Scotia, 1750. From a Map in the British Museum. Opp. page 132

was received from Provincial Grand Master Philipps, was soon ordered to Boston, with the other 'Navy Gentlemen.' It appears by our Records that he was 'Voted a member' of the First Lodge in Boston on the 24th of October, 1750, and on the 11th of January following—1750 (O. S.)—he represented the Second Lodge in Grand Lodge, as Master. He was very constant in his attendance in both capacities, until the 24th of June, 1752, when he 'Summons' d the Brethren to attend him att the Grey Hound Tavern in Roxbury, where he Held a Grand Lodge (by virtue of a Deputation granted to him by our Right Worshipfull Brother Thomas Oxnard, Esqr., Provincial Grand Master of North America, to be Deputy Grand Master of North America), and the Day was Celebrated as usual.'

"This distinguished Brother seems to have won the hearts of the profane, as well as of his Brethren. On the 12th of May, 1752, 'At a meeting of the Freeholders and other Inhabitants of the Town of Boston in Publick Town Meeting Assembled, at Faneuil Hall,' the following preamble and vote were adopted: 'Whereas the Right Honorable Alexander Lord Colvill, Commander of His Majesty's Ship Success, has upon all Occasions during his Station here, for about three years past, discovered the utmost readiness to do every thing in his Power for promoting the Interest of the Province, and of this Town in particular, and by his Conduct and good Services has given great Satisfaction to the Town, and the Freeholders and the Inhabitants taking the same into Consideration, proposed and thereupon unanimously Voted, that the Thanks of the Town be, and hereby are Given to his Lordship for his aforesaid Services and Good Conduct during his Station here, and the Gentlemen the Selectmen are desired to wait upon his Lordship, and in the Name of the Town present him with their Thanks accordingly.'

"'On Friday, the 22d of May, 1752, the Town met according to their Adjournment,' when the Selectmen reported that they had waited upon Lord Colvill and presented him with a copy of the vote of thanks, to which his Lordship gave the following answer, in writing:

"'Gentlemen, I am extremely sensible of the Honour done me by the Metropolis of America, and had I known six months ago, how well the Freeholders and other Inhabitants of this great Town were affected towards me, I would have applied to the Lords Commissioners of the Admiralty, to be continued on this Station: But as 'tis now too late, I can only say: that whenever the American Stations are to be relieved, I shall think myself happy if I can return to a Country which has already given me such Marks of Esteem and Regard. "'Colvill.

"'Boston, May 18, 1752.'

"'Voted that his Lordship's answer be Entered upon the Records of the Town.'

"At the Quarterly Communication of the Grand Lodge, held on the 10th of July, the Deputy Grand Master Colvill presided. On the 13th of October, Grand Master Oxnard officiated, and 'Presented our Right Worshipful Bro. McDaniel with the D. G. M.'s Jewell, in the Room of our Right Worshipfull Bro. Lord Colvill who has gone for England.'

Before his departure he presented to the second lodge a copy of Field's Bible, printed in Cambridge, England, in 1683. When the first and second lodges were united under the title of Saint John's Lodge of Boston, this Bible became the property of that body, and is still carefully preserved in its archives.

The lodge, "No. 1, at Halifax, N.S.," was not on the English list until 1770, when it was entered as "No. 109;" in 1780 as No. 88; in 1781 as No. 89; and in 1792 as No. 82. Another lodge known as "Harmony Lodge, Coast of Halifax," warranted perhaps by local authority, but with no date, was never on the English list. In the Ahiman Rezon of 1807 it is given as No. 28. Its location is unknown.

It probably refers to No. 28 on the Provincial Register of Nova Scotia.

The Provincial Grand Lodge of Nova Scotia, "No. 1," held at Pontac's, "Halifax, North America," was warranted on 27th December, 1757, by the "Ancient" Grand Lodge at London. It was No. 65, and the warrant was renewed on 2nd June, 1784. Lodge "No. 2, of Nova Scotia," was warranted on 27th December, 1757, to meet at the "Rowe Barge, George street, Halifax." This lodge was No. 66, and another lodge 67, of same date, 27th December, 1757, being No. 3 Local.

Between 1757 and 1791 there were three lodges in this province, viz.: "St. Andrew's Lodge, No. 4, in Halifax, N.S.," warranted 26th March, 1768, as No. 155. It was No. 188 in 1814, No. 137 in 1832, and No. 118 in 1863. This lodge met "at the sign of the General Amherst" in this year (1768). It was granted a centenary warrant by the Grand Master of England on 9th February, 1871. A second lodge, said to be known as "General Amherst's Lodge," No. 156, was warranted in 1768, but there are no records after that year. It is numbered in the Ahiman Rezon of 1804 and 1807 the same as in 1768.

In 1780 St. John's lodge, also known as "No. 1, Ancient York Masons," was warranted on 13th June, 1780, as No. 211, to meet at the Golden Ball, Halifax, N.S. This lodge was designated "St. John's Lodge," and "Provincial Grand Lodge," in the Ahiman Rezon of 1804. It was No. 265 in 1814, No. 187 in 1832, and 161 in 1863, and is now (1898) "No. 2, Grand Lodge of Nova Scotia."

There is no record of the application of Phillips for the warrants numbered 2 and 3, although it appears as if he did so from the fact that his name is written on that of the Provincial Grand Lodge charter, and on the warrant of No. 2. There is no evidence that these warrants were ever rendered effective, and that lodges were opened under their authority. The only two lodges, therefore, that we find under the Phillips regime were those claimed to have been warranted at Annapolis in 1738, and at Halifax in 1750. There is no other record of a lodge at Halifax until 1768, when Lodge No. 155, was warranted by the Ancient Grand Lodge at London, to meet at the White Hart, Halifax, followed by a second lodge, No. 211, in 1780, under the same authority.

In 1781 a memorial was sent to the Ancient Grand Lodge at London by St. Andrew's, No. 155, and St. John's, No. 211, asking a renewal "of their former Grand warrant." It will be noted that these were both "Ancient" warrants, issued in 1768 and 1780 respectively. The memorial recites that it is from lodge No. 155 and lodge No. 211, "together with the lodge called Union in the town of Halifax," and the "lodge called St. George's, in His Majesty's Independent Companies on St. John's Island* (which will be here at Halifax in the Spring), under dispensations from the first two regular warranted lodges in due form assembled." The words "which will be here at Halifax in the Spring," have in the original draft a red line drawn through them, and the words "in due form assembled" substituted. The cancellation shows that no persons acted under the Provincial Grand warrant from Dermott in 1758, that there was no such docu-

St. John's Island is now Newfoundland."

ment in operation, and that these lodges received their existence by dispensations granted by Nos. 155 and 211. The memorial states that the petitioners are "surrounded by clandestine work almost on all sides," and fear that modern Masonry may be propagated should people "who are called a lodge here, under the Duke of Beaufort, obtain a Provincial warrant from that quarter."

The granting of this renewal of the old Provincial warrant was delayed, and in 1782 a second memorial was forwarded, but it was not until after lengthened correspondence that in September, 1784, a Provincial Grand warrant was received, and the newly organized Provincial Grand Lodge of Nova Scotia was put into motion. Eighty-five years afterwards, namely, in 1869, the Grand Lodge of Nova Scotia was formed.

It is stated in Rebold's History of Freemasonry, that "as early as 1721 Lodges of Freemasons were established in Canada," but there is no evidence to support this assertion, although in 1851 a French lodge working in Paris wrote to Albion Lodge, Quebec, asking for fraternal alliance, and stating "You have one of the most ancient Temples of Free Masonry, since its erection dates from 1721." This quotation, however, was evidently based upon the fiction that the statement of Rebold was correct. There is nothing in the way of proof to support this assertion, or that of other writers who claim that a lodge was in existence in 1755 at Quebec.

In 1756 Jeremy Gridley, P.G.M., at Boston, authorized one or more lodges in the expedition against Crown Point in Canada, and in 1757 a lodge on Lake George, and another in 1758 in the 28th Regt. at Louisbourg were formed. In 1758 lodges were authorized by Gridley in various expeditions against Canada, including a lodge at Crown Point on Fort St. Frederic, between Lake George and Lake Champlain. After the surrender of Crown Point a meeting of the lodge was held, and twelve officers of the 1st Regiment of Foot initiated.

Crown Point, or as it is now called, Hammond's Corners, is a post village of Essex County, N.Y., situated on Lake Champlain and on the New York and Canadian Railroad at the junction of the railway to Hammondsville, thirty-two miles north of Whitehall.

In November, 1757, the Grand Lodge of Scotland appointed Col. John Young of the 60th Regiment as the Provincial Grand Master "over the lodges in America" belonging to that body.

There were no more lodges warranted in Nova Scotia down to 31st December, 1800.

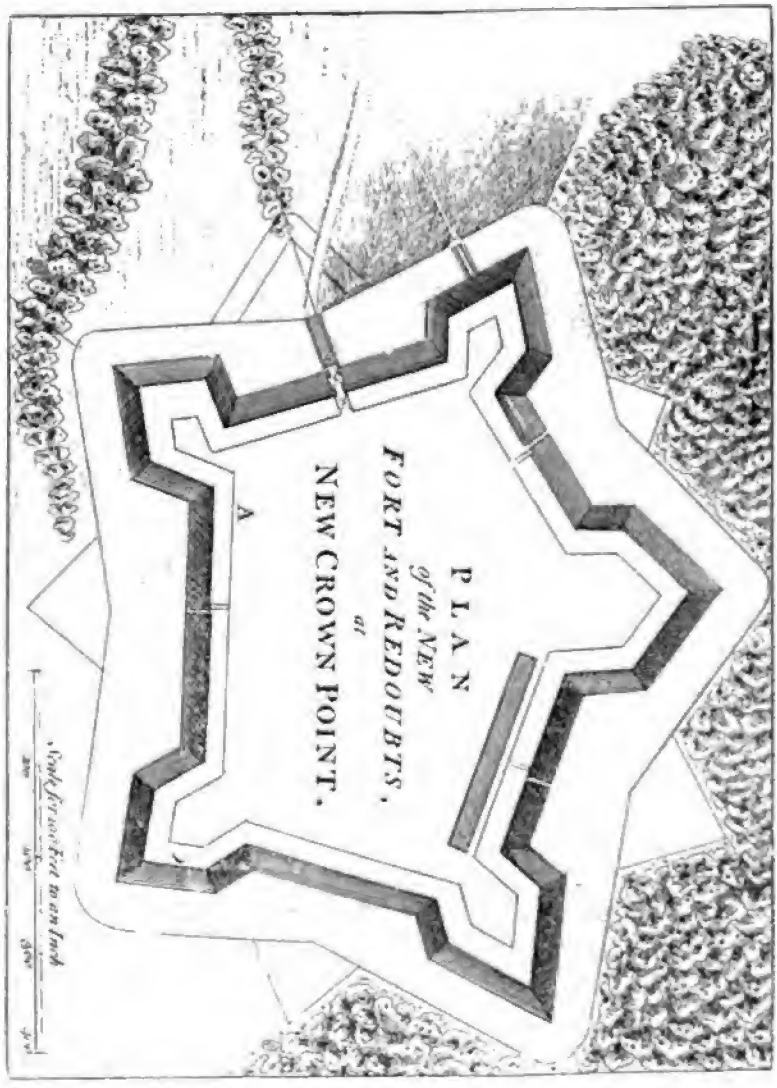
In 1784 New Brunswick became a separate province, and the only lodge warranted between that date and 1829 was that which met at Fredericton, the charter being dated 2nd April, 1789. It was No. 541, and in 1792 No. 450.

In 1783 a lodge, No. 213, in the 4th Battalion Regiment of Royal Artillery, which had been constituted at New York in October, 1781, was with the regiment at St. John's Island (Newfoundland). This was afterwards a civil lodge. It affiliated with the Grand Lodge of Canada in December, 1869, and is now No. 2 on the register of the Provincial Grand Lodge of Quebec.

St. John's lodge, No. 1, of the Province of Prince Edward

Island, celebrated its centennial on the 13th October, 1897. The establishment of the Craft dates from October 9th, 1797, when St. John's lodge, No. 1, at Charlottetown, was warranted by the Grand Lodge of England.

General Edward Fanning, who in 1797 was Lieutenant-Governor of the Island, was a charter member of said lodge. At that time the



THE FORT AT CROWN POINT.

province was called Saint John's Island, but by an Imperial Act the name was changed to that of "Prince Edward Island" on the 20th day of November, 1798, and received the royal allowance February 1st, 1799, in grateful remembrance of that period when the island was under the command of Lieut.-General, His Royal Highness, Prince Edward, Duke of Kent, the father of Her Most Gracious

Majesty, Queen Victoria. The Prince was a distinguished Mason and took a deep interest in the Craft. Victoria lodge, at Charlottetown, was chartered under the Scotch jurisdiction in 1857. On the 24th June, 1875, the Grand Lodge of Prince Edward Island was organized as a separate and independent jurisdiction. There are in 1898, thirteen lodges in the jurisdiction, having in all upwards of 500 members.

PLAN OF LOUISBOURG, 1763.

In Newfoundland the pioneer warrant was erected by the Provincial Grand Lodge at Boston in 1746. In 1784-5 warrants were erected by the Grand Lodge of England (Moderns), and in 1774 by the Grand Lodge of the Ancients. There are also lodges of the Scotch register. Both jurisdictions have distinct Provincial Grand Masters.

This brings us to the period of 1756-59, when six lodges were warranted by the Grand Lodge at Boston, as follows: Crown Point 1756; Lake George, 1758; Louisbourg, 28th Foot, 1758; "In ex

pedition against Canada," 1758; Crown Point, 1759; "In the 55th Regiment, Crown Point, 1759.

Louisbourg is a seaport of Cape Breton, N.S., on the southeast shore of the island, thirty miles by rail southeast of Sydney. The French erected a fortress here at an expense of thirty million livres, and while Louisbourg remained in their occupancy it was a maritime port of considerable importance. After it was taken by the British in 1763 the fortifications were demolished, and since then the harbor has been deserted and the town is almost in ruins.

Ten years after the founding of the first Craft warrant at Halifax, indeed, a few weeks after the gallant Wolfe had wrested Canada from France on the memorable Plains of Abraham, the military lodges in the regiments of the victorious army met and held the first celebration of the festival of St. John the Evangelist, on the newly acquired soil, on 27th December, 1759.

There is no record in the books of the Grand Lodge of England of any warrants issued to lodges at Quebec earlier than 1762.

In the winter of 1759 the masters and wardens of the military lodges at Quebec met and elected Bro. Lieut. Guinnett, of lodge No. 192, Irish register, in the 47th Regiment, as Provincial Grand Master of Quebec. On the 24th June, 1760, Bro. Simon Fraser, colonel of the famous Fraser Highlanders, was elected, but only held office until the 27th December, 1760, when Bro. Augustus Spanner, of lodge No. 35, Irish register, in the 28th Regt., was selected for a year.

In December of 1761 Bro. Milbourne West, of Lodge No. 192, Irish register, in the 47th Regt., was elected and held office until the 24th June, 1763, when Bro. Turner, Lieut. of the 47th Regt., and of the same lodge, held the position for one year, followed in 1764 by a Brother Walker, and in 1765 by Brother the Hon. John Collins of the Executive Council, perhaps the most active of all the Provincial Grand Masters, and one with whom the western Craft is more directly connected, by reason of the lodges warranted under his regime.

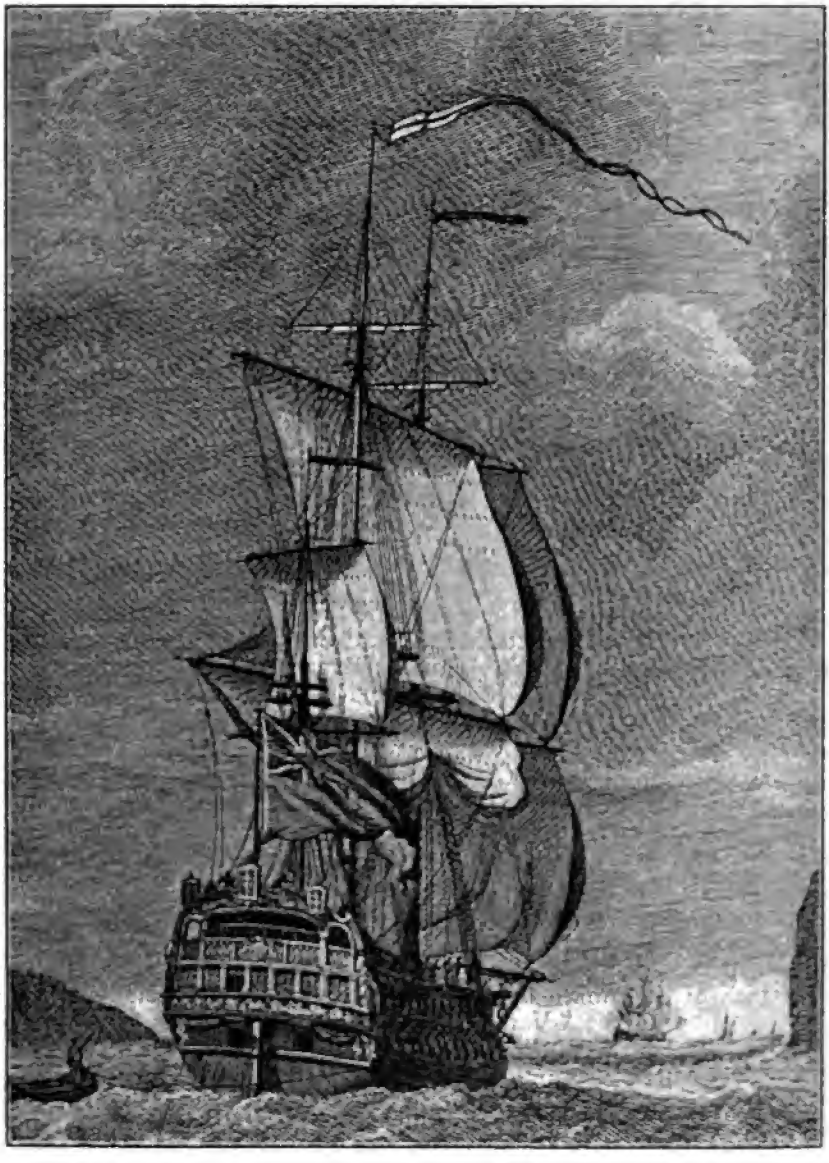
After 1759 Masonry in Quebec, Montreal, and other parts of Canada, began to assume organized form. The appointment of Provincial Grand Masters, who resided at Quebec, made the ancient capital the Grand East of a vast territory extending west to all the Great Lakes, and south to the St. Lawrence and the borderland on the south side of that river. From 1759 until 1791 there were about forty warrants issued for lodges in Quebec and other parts of the province. The list is made up from Lane's "Masonic Records, 1717-94," and from MSS. in the possession of the writer.

The Canadian Craft is indebted to Henry Sadler in his "Life of Dunckerley," for the publication of a letter from Bro. John Gawler of the Royal Artillery, who was at Quebec at the time of the siege, and on 9th February, 1769, wrote to the Grand Secretary of England on the subject of Masonry in the colony. His letter is dated from Woolwich. Bro. Gawler states that in the winter of 1759 the W. M.'s and wardens in the eight or nine regimental lodges at Quebec agreed to select a Grand Master, and that Lieut. Guinnett of the 47th Regt. was chosen, under whom a Grand Lodge warrant was drawn out and the body organized; that Guinnett was succeeded by Col. Simon

Fraser on 24th June, 1760, who was installed on that date by Dunckerley, also that the office of Grand Master was afterwards filled on the 27th December, 1760, by Capt. Augustus Spanner of the 28th Regt., and on 27th December, 1761, by Capt. Milbourne West of the 47th Regt. Bro. Gawler declares that as many of the lodges had left Quebec, and as the whole Province was conquered, application was made to the Grand Lodge of England for a Provincial warrant, that a petition was sent but not acknowledged. That in 1762 Bro. West sent money for a warrant which, although issued, never reached Quebec, and that in the meantime the Craft was presided over by Lieut. Turner of the 47th Regt., Bro. Walker, and Brother the Hon. John Collins. Bro. Gawler then reports that on his return to England, in 1767, he was empowered to ask for a warrant which was granted.

PLAN OF QUEBEC, 1763.

The story of Bro. Gawler is in part confirmed by the return to the Grand Secretary, in 1789, of a list of the members of St. Andrew's lodge, Quebec, which in its heading states that it was warranted by



H. M. S. VANGUARD.

Col. Simon Fraser, P.G.M., on 20th October, 1760, and that Bro. Fraser was installed by Bro. Dunckerley.

This is in brief a condensation of the letter. It is a most important

discovery for Canadian Masonic history, and gives information which otherwise could never have been furnished.

In 1759 there were seven lodges in the city of Quebec, working under field warrants. These warrants are granted when lodges are established in regiments in the army. The issue of these warrants is not confined to the British army. There are field warrants in the French army. Another class of warrant is a "sea" warrant, granted to sailors on board a ship of war. It was permissible to hold these lodges either in the quarters of a regiment or on board a ship, or, as in the case of the ship "Canceaux," "in the most convenient place adjacent to the said ship."

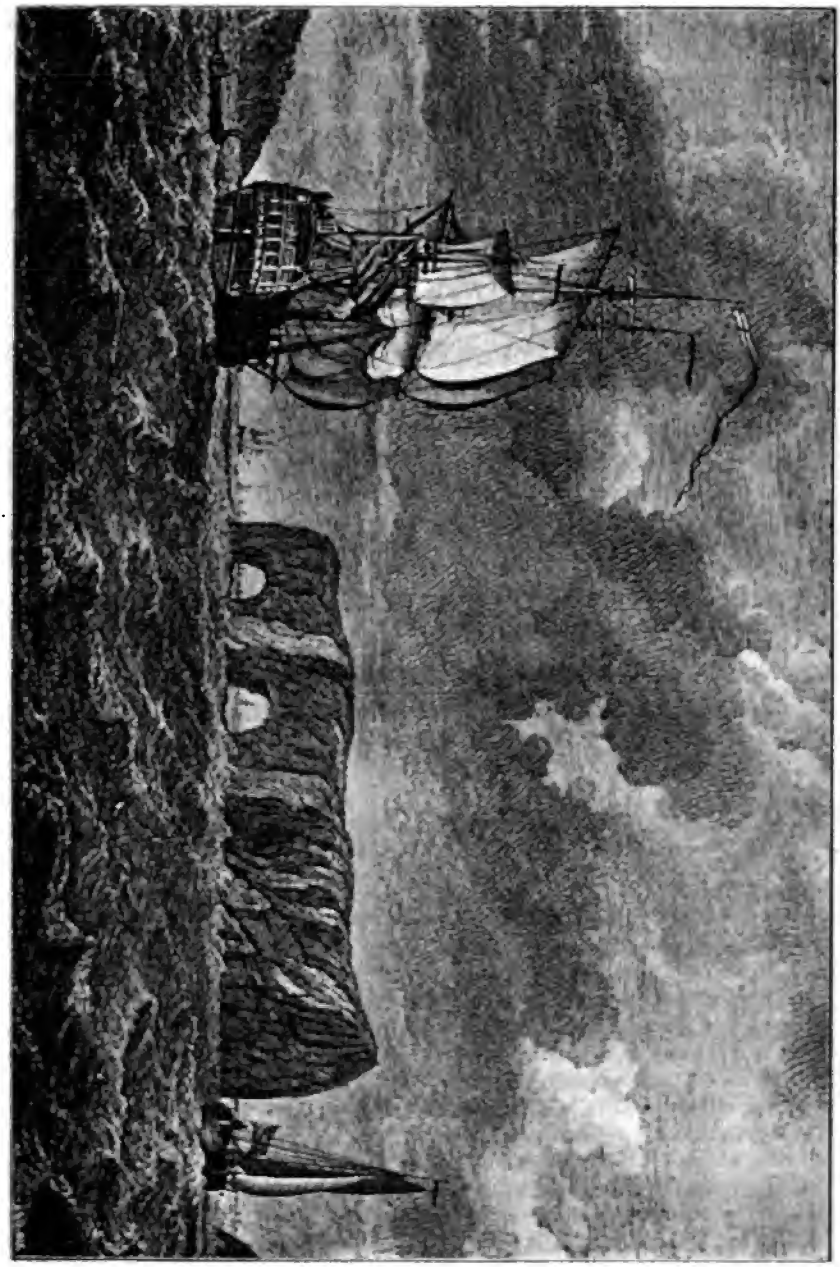
The regimental lodges in Quebec in 1759, with dates of issue of warrants were as follows: In the 15th Regiment, No. 245, Irish register, 1754; In the 28th Regiment, No. 35, I. R., 1734; In the 28th Regiment, Louisbourg, Cape Breton. This warrant was issued in 1758 by the Grand Lodge of the Moderns at Boston; In the 35th Regiment, No. 205, I. R., 1749. In the 40th Regiment, No. 42, English regiment (Ancients), 1755. There is doubt as to the date of the lodge in this regiment. It was at Quebec in 1759, and at Montreal in 1760. The lodge is said to have been warranted as No. 42 by the Grand Lodge of the Ancients at London, and so appears in the Ahiman Rezon of 1813. But there is no evidence of the issuance of the warrant in either the Grand Lodge minutes or in the registers at Freemasons' Hall, London.

In the 47th Regiment, No. 192, I. R., 1748; In the 48th Regiment, No. 218, I. R., 1750. These were the military or field lodges, and it was through the work of these that the first Provincial Grand Lodge at Quebec was organized. The first Craft festival held after the capitulation was that of St. John the Evangelist, on 27th December, 1759. Capt. Knox in his book on North America writes: "The anniversary was duly observed by the several lodges of Freemasons in this garrison."

One of the prominent ships of war which took part in the siege was the "Vanguard," and on this vessel as gunner was Thomas Dunckerley, the well known Mason, who had been initiated in England in January, 1754. There is no evidence of Masonic work by Dunckerley while on this voyage to Quebec. He could not have been present at the festival chronicled by Knox, for the "Vanguard" sailed for England in November, 1759. Early in January, 1760, Dunckerley was in London, and a warrant, No. 254, was issued on the 16th of the month by the first Grand Lodge of England, for a lodge on board the "Vanguard." In May, 1760, the ship returned to Quebec with the warrant and authority for Dunckerley to regulate Masonic matters not only in Canada but in any part of the world which he might visit where no Provincial Grand Master had been appointed.

No ship in the British navy has the interest for the Craft that attaches to the "Vanguard" of 1748-60, principally from the fact that "the lodge on the 'Vanguard,'" warranted in 1760, was under the direction of Bro. Dunckerley.

A careful search through the archives of the Royal United Service Institution failed to disclose a picture of this celebrated vessel, but in one of the many volumes in the library some particulars of the



THE PIERCED ROCK, SHOWING "THE VANGUARD."

"Vanguard" were found. Subsequently an excellent engraving of the "Vanguard" was discovered by the writer in the King's Library in the British Museum. Of the many ships in the British navy known by the name of "Vanguard," this one, on which a Craft lodge was held, was the first to bear the name that afterwards became celebrated as one of those under Admiral Nelson.

The "Vanguard," whose deck was so familiar to Dunckerley, was built at Cowes in 1748 by R. Ewer. She was a vessel of 1,419 tons, and carried 70 guns. The length of her gun deck was 160 feet, keep 130 feet 9½ inches, and her breadth on beam was 45 feet 2 inches. In a 70 gun ship of war there were 28 guns, all 32 pounders, on the lower deck, and fourteen 18 pounders on the upper deck, 14 being on each side of the ship, while the quarter deck carried twelve 9 pounders, six on each side, and two 9 pounders on the forecastle.

On board the "Vanguard" in 1759-60 was Capt. Harvey Smyth, an officer of the 15th Regt. of Foot, and one of the aides of General Wolfe. The army list shows that Capt. Smyth joined his regiment, if not the army, on 8th November, 1756. In addition to his military qualifications he was an artist, and a number of excellent drawings, many of which have been engraved in copper, were published in 1760, and are now rare. Indeed, about the only complete set is to be found in the British Museum. One of his six pictures is "A view of the City of Quebec, the Capital of Canada, Taken partly from Point des Peres, and partly on board the 'Vanguard,' man-of-war, by Captain Harvey Smyth." These views were published in London in November, 1760. Another view is the point on the St. Lawrence where the troops "fell down the river on the ebb of tide to the place of landing, 13 September, 1759." A third view depicts a noble vessel passing the Pierced Island, better known as the Perce Rock, situate a couple of leagues to the southward of Gaspe Bay. This was the "Vanguard," and on it at the same time as Capt. Smyth was Bro. Dunckerley. The log book of the "Vanguard," in the Public Record Office, Chancery Lane, London, contains the following entry:

"Sept. 5th., 1758, Gaspe Bay.
" Wednesday, 20th., " " Rock."

The picture may have been made in 1759, for the "Vanguard" was at Quebec in July of that year.

The first lodge on the register of the Provincial Grand Lodge at Quebec was the Select lodge, sometimes called the Stewards' lodge. According to the Constitution of England, the past and present Grand Stewards constitute a lodge, which has no number, but which is registered in the Grand Lodge books at the head of all other lodges. It is the duty of the Grand Stewards to order and be responsible for the Grand Festivals. It is represented in the Grand Lodge by its Master, Wardens and Past Masters, but has no power to make Masons. Whether this lodge at Quebec performed similar duties to the Stewards' lodges in England is unknown. Certain it is that the Select or Stewards' lodge at Quebec had power to make Masons. In the only document issued by it, it is called the "Select" lodge, without the alternative title of "Stewards." It was warranted between November—December, 1759, and is given as No. 9 in some early lists.

There is no evidence that it had an English warrant, but it was

duly on the provincial register, for the finding in December, 1897, of a certificate issued by this lodge, proves that it was on the Quebec register as early as April, 1761. This sets at rest all doubts as to the ancestry of the pioneer lodge of the Ancient City.

This certificate is the earliest document of its kind in connection with the history of Masonry in Quebec. A close search was made many years ago for some of the Quebec warrants of 1760-70, but it was unsuccessful.

Masonic documents of the period 1759-62 in Canada are far from common, indeed, so rare are these valued records that it is but once in a life time that fortune favors the seeker after such historical treasure.

Although Craft work was established in Nova Scotia between 1738-49, there is no record of any kind concerning the work of that period. Yet, the oldest writing in connection with the Craft in Canada is in the archives of the Grand Lodge of Massachusetts. This ancient MS. is the original letter sent by Lord Cornwallis and others to W. Bro. Eramus Phillips, of Annapolis, for a warrant at Halifax. Bro. Phillips was made a Mason in Boston in 1738, and established a lodge at Annapolis Royal. He was virtually the Provincial Grand Master of the Province—hence the application.

In October of 1897 the original warrant of the lodge in the 60th Regiment of Foot, which met at Detroit in 1764, was found by R. W. Bro. E. M. L. Ehlers, Grand Secretary of the Grand Lodge of New York, in the vault of that Grand body. This warrant was issued by R. W. Bro. George Harison, P. G. M. of New York, on the 27th April, 1764, to "Lieut. John Christie of the 60th Regiment," etc. It was registered in England in 1773, and was probably returned to the Grand Lodge of New York in 1781 when the Provincial Grand Lodge of that State, under England, passed away and became a sovereign body in the Grand Lodge of Masons of New York. The warrant was issued as stated on the 27th April and not on the 24th as is frequently quoted, and the lodge was not at that time known as Zion. Detroit was not under the United States government until July 11th, 1796.

During the summer of 1897 Capt. Norman Leslie, a gentleman residing in Montreal, discovered, amongst some family papers, a Masonic certificate, issued in April, 1761, to Lieut. James Leslie, one of his ancestors, by the Select lodge at Quebec. This document, which, through the kindness of the owner, has been photographed and reproduced in this chapter, is the oldest document of the kind in Canada.

The certificate is on parchment, eight and three-eighths inches in width and six and five-eighths inches in depth. It is a written certificate, not engrossed, but carefully penned in fairly legible and well-formed letters. The body of the document may be easily read with the naked eye, but the names of the master and wardens at the lower right hand corner of the certificate are almost illegible, while the name of the secretary in the lower left hand corner, is practically undecipherable. The names of the W. M. and wardens may, however, be read with a strong magnifying glass, but all that the glass reveals of the secretary's name are the words "Thos. He—, S——y." But what the glass could not do the camera has done, and a print from the negative made, shows "Thos. Heathsop, Secretary."

This certificate, dated 12th April, 1761, was issued by Select lodge, which was warranted at Quebec between October and December, 1759, or early in 1760, and was given to Lieut. James Leslie, of the 15th Regiment of Foot. He had been made a Mason and passed to the second degree in "Lodge No. 1, Quebec," and affiliated as F. C., receiving his third degree in Select lodge.

The Select lodge was unnumbered, indeed, it was No. 0, while the "No. 1" referred to was Merchants' lodge, which was probably warranted at the same time as Select lodge.

The finding of this certificate is also of value in that it gives us the first seal of any kind in connection with Masonry in the old province of Quebec. A fac simile of the seal is reproduced, the better to enable the reader to examine the details of the engraving. The seal as shown in the certificate is, of course, the same size as the original.

The seal is of red wax, and is ornamented with two small pieces of yellow and blue ribbon, as was usual in connection with many of the early lodge seals. The design is a circle with two pairs of compasses, partially spread or open, and meeting at the points, something like two triangles open and placed in juxtaposition. Across the centre of the seal are letters, which bear a strong resemblance to the Greek characters in the word "dekalogos," meaning "the ten commandments, the moral law." Examining the Greek alphabet the first letter resembles a Delta, the second Epsilon, the third, Alpha, the fourth is more like Chi than Kappa, the fifth a Lambda, the sixth Omicron, the seventh, Gamma, the eighth Omicron, and the tenth Sigma. Why the word "decalogue" should be thus rendered is inexplicable. Above and below the Greek characters one can see short lines, whether intended for ornament or to resemble the back of a closed book it is impossible to state. This is the certificate, and it reads as follows:

AND THE DARKNESS comprehended it not.

In the East a place full of Light where reigns Silence and Peace.

WE, the Present Master, Wardens & Secretary of the Select Lodge in Quebec of Free and accepted Masons, adorn'd with all (L.S.) their Honours and afsembled in due form; do hereby declare, Certify and attest that the bearer hereof, Lieut. James Leslie of the 15th Regimt. of Foot hath been Justly and Lawfully Recd. an Enter'd apprentice in Lodge, No. 1, Quebec, past as a fellow Craft, and the Bearer joining said Select Lodge & wee having sufficient Proof and Trial have raised him to the Sublime Degree of a Master Mason, Whose Zeal for the Craft induces us to recommend him to all the True & Faithfull wheresoever dispersed over the Globe.

GIVEN under our hands and seal of the Lodge at Quebec, this 12th day of Apl. 1761, & of Masonry 5761.

J. Turner, Master.
S. McDonell, S. Warden.
S. Collier, J. Warden.

Thos Heathsop, Secretary.

The No. 1 may have been Merchants', No. 1, which was warranted in December, 1759, or for aught we know, the provincial number of lodge No. 245, on the Irish register in the 15th Regiment of Foot.

THE SEAL ON THE CERTIFICATE FROM SELECT LODGE.

The signatures to the certificate are those of Bros. Turner, S. McDonald and S. Collier. It is not unlikely that the first signer was Bro. (Lieut.) Turner, of the 47th Regiment, who in 1763 was Provincial Grand Master.

On the upper left hand side of the paragraph commencing "We, the &c.," are a seal and two ribbons, one blue and the other an orange or yellow ribbon.

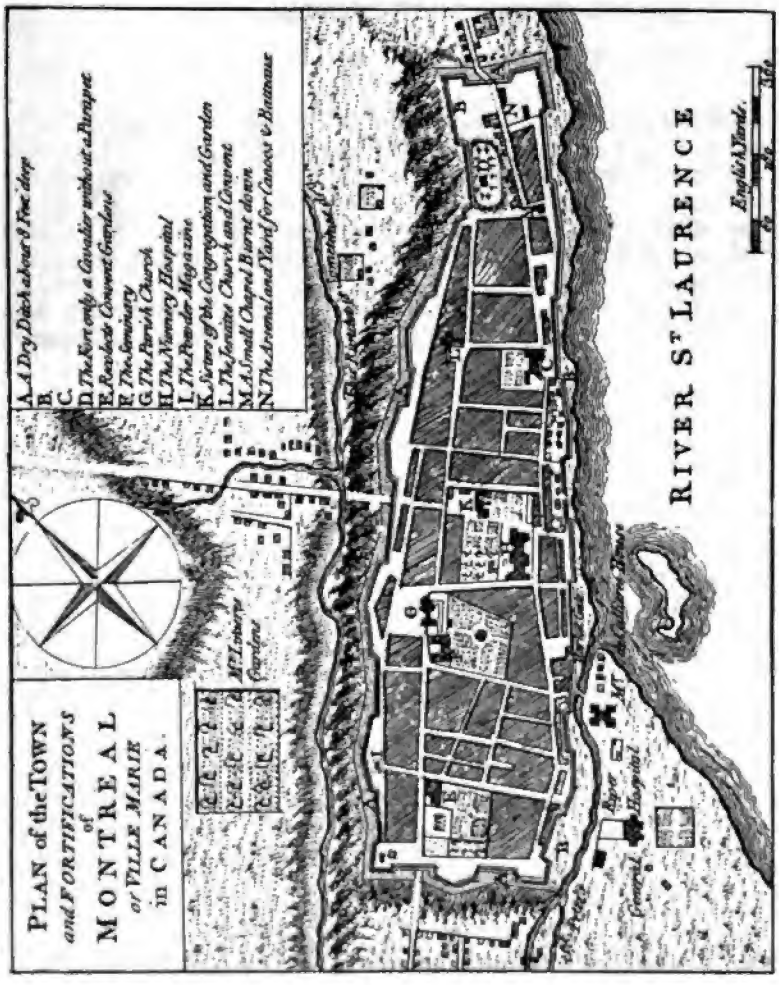
A "Select" lodge is given in Lane's Records as warranted at Quebec on 16th January, 1769, as No. 6 on the provincial register. He believed this "Select" lodge was the original lodge of that name, and this warrant may have been a re-issue of the old warrant. It is certain that "Select" must have had an English warrant earlier than 1769. We know that it was working in 1761-4 along with the lodge in the 78th Regiment, known as Provincial "No. 6," warranted 20th October, 1760, and with Merchants' lodge, which also had a provincial dispensation in 1759, and a Grand Lodge warrant 21st March, 1762. We have absolute proof that "Select" was at work in 1761, so that if the Merchants' lodge and the lodge No. 6, in the 78th, received English warrants, prior to June, 1762, there does not seem any reason for disbelieving the claim that "Select" lodge must have had a warrant, as had its sister lodges working in Quebec.

The "Select" lodge noted in Lane's Records (p. 127, Ed. 1895) was warranted 16th January, 1769, as No. 225 E. R. It is also called the "Provincial Grand Master's Own Lodge." Some years prior to this date "Select" of 1759 had, it is understood, ceased work. This must have been the case, as in 1769 when the second "Select" was warranted, Merchants' lodge, No. 1, protested against the formation of any new lodge without the sanction of the Grand Lodge at London. This "Select" was No. 6, and, notwithstanding the protest, was duly warranted. There must have been a new local enumeration in 1769 as the Provincial Grand Master's own lodge, the new "Select" was No. 6, the same number allotted in 1760 to the lodge in the 78th

regiment, which at a later date became No. 2 on the Provincial register.

The second lodge on the Quebec register was the Merchants' lodge. It had a dispensation in 1759, probably at the same time as the Select lodge. It was warranted by the original Grand Lodge at London, 21st March, 1762, as No. 277. In 1770 it was No. 220. On the provincial register it was No. 1, and of this number the earliest trace is in the certificate issued by Select lodge in April, 1761, when "lodge No. 1" is quoted.

The third warrant at Quebec was to a lodge in the 78th Regiment of Foot, No. 6, on the provincial register. Its provincial warrant or dispensation is dated 20th October, 1760. There is no trace of the notation of the lodges, Nos. 2, 3, 4 and 5, at Quebec, prior to October, 1760. It may be that the enumeration of that period covered some of the military lodges at work in Quebec. The notation of this lodge, called at a later date St. Andrew's, confirms the claim made that there were, at least, five lodges with provincial numbers prior to



PLAN OF MONTREAL, 1763.

June, 1764, when we find Merchants' lodge as No. 1. In 1768 this lodge was No. 2 provincial, and in 1770 No. 221 on the English register.

In 1759 there was a field warrant issued to the 55th Regiment at Crown Point by the Grand Lodge at Boston. The records show that this warrant was issued on the 12th March, 1762, but the 55th Regiment was not at Crown Point in that year. The 55th Regiment of Foot was at Montreal in 1760, and is said to have held a warrant from the Grand Lodge of Scotland issued in 1743. This was the first field warrant issued by Scotland, the petitioners being "some sergeants and sentinels in Col. Lees' regiment of Foot." Bro. D. Murray Lyon, the Grand Secretary of the Grand Lodge of Scotland, informs the writer that this petition was remitted to the Grand Committee, and after that act nothing is known of it. It is doubtful if the warrant was ever issued. If the records were obtainable it is not unlikely that the Boston warrant would be found to be that under which the lodge met, for 1759 is given as the date of its dispensation.

In 1760 lodge No. 3, at Quebec, was warranted. This lodge followed the lodge No. 6, in the 78th Regiment, and was named St. Patrick's, probably about 1768. It was No. 3 in the 1764 notation, and was No. 222, E. R., in 1770.

There were at Montreal in September, 1760, seven regiments, with Craft warrants, viz.: the 1st Regiment, No. 24, I. R., 1737; the 17th Regiment, No. 136, I. R., 1748; the 27th Regiment, No. 24, I. R., 1734; the 40th Regiment, No. 42, E. R., 1755. The doubts concerning this warrant have already been referred to. In the 42nd Regiment, No. 195, I. R., 1749; in the 46th Regiment, No. 227, I. R., 1752. This lodge became in 1847 a civil lodge, and is now the lodge of Antiquity, No. 1, on the registry of the Provincial Grand Lodge of Quebec.

The 55th Regiment was also at Montreal. Its warrant has already been referred to.

In 1761 a lodge was warranted at Montreal, which was No. 4 on the provincial register. It did not receive its Grand Lodge warrant until 1768, when it was No. 223, E. R. It was named St. Peter's lodge, probably about 1768. It was No. 4 on the provincial register in the 1764 notation. The English warrant was re-issued in 1780.

The foregoing lodges on the English register were all by the Provincial Grand Lodge of the Moderns at Quebec.

The first printed notice extant, calling the Craft together in Lower Canada, is to be found in the "Quebec Gazette" of 21st June, 1764. It reads:

"NOTICE IS HEREBY GIVEN.

That on Sunday, the 24th, being the Feſtival of St. John, ſuch ſtrange BRETHREN who may have a Deſire of joining the Merchants Lodge, No. 1, Quebec, may obtain Liberty by applying to Miles Prenties at the Sun in St. John Street, who has Tickets, Price Five Shillings, for that day."

The "Sun" Tavern was a popular place of resort for Craftsmen. It was the earliest hostelry in Quebec, where Masons were wont to congregate. Here Masonic banquets were held. The "Sun" was situated in St. John street. The landlord was Bro. Miles Prentice, who in 1758-60 was a sergeant in Wolfe's army. He removed about

cipal des douanes de sa Majesté, au Collecteur, ou au Contrôleur de quelque port, excepté celuy ou la fraude aura été faite, de façon que les parties en soient condamnées, et qu'on puisse récouvrir les droits à la couronne, récevra pour récompence un tiers des droits ainsy récouverts.

Par ordre des Honorables Commissionaires des douanes de sa Majesté à Londres.

A la Douane de Quebec, le 20 Juin, 1764.

THOMAS AINSLIE, Collecteur.

NOTICE IS HEREBY GIVEN,

THAT on *Sunday* the 24th, being the Festival of St. *John*, such strange BRETHREN who may have a Desire of joining the Merchants Lodge, No. 1 *Quebec*, may obtain Liberty, by applying to *Miles Prentice*, at the Sun in St. *John Street*, who has Tickets, Price *Five Shillings*, for that Day.

QUEBEC: *Printed by* BROWN & GILMORE, *at the* Printing-Office, *in St.* [illegible] *where Subscriptions for this Paper are taken in. Advertisements of a moderate Length* Shilling *each Week after; if in both Languages*, Eight Shillings *the first Week, and* [illegible] *neatest Manner, with Care and Expedition.*

IMPRIME par BROWN & GILMORE, à l'imprimérie, rue de Saint *Louis*, [illegible] on recoit des souscriptions pour la *Gazette*, dans laquelle on inserera des avertissem[illegible] premiere semaine, et un chelin par semaine tandis qu'on souhaitera les faire con[illegible]

FAC SIMILE OF ADVERTISEMENT FROM THE QUEBEC GAZETTE.

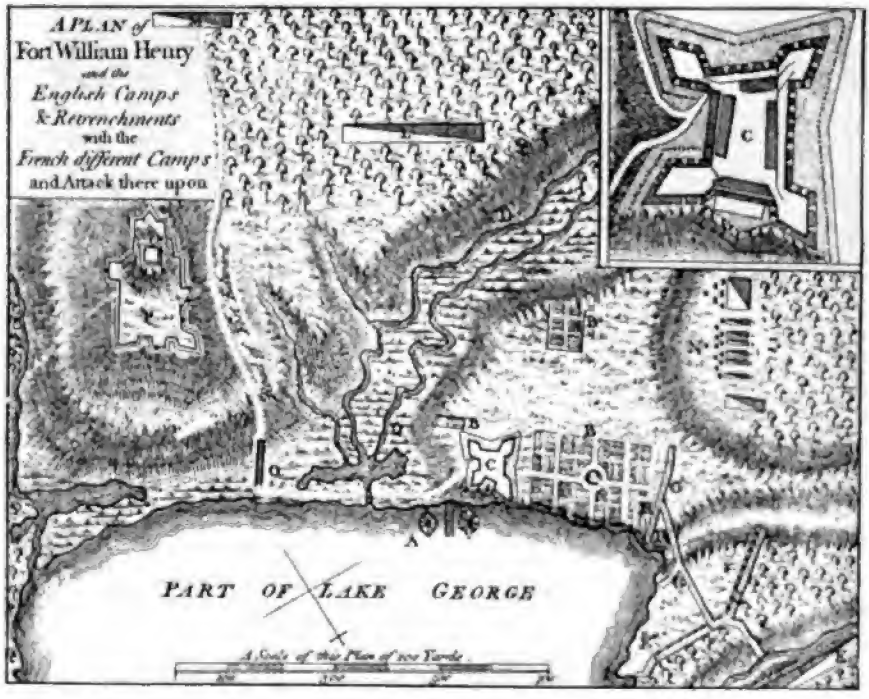
1775 to the Chien d'or, the present site of the General Post Office, and this place was not only a Masonic resort, but a coffee house frequented by the wits and beaux of the society of that period. The house was also known as the Freemasons' Tavern. Bro. Prentice died there and his widow, who continued the business, died in St. Ursule street in 1792. In 1791 a man named Franks kept the Prince of Wales Hotel, also in St. John street. It is said that his house was also a resort for Freemasons.

The Provincial Grand Lodge of New York issued a warrant to a "lodge at Detroit, in Canada," in 1764, but this lodge was never on the Quebec register. This was the original warrant discovered by R. W. Bro. Ehlers, Grand Secretary, in the archives of the Grand Lodge of New York in November, 1897, and presented to Zion lodge in Detroit. This lodge was No. 448, E. R.

The Provincial Grand Lodge of New York also issued a warrant in 1764 to Unity lodge at Fort William Henry on Lake George. In 1781 this lodge was No. 517, E. R.

In 1765 the Provincial Grand Lodge at Boston issued a field warrant to a lodge at Quebec, and in 1766 a similar warrant to a lodge at Montreal. The number or identity of the regiments is not given.

The Deputy Provincial Grand Master's lodge at Montreal was warranted 20th December, 1767. The first Deputy Provincial Grand Master for Montreal was appointed in 1767, when R. W. Bro. John Collins was Provincial Grand Master of Lower Canada. It was No. 225, E. R., in 1770.



A PLAN OF FORT WILLIAM HENRY.

A "sea" warrant was issued by the Provincial Grand Lodge at Quebec on 27th December, 1768, to the men on board His Majesty's ship "Canceaux," at Quebec, Canada. It was No. 224, E. R., No. 5, P. R. In 1780 it was No. 180, and in 1781 No. 181. It was not on the English list until 1770, and was erased 18th April, 1792.

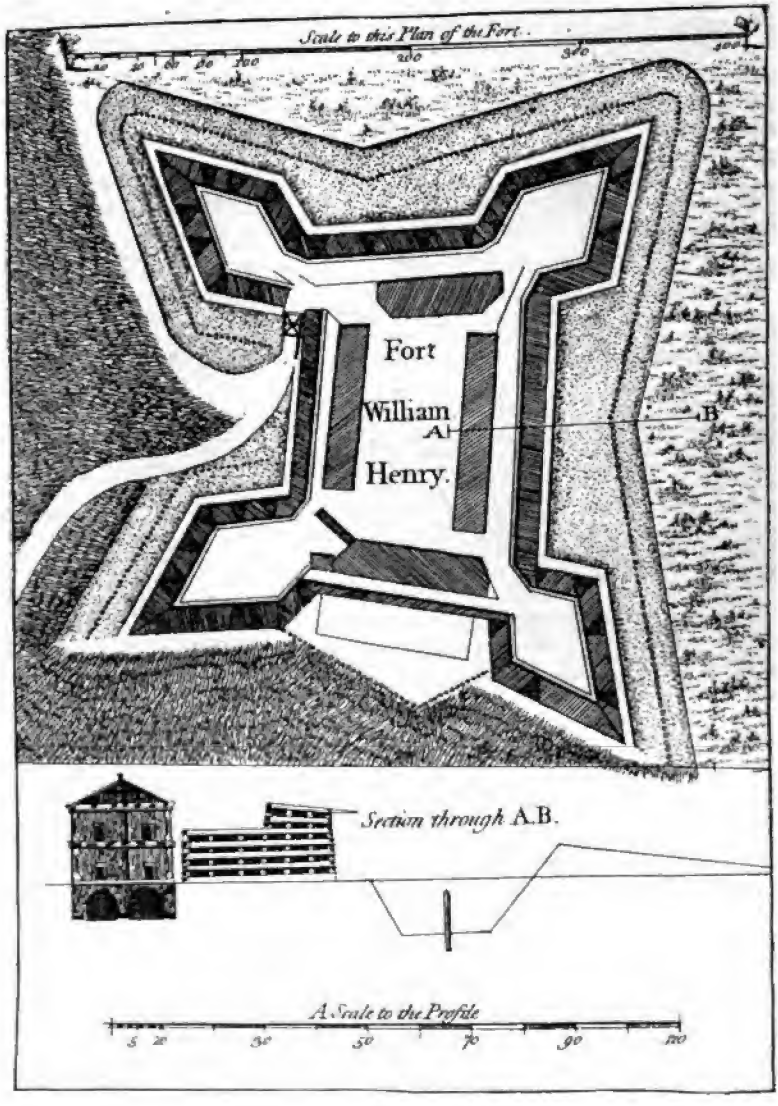
The earliest log of H. M. S. "Canceaux" in the Record Office, Chancery Lane, London, is 1764. It is understood that the "Canceaux" was moored at Quebec for some years, probably 1762-3, for her log does not show a visit to Canada in 1764-5.

In Charnock's History of Marine Architecture, p. 266, this ship is given as "Canceaux, A. S., 10 guns, 12s. Bought 1762." This indicates that the ship was not built originally for the navy, but was purchased, and that she was an armed ship (A. S.)

On the 17th June, 1769, the Provincial Grand Lodge at Quebec

issued a field warrant to a lodge in the 52nd Regiment of Foot. In 1770 it was No. 226 on the English, and No. 7 P. R.

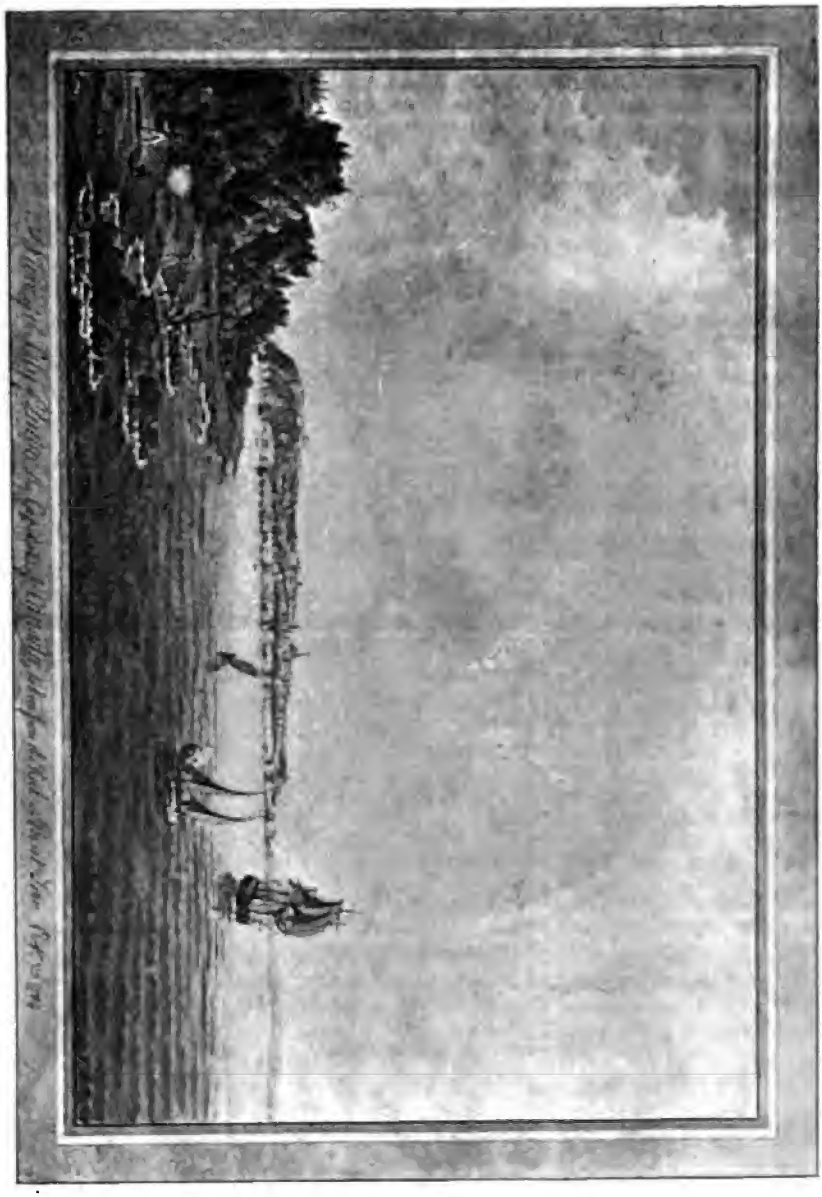
This was followed in 1769 by the issue of a second field warrant to a regiment unnamed but numbered "8," stationed at Quebec.



A Second Plan of Fort William Henry.

In June, 1770, the Provincial Grand Lodge at Quebec issued a field warrant to a regiment stationed at Quebec, number not given, and in November of the same year St. Paul's lodge, No. 10, P. R., at Montreal, was warranted by the same authority. It was No. 515, E. R., in 1781.

In 1780 the Provincial Lodge gave a field warrant to the regiment "Anholt Zerbst" at Quebec. It was No. 516, E. R. Unity lodge, No. 3, was warranted in Sorel, January, 1781, and St. James' lodge, No. 14, in the King's Rangers at Cataraqui in May, 1781.



QUEBEC IN 1784.

In 1782 St. John's lodge, No. 15, at Michilimackinac was warranted, and also Select lodge, No. 16, at Montreal.

In March, 1783, Barry lodge, No. 17, in the 34th Regiment at Quebec, was warranted.

In May, 1783, the New Oswegatchie lodge, No. 7, was warranted by the Provincial Grand Lodge of New York. It came under the jurisdiction of the Provincial Grand Lodge of Quebec in 1786.

In September, 1784, Rainsford lodge, No. 18, in the 44th Regiment of Foot, was warranted by Quebec.

A Harmony lodge, of which there is no trace, was warranted at Detroit in 1785 by the Grand Lodge of New York. It was referred to in Quebec correspondence as "No. 1, New York."

In 1786 Bro. Christopher Carleton, a nephew of Sir Guy Carleton, and colonel in the 29th Foot, was appointed, but died on the 13th June of that year. In May, 1788, Bro. Sir John Johnson succeeded, being appointed by the acting Grand Master of England. He resided

Johnson.
Colonel of Indians.

John Johnson

BRIG.-GEN. SIR JOHN JOHNSON, BART. *Grand Master*

SIR JOHN JOHNSON.

at Montreal, and died there in 1830. These appointments were all made by the Grand Lodge of the Moderns.

On 10th October, 1787, St. John's lodge, No. 19, Niagara, had its warrant from the Provincial Grand Lodge at Quebec.

In October, 1787, a lodge in the Royal Regiment of Artillery was warranted at Quebec by the Provincial Lodge as 241. It was constituted in May, 1788, and had a warrant of confirmation in June, 1852, and is now No. 3 on the register of the Grand Lodge of Quebec.

In December, 1790, Merchants' lodge, Quebec, was reopened at the Merchants' Coffee house, as No. 265, and purchased No. 40 in December, 1791, for £5 5s. 0d. It was reconstructed 13th June, 1791.

In the 4th Battalion of the Royal Artillery at New York there was a warrant, No. 213, dated 3rd July, 1781. This lodge was at St. John's, Newfoundland, in 1785. On the 20th December, 1787, No. 213 purchased No. 9 for £5 5s. 0d. to the Charity. It was customary for lodges with a later number to purchase a vacant warrant with an older number on payment of a subscription to the Charity Fund of the "Ancient" Grand Lodge of England. This lodge was under the Provincial Grand Lodge of New York down to 1783, and retired after the evacuation of the city. It continued on the English register until 1870, and is now Albion lodge, No. 1, of Quebec. It was warranted as a civil lodge on 21st January, 1829. On the 22nd October, 1787, the Royal Regiment of Artillery at Quebec had warrant No. 241, and this warrant was working in Quebec until 1869, and continues under the Grand Lodge of Quebec as No. 3.

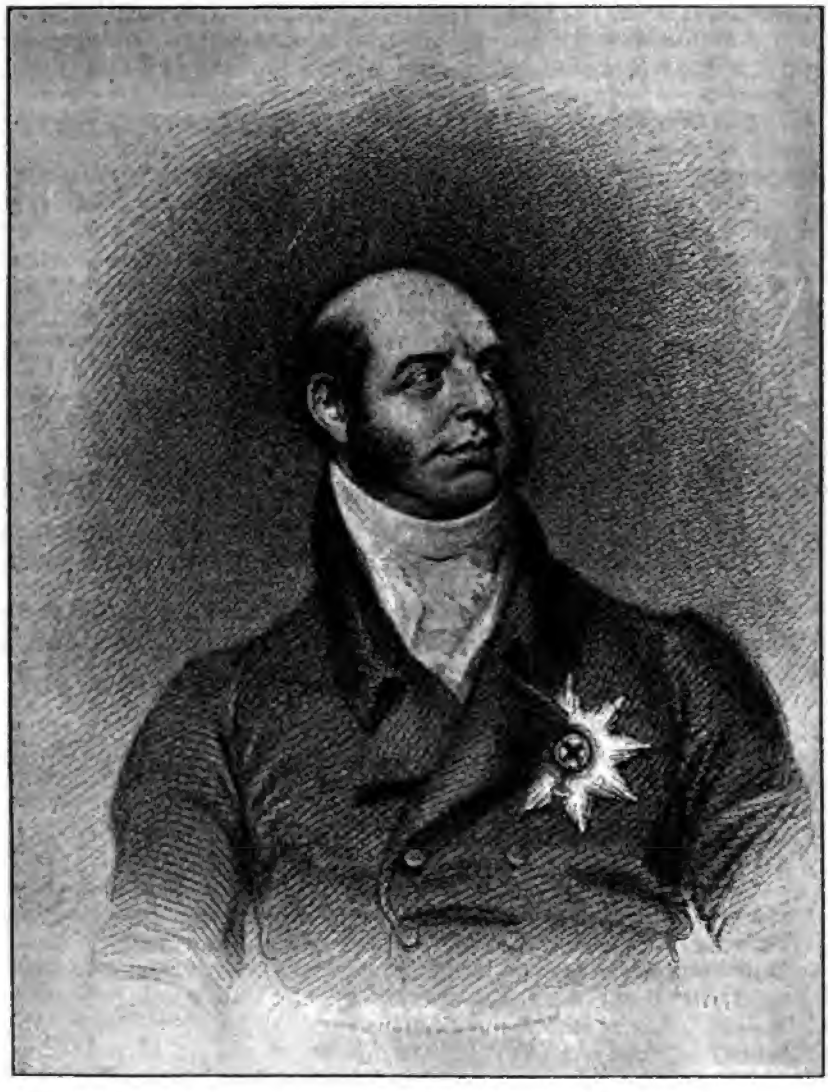
In 1791 St. John's lodge of Friendship, No. 11, was warranted at Montreal, and in the same year Dorchester lodge, No. 12, at Vergennes, Vermont, was warranted 5th May, 1791. This was the last lodge warranted by the Provincial Grand Lodge of Quebec (Modern).

In June, 1792, the Grand Lodge of England (Moderns) issued a warrant to Rawdon lodge "between the three Lakes in Upper Canada" (Ontario, Simcoe and Huron). The meeting place of this lodge from 1792-97 is unknown. It met in York in 1797, and was in 1800 on the register of the District of Montreal and William Henry, the western district of the Provincial Grand Lodge of Lower Canada.

On the 7th March, 1792, H. R. H. Prince Edward, afterwards Duke of Kent, and father of Queen Victoria, was appointed the Provincial Grand Master for Lower Canada by warrant No. 273, issued by the Ancient Grand Lodge at London, being the first appointment made by that Grand Lodge in Canada, and R. W. Bro. William Jarvis at the same time was appointed Provincial Grand Master for Upper Canada. Prince Edward was a "Modern" as well as an "Ancient" Mason, but after his installation no Provincial Grand Master for the "Moderns" was appointed in Lower Canada. The latter body did not appoint any Provincial Grand Master for Upper Canada after the formation of that territory into a separate jurisdiction.

In 1792 warrants were issued by the Provincial Grand Lodge of the Ancients at Quebec in June to the Grand Stewards' lodge, No. 0, Quebec, and to lodge No. 1, in the 2nd Battalion of the Royal Canadian Volunteers; on 20th July to Dorchester lodge at St

John's, and a field warrant to the 2nd Battalion of the 60th Regt. at Quebec. In November a warrant was issued to lodge No. 5 at Edwardsburg, U. C. This latter came under the Provincial Grand Lodge of Upper Canada at a later date.



H. R. H. PRINCE EDWARD, DUKE OF KENT.

In 1793 warrants were issued by the Provincial Grand Lodge of the Ancients to Richelieu lodge, No. 6, at Sorel, to a lodge No. 7 in the 7th Regiment of Foot at Quebec, to Union lodge, No. 8, at Montreal, and to Select Surveyors' No. 9, at Missisquoi Bay.

In September, 1794, the Provincial Grand Lodge warranted Zion

lodge at Detroit in Michigan, and in 1795 to a lodge No. 11 at Chambly. In 1797 a warrant was issued to St. Paul's No. 12 at Montreal.

The foregoing comprise all the principal lodges down to 1800. In 1792 a provincial warrant was erected at Niagara in Upper Canada by R. W. Bro. William Jarvis, and all the lodges founded by Lower Canada passed between 1792 and 1800 under the authority of the Provincial Grand Lodge of Upper Canada.

These lodges, with their origin and details of work, will be dealt with in the volume of this series devoted to the Craft in Quebec. At present it is but necessary to know that these lodges established by Canadian authority were the nucleus of all future governing bodies in the Dominion. The names and terms of office of the Provincial Grand Masters are important to the Craftsmen of Ontario, for not less than six of the lodges warranted by Quebec authority were west of the Ottawa, which in those days included what is now the State of Michigan, with the historic Michilimackinac as a beehive of Craft work.

There were in that part of the Province of Quebec, which afterwards under the Proclamation of 1791 became Upper Canada, some lodges which continued to work for years under the Provincial Grand Master of Upper Canada. The tabular statement which accompanies the history of the Provincial Grand Lodge—1792-1822—gives the names, with dates of warrants and other particulars, so that it would only be repetition to give them in this chapter. But all the principal counties of the province were represented.

In the Eastern District there were two lodges in Glengarry, three in Stormont, and one in Dundas.

In the Johnstown District there was one in Frontenac, one in Addington, two in Lennox, one in Hastings, and one in Prince Edward.

In the Newcastle District there were four in Northumberland and one in Durham.

In the Home District there were two in the East Riding of York and three in the West Riding.

In the London District there were three in Norfolk, one in Brant, one in Oxford, two in Middlesex, and three in Lincoln. Lincoln in the early period covered part of that which is now Wentworth.

In the Niagara District there were five in that part of Lincoln, now Welland County, while in the Western District there was one in Essex.

In all there were about forty lodges warranted in Upper Canada between 1792 and 1815. Some of these have carried on the work almost continuously, while others have had lapses of years. These lodges were the forerunners of the three hundred and sixty lodges which to-day are working in the present Province of Ontario under the government of the Grand Lodge of Canada in Ontario.

In the territory west of the Province of Quebec, and which after 1791 became Upper Canada, there were ten lodges. The earliest was that of lodge No. 1, at Detroit, warranted in 1764, and registered in England in 1773 as the "Lodge at Detroit." In 1778 there was a lodge at Detroit known as "Union, No. 1," and it may have been the successor of the No. 1 of 1764. It was dormant prior to 1791. The

first trace of actual work is in a lodge warranted in 1794 by the Provincial Grand Lodge of Lower Canada, 1794-1805.

A third lodge was No. 156, warranted 15th February, 1755, in the 8th or King's Regiment of Foot, which was at Niagara in 1773 This was the first field warrant granted by the Grand Lodge of England. It worked in Canada down to 1785.

The fourth lodge was St. James' lodge, No. 518, E. R., warranted at Quebec on 12th May, 1781, as No. 14, and as No. 427, E R., in 1792. This lodge met at Cataraqui (Kingston).

The fifth lodge was St. John's, No. 465, E. R., 1781 enumeration and No. 376, E. R., in 1792. It worked at Michilimackinac (Mackinaw), and was warranted by Quebec in 1782.

The sixth lodge was St. John's, No. 2, which met in the township of Newark, or at Queenston, or in the county of Lincoln, in 1782. There is no trace of the origin of this lodge, or of a "No. 2" at that period.

The seventh lodge was the New Oswegatchie, warranted in 1783 as No. 7 by the Grand Lodge of New York. It met at Elizabethtown, now Brockville, in 1787. The warrant was issued by the Grand Lodge of England as No. 520, 1781 enumeration; in 1792 it became No. 429.

The eighth lodge was Rawdon, or "the lodge between the lakes," or "between the three lakes" (Ontario, Simcoe and Huron). It was warranted in June, 1792, as No. 498, E. R., by the original Grand Lodge of England, and met at York, now Toronto.

The ninth lodge was Union, No. 521, at Cornwall, which was put on the English list in 1793.

The tenth lodge was known as St. John's lodge, warranted by Quebec in 1787 as No. 19 on the register of the Provincial Grand Lodge at Quebec. It met at Niagara.

Thus the reader has a summary of the Craft strength down to 1800. The Craft references in this chapter are confined as nearly as possible to all lodges organized in the Province of Canada prior to 1791, except in a few cases where lodges were warranted in what was afterwards Lower Canada prior to 1800.

Likewise in dealing with the maritime provinces, brief reference only is made to the early lodges, those existing from 1749 until 1800 To deal with those after that date does not come within the limits of a history of Masonry in Ontario. In the tabular statement which accompanies this work will be found a list of all lodges from the earliest times, which have worked or are now working in that part of the British possessions known as Canada.

In further reference to the progress of the Craft in Upper Canada after 1792, are given all lodges formed down to about 1817, which was practically the closing year of the first Provincial Grand Lodge of Upper Canada, preceding the Kingston Convention of 1817-22.

The lodges warranted in Canada under the Provincial Grand Lodge at Boston were as follows:

Annapolis, Nova Scotia, 1738. This was the lodge of which E. J. Phillips was W M. Newfoundland, 1746; Halifax, 1750; Crown Point, 1756; Lake George, 1758; Louisbourg, 28th Foot, 1758; In Expedition against Canada 1758; Crown Point, 1759; In 55th Regt., Crown Point, 1759; Field Warrant

Crown Point, 1763; Field Warrant, Crown Point, 1764; Field Warrant, Montreal, 1765; Field Warrant, Quebec, 1766.

Among the list of Canadian lodges on the roll of the Grand Lodge of England, 1764-89, were the following:

No. 203, White Hart, Halifax, Nova Scotia, 1767-67; No. 448, Zion, Detroit, Michigan, 1764-73; No. 488, Union, Detroit, Michigan, 1784-86; No. 1787-89; No. 520, New Oswegatchie, New York, 1787-89.

At the capitulation of Montreal there were regiments with field warrants, seven in all, in the 1st, 17th, 27th, 40th, 42nd, 46th, and 55th Regiments. These military lodges led to the formation of permanent lodges in the country, and from 1759 until 1792 there were at least thirty-seven lodges established under various Provincial Grand Masters.

In 1762 there were six lodges working in the city of Quebec. The first was "Merchants' lodge at Quebec, Canada," warrant dated "21 Mar., 1762," as No. 277; in 1770 it was numbered 220; in 1780 No. 176; in 1781 No. 177; and in 1792, No. 151. The second lodge was "St. Andrew's lodge, at Quebec, Canada, 21 March, 1762," as No. 221. In 1780 it was No. 177; in 1781 No. 178; and in 1792 No. 152. It was not in the English list until 1770. The third was "St. Patrick's lodge, at Quebec, Canada, 21 March, 1762," as No. 222. In 1780 it was No. 178; in 1781 No. 179; and in 1792 No. 153. The fourth lodge was held by virtue of a "sea" warrant, on board His Majesty's ship "Canceaux," at Quebec, Canada, 21 March, 1762, as No. 224. In 1780 it was No. 180, and in 1781 No. 181. It was not on the English list until 1770, and was erased 18th April, 1792.

The fifth lodge was "Select Lodge at Quebec," Canada, 21 March, 1762, as No. 225. In 1780 it was No. 181; in 1781 No. 182; and in 1792 No. 155.

The sixth lodge on the list was that held under a field warrant in the "52nd Regt. of Foot at Quebec, C., 21 March, 1762," as No 226. In 1780 it was No. 182; in 1781, No. 183, and in 1792, No. 156. These were the lodges down to 1787.

CHAPTER VIII.

CRAFT MASONRY IN UPPER CANADA PRIOR TO 1792.—THE TRACINGS OF CRAFT WORK, AND THE ORIGIN, LOCATION AND HISTORY OF THE PIONEER LODGES ORGANIZED WEST OF THE OTTAWA RIVER.

This brings us to the ground upon which the Craft in Canada, west of the Ottawa River, stood prior to 1792. The tracings are feeble and, perhaps, with one exception, we have only the names of the lodges with some of the incidents in their career—just a few threads to weave into the fabric of history.

The early work of Masonry in Canada, as we know, was under the auspices of the Provincial Grand Lodge of Quebec, although west of the Ottawa that body was only directly concerned in the work of a few lodges. From that festival day in December of 1759, when the soldier Masons met in the barrack-room within the Citadel at Quebec, and inaugurated the first Provincial Grand Lodge, down to the present time, the Craft in our sister province has maintained an unbroken interest in Masonic work. The only regret is that the records of the early lodges of the west were not kept intact, and that written records of the Provincial Grand Lodges—those of 1759-92—are not to the fore; indeed, it is believed that the only manuscript extant of the Provincial Grand Lodges of Quebec, prior to 1785, is composed of the few pages which will be reproduced in the Quebec section of this history.

Of the lodges warranted in the west of the Ottawa River between 1759-92, we find nine of a permanent character and one a military or field lodge. The list is presented in paragraph form, the better to carry our reader with us in our literary journey. It is essential that this preliminary list should be given in connection with the histories of the lodges warranted prior to 1792, the date of the first Provincial Grand warrant in Upper Canada. The points relating to the different warrants are given in the individual histories, but in this chapter they are grouped so that through one lens the reader may see the numerical standing and origin of each lodge, and the void created by the absence of authentic records of the work of some of the lodges.

First on the list we have two lodges at Detroit, both of which were originally warranted by the Grand Lodge of England in 1764-78 respectively. Then there was the lodge No. 10 at Detroit on the register of the Provincial Grand Lodge of Lower Canada in 1794. This lodge worked under six different warrants, viz.: Lower Canada, 1794; New York, 1806; New York, 1816; Territory of Michigan, 1826; New York, 1844; and Grand Lodge of Michigan, 1845, and under three different jurisdictions, viz.: The Grand Lodges of Lower Canada, New York, Territory and State of Michigan. There is no evidence of any connection between the Zion lodge of 1794 and the preceding lodge of 1764-78. All lodges in Detroit prior to 1794 were dormant for years.

The second lodge at Detroit, "in Canada," was warranted by the Grand Lodge of England in 1778, the warrant having been originally issued in 1775 to Union Lodge, No. 12, Curacoa, West Indies. This lodge was known as Union lodge, No. 1, at Detroit. This warrant was not working in 1792, indeed, no record of the lodge can be found other than the entry of the issue of the warrant by the Grand Lodge of England, and a letter, acknowledging a subscription of ten guineas, written in April, 1778, by the Grand Secretary of England (Moderns).

There was another lodge, known as Harmony, or "New York, No. 1," at Detroit, but of this lodge warrant or its work there is no trace except in the minutes of Zion lodge, No. 10, Detroit, September, 1803, when the lodge decided "to make application to the Right Worshipful Grand Lodge of New York, To obtain a renewal of No. 1 of Detroit, formerly under their sanction."

The third lodge is that known as No. 156, in the King's Regi-

ment, the 8th Foot. This regiment was at Fort Niagara in 1773, and was stationed at this and other parts of Canada until 1785. The warrant was No. 156 in 1770. No. 124 in 1780, No. 125 in 1781. and No. 112 in 1792. There are no returns of the lodge to the Grand Lodge of England after 1780, although the lodge was undoubtedly working in Canada down to 1785. It was for a time on the register of the Grand Lodge at Quebec.

The fourth lodge is St. James', No. 14, at Cataraqui, warranted by the Provincial Grand Lodge of Quebec on 12th May, 1781. This lodge was number 518, E. R., in 1787, and No. 427, E. R., in 1792, and erased in 1813.

The fifth lodge is St. John's lodge, No. 15, Michilimackinac (Mackinaw), warranted by the Provincial Grand Lodge of Quebec in 1782, and on the English register in 1784. The warrant was No. 465 in 1781, and No. 376 in 1792.

The sixth lodge is one whose origin is involved in mystery. It is "St. John's Lodge of Friendship, No. 2, Ancient York Masons," Niagara. This is the only number by which it is known. There are three lodges in Niagara and Queenston, whose origin for many years has puzzled those who have endeavored to trace the history of the Craft in this locality. First we have "St. John's Lodge of Friendship, No. 2," as given; then we have "St. John's Lodge, No. 19," and a third lodge "No. 2, Queenston, or Township of Niagara." Down to 1894 it was thought that these three lodges were one and the same under different numbers, but the discovery of MSS. in the archives of the Grand Lodge of England has settled the identity of No. 19, and in so doing shows that the St. John's lodge, No. 2, of Friendship, had a separate origin and distinctive life from 1782 until 1794, but as respects the authority under which it was warranted there is no trace whatever, although we have a MS. petition written in 1782.

Although there is an indication as late as 1815 in the minutes of Stamford lodge that No. 2 was of Irish origin, from the fact that a "No. 2," and a "St. John Man," were looked upon as of the same lodge and that a visitor, a "St. John Man," added after his signature, "Irish istablast," is proof that his lodge, wherever it was located—and he lived at Niagara—was of Irish origin.

The seventh lodge is the New Oswegatchie, warranted as No. 7, on 7th May, 1783, by the Provincial Grand Lodge of New York. This lodge met in the Loyal American regiment. The records from 1783 to 1787 are wanting. The first MSS. we have, which are in the writer's possession, record meetings at Elizabethtown, now Brockville, on 10th October, 1787. The lodge was numbered in England as No. 520, which number it retained until 1792, when it became No. 429. The minute book gives the "No. Seven," but not the English number. This lodge prior to 1799 became "No. 13" of the Provincial Grand Lodge of Upper Canada.

The eighth lodge was known as "St. John's, No. 19," at Niagara, and was warranted by the Provincial Grand Lodge of Lower Canada (Moderns), at Quebec, in 1787, and existed until 1794, when it is supposed to have either gone out of existence or to have merged into Lodge No. 2, of Friendship, of the township of Newark, alias Queenston. No. 19 in 1787 became No. 521, E. R., and in 1792 it was No. 450. It was erased from the English list in 1813. It was

in 1794 that R. W. Bro. Jarvis commenced active work in the formation of lodges, and it is not at all unlikely that No. 19 merged into St. John's Lodge of Friendship, No. 2, which afterwards became Lodge No. 2, of Friendship, on the roll of the first Provincial Grand Lodge. This explains the status of these three Niagara lodges.

The ninth lodge is Rawdon, or "The Lodge between the Three Lakes," its second name being derivable from the fact that the portage or carrying-place of the Indians from the north-west was the territory between Lakes Huron and Simcoe, and Simcoe and Ontario. Rawdon received its warrant direct from the Grand Lodge of England, and was registered on the books of that Grand Lodge on 15th June, 1792, as No. 498. The lodge met at York (Toronto). In 1797 it affiliated with the Grand Lodge of Lower Canada, as No. 13. In May of 1800 Rawdon merged into St. John's Royal Arch Lodge, No. 16, Provincial Grand Lodge of Upper Canada, under R. W. Bro. William Jarvis.

The tenth lodge is that at Cornwall, called "Union," No. 521, in 1793, in the English records, the warrant having been issued by the Provincial Grand Lodge at Quebec in 1790 it is believed. The name "Union" is unknown in the records of the lodge which are extant. The claim is made that this lodge was warranted by the Provincial Grand Lodge of Lower Canada, but its records show it to be No. 9, Upper Canada. Lodge No. 9, Quebec, was a military warrant issued in 1770 to the 52nd Regt. It will be noted that warrant No. 521, Niagara, from 1781-1792, is the same warrant as at Cornwall in 1792.

In a notice published in Niagara concerning the festival of St. John, 1798, it is said that "the Worshipful Glengarry Lodge" took part in the celebration of the festival.

This lodge was warranted by the Provincial Grand Lodge of Lower Canada (Ancients) at Quebec. It was the first lodge warranted in Upper Canada by that Provincial Grand Lodge. The warrant was issued in 1792, and is said to have lapsed in 1810, but there is no trace whatever of the work of the lodge. Indeed, the only reference to it is in the Quebec official lists between 1792—1800, and in the announcements of some of the Niagara lodges. It was No. 1 on the registry of the Ancients and the second lodge on the list, the first being unnumbered and known as the Grand Steward's lodge, No. 0, composed of Provincial Grand Lodge officers. When warranted the regiment known as the 2nd Battalion of the Royal Canadian Volunteers, and was about to be stationed in Upper Canada, and between 1792 and 1800 it occupied different military posts in the Upper Province and was at Niagara in 1798. It was popularly called the Glengarry lodge because it was recruited in the country of that name.

The 2nd Battalion of the Royal Canadian Volunteers Regiment of Foot was the first regiment raised in Upper Canada. Its headquarters were at Fort George on the Niagara River, and it volunteered for service in any part of the globe. In 1794, two years after Governor Simcoe took charge of the Province of Upper Canada, a number of independent companies of militia were in existence, both in Upper and Lower Canada. These regiments were organized into two battalions in 1796, were placed on the perman-

ent establishment and were designated and known as the Royal Canadian Volunteers Regiment of Foot. The first battalion garrisoned Lower Canada from 1796 until 1802, and the second was stationed in Upper Canada for the same period. The regiment was disbanded in 1802.

The distinction of being the first regiment raised in Upper Canada has been claimed for the Queen's Rangers, but improperly so. When Governor Simcoe was appointed Lieut.-Governor of Upper Canada he obtained leave to raise a corps of 450 rank and file, and for this purpose Captain Shank went to England, recruited and equipped a light infantry corps, known as the Queen's Rangers and embarked for Canada in April, 1792. The corps was disbanded prior to the peace of Amiens in 1802.

Col. Macdonell, of Glengarry, commanded the regiment during its period of service. The second battalion of the Royal Canadians subsequently volunteered the extension of their services to the whole of British America.

Of the Craft lodge in the Royal Canadians no records remain. It is not referred to in any list issued by R. W. Bro. Jarvis from 1794—1817. The warrant was, no doubt, issued either in 1792 or 1793. It is not referred to in the Quebec list of January, 1798. In that list the Grand Stewards' lodge is given as No. 1 and the Royal Rose lodge in the 7th Regiment of Foot as No. 2. But in a list issued in December, 1816, "No. 1" is given as "Glengarry lodge, in the late 2nd Batt. of Royal Canadians, a travelling warrant," and "No. 2" is the lodge in the 7th Foot; so that the lodge in the Royal Canadians had received the No. 1 formerly belonging to the Merchants' lodge at Quebec. The Royal Canadian lodge is given as No. 1 in the list in 1817, but in that of December, 1818, both Nos. 1 and 2 are vacant, No. 3 being Dorchester lodge, at St. John's, near Montreal.

In the list of December, 1819, the lodge in the Royal Canadians is not given. Both Nos. 1 and 2 are vacant in this list, but in the year 1820 the lodge known as "Glengarry, Travelling Warrant" is given as No. 1, followed by the lodge in the 7th Foot as No. 2. A foot note shows that an asterisk in front of "No. 1" means "Dormant lodges or having no permanent situation." In the list of 1821 the "No. 1" is again vacant, as is also No. 2. In 1822 Nos. 1 and 2 are vacant numbers. It is claimed that the lodge in the Royal Canadians lapsed in 1810, but it appears to have had an existence, at least, until 1820. It is peculiar that the records are absolutely barren with regard to the work of this lodge.

This includes all lodges down to the date of the Provincial Grand Lodge warrant for Upper Canada, issued the 7th March, 1792. Of the records presented those which are unsatisfactory as regards proof of origin pertain to the lodge at Detroit, in Canada, in 1778, and St. John's Lodge of Friendship, No. 2, of Ancient York Masons, at the Township of Queenston, and the lodge at Cornwall; while the origin and subsequent history of the lodges at Detroit, the lodge in the 8th Regt. of Foot, St. James', Cataraqui, St. John's, Michilimackinac, St. John's, Niagara, New Oswegatchie, Rawdon, York, are comparatively satisfactory, we have only actual records and minutes of the Oswegatchie lodge and Rawdon lodge. So that for the others we

are compelled to rely for history upon mere shreds of evidence, which even when colored by tradition and local events give but little insight into early Craft work. The details will be found in the particular history of each lodge.

CHAPTER IX.

The First Lodge in Michigan.—The original No. 1—The Founding of Detroit.—Some pioneer pictures.

At this writing it is just one hundred and thirty-three years ago since the Book, which rules and governs our faith, was opened in the primitive log barrack room of the fort at Detroit on the occasion of constituting the Craft lodge known as "Lodge No. 1, at Detroit," under the authority of the Provincial Grand Master of New York, the representative of the original Grand Lodge of England.

Of the lodge thus formed little is known. Its records have, it is to be feared, passed into the beyond of many a lodge record, and naught remains but the original warrant under which the lodge assembled. Thirty years ago this old treasure had its home and habitation amongst the archives of the Grand Lodge of New York, and for those thirty years, notwithstanding the active researches of the writer and the Grand Secretary, R. W. Bro. Ehlers, the parchment nestled comfortably amid the hundreds of old documents stored in the strong rooms of New York. Old Craftsmen had seen the valued document, and even younger men in the Craft declared that it was not so long ago since daylight had peered at the handwriting of the scrivener of a bygone century. Success, however, generally comes to those who wait. This long interval, emphasized by another vigorous search by the Grand Secretary in November, 1897, brought the treasured document out of one of the safes in the office, where for three decades it had been folded inside of a roll containing the provincial warrant of the Grand Lodge of New York when it was on the English register. To-day the warrant is in the possession of Zion lodge at Detroit, to whom it has been presented by the Grand Secretary of the Grand Lodge of New York.

Endorsed on the back of the warrant is the following resolution, with the familiar signature of the Grand Secretary of the Grand Lodge of New York:

"Pursuant to resolution of the Grand Lodge of New York, June 8, 1893, this charter is returned to Zion Lodge, No. 1, of Detroit, through the M. W. Grand Master of Michigan.

"E. M. L. Ehlers,
"Grand Secretary."

The date of this resolution, as will be observed, is June 8th, 1893, but the warrant could not be found at the time and remained concealed in the archives of New York until November, 1897.

The Grand Secretary of the Grand Lodge of New York informs the writer that the mover of the resolution had the utmost confidence in the statement made to him by R. W. Bro. Innis, that he had been shown the warrant by the previous Grand Secretary, and, therefore, in the hope that it might some day be found, he introduced the resolution authorizing its return. The certificate was dated to agree with the authority given by the Grand Lodge in the matter.

The seal attached to this warrant was that of the Provincial Grand Lodge of New York. No seal of exactly similar design is known. Hughan thinks that the arms cannot be those of any Grand Lodge, but possibly in imitation of a pre-Grand Lodge period partaking of the character of the arms at the head of the "Scarboro' MS." owned by the Grand Lodge of Canada, or the "Haddon" and "Antiquity" MSS. The field of the shield indicates a design similar to the arms of the Masons' Company, Edinburgh, as shown in Gould, Vol. II., facing page 144.

The reproduction really shows that the design of the seal preserves the old style of "arms granted to the Masons' Company of London, 12th Edward IV., 1472-3," as given in Gould, Vol. II., facing page 436.

In the arms of 1472 the edges of the chevron or bars, on which the compasses are charged, are engrailed, while in the Detroit seal the edges are straight.

The seal was probably made in England and sent to New York The seals of the Provincial Grand Lodges of Upper and Lower Canada, prior to 1822, were all made in England.

The warrant, which has been reproduced in fac simile, is on parchment. It is sixteen inches long and five and five-eighths inches deep, and is fairly legible. The wording of this warrant has been given many times in Masonic publications. The original copyist, however, was not as accurate as he might have been in copying a document that was of so much importance to Craft readers. True, the errors were unimportant, but the orthography should have been as in the original. The first copyist paid no attention to the use of capital letters by the writer of 1764, but treated the warrant as written by a modern penman for a modern Grand Lodge. It will be noted that the date of issue is 27th April, 1764, and not "24th" April, as is sometimes stated.

The warrant reads:

"To all and Every our Worshipfull and Loveing Brethren

"Wee, George Harison, Esq., Provincial Grand Master of the Most Ancient and Honourable Society of Free and Accepted Masons in the Province of New York in America, send Greeting:

(SEAL)

"KNOW YE, that reposing especial trust and confidence in our Worshipfull and well beloved Brother Lieut JOHN CHRISTIE of the 60th Regiment, we do hereby nominate Constitute and Appoint him the said JOHN CHRISTIE to be Master of a Lodge of Masons, Number One, to be held at Detroit, under whatever name the said Master and his officers shall please to Distinguish it; and Wee Do Also appoint SAMPSON FLEMING, Senior Warden, and JOSIAS HARPER, Junior Warden of the said Lodge, by Virtue of the Power and Authority Vested in us by a Deputation bearing date in London, the Ninth day of June, A.D. one thousand seven hundred and fifty-three, A.L. five thousand seven hundred

and fifty-three, from the Right Worshipful JOHN PROBY, Baron of Carysford, in the County of Wicklow, in the Kingdom of Ireland, the then Grand Master of England, appointing us Provincial Grand Master of New York. And wee do hereby authorize the said JOHN CHRISTIE to make Masons, and also to do and execute all things lawfull in Masonry, in taking especial care that the members of his said Lodge do observe and keep the Rules, Orders, Regulations and Instructions contained in Our Constitutions and their own Bye-Laws, together with all such other Rules, Orders, Regulations and Instructions, as shall be given us, and paying out of the first money he shall receive for Initiation Fees to me, at New York, three pounds three shillings Sterling, to be by me applyed to the use of the Grand Charity here or elsewhere.

"Given under our Hand and seal of Masonry at New York this Twenty-seventh day of April, A.D. One thousand seven hundred and sixty-four, and in the year of Masonry, Five thousand seven hundred and sixty-four.

(Sig.) "George Harison,

"Witnefs, Peter Middleton." "P. G. Master"

A document, which has been preserved, showing the work of the Craft at Detroit, is a letter written on the 14th of April, 1778, addressed to the R. W. Master, &c., of "Union Lodge," No. 1, of "Detroit, in Canada," from R. W. Bro. James Heseltine, the Grand Secretary of England.

The letter shows the activity of the Craft in Detroit sixteen years before the advent of the Canadian warrant of 1794. The letter from England refers to the warrant issued in 1778 to the "lodge at Detroit, in Canada."

The letter acknowledges the receipt of 10 guineas, and states that the number of the lodge in 1778 was 510 in the Grand Lodge books. The Grand Secretary also directs the lodge to place itself in communication with the Grand Lodge of Quebec as Detroit was within that jurisdiction. Notwithstanding the letter of the Grand Secretary, the warrant was not at any time No. 510.

This letter was found by the writer in the archives of the Grand Lodge of England, through facilities offered him by W. Bro. Henry Sadler. The letter reads:

"To the R. W. Master and the rest of the officers and Brethren of the Union Lodge of Freemasons, No. 1, at Detroit, in Canada.

"R. W. Mas. & Brethren:—

"Your esteemed favor of the 10th October, 1777, came to hand in due time, and the Dot for 10 Guineas was duly honored and brought to account in Grand Lodge, as you will see by the printed lists enclosed. I beg leave to assure you that your letter (which was read in Grand Lodge) was received with every possible mark of respect. And I was thereupon desired not only to return you the particular thanks of the Grand Lodge for the donation of 10 guineas, but also to assure you that it will afford us a singular pleasure to preserve a regular correspondence with gentlemen and Brethren whose zeal does so much honor to the society. Your donation is very handsome. It is not, however, the sum of money particularly, but the manner in which it is conveyed that inspires those sentiments of respect and esteem, of the existence of which we wish to convince you. Your lodge is now entered in our books and stands numbered 510 in the Grand Lodge Lists.

"As there is a Provincial Grand Lodge for Canada, regularly established at Quebec, you will from your situation, of course, be properly within that jurisdiction, and we wish you to correspond and act in conjunction with them accordingly. The Provincial Grand Officers there are well worthy of your

attention, and their union we trust will become beneficial to both parties. The bearer of this letter is our worthy brother Thomas Aylwin, Esq., the Deputy Provincial Grand Master of Quebec, who has been some time in England on business, and who will forward the packet to you accompanied by a letter on the part of the P. G. Lodge. Our new Hall, which you mention in your letter, is now completed, and is allowed to be one of the most elegant rooms in England. A list of the present Grand Officers you will see by the enclosed accounts of the 8th April instant, and I assure you of my attention to a regular correspondence in future, and am with the utmost respect,

"R. W. Sir & Brethren,
"Your most obedient Servant,
"And faithful Brother,
J. H.

"Drs. Commons,
"14th April, 1778,
"James Heseltine,
"Grand Secretary."

The next documents are those dating from the meeting of the lodge in 1794, when it was constituted under a warrant from the Provincial Grand Lodge of Lower Canada, having its Grand East in the city of Quebec, or rather the Grand Lodge of Canada, having its Grand East in the city of Quebec, for although a large portion of the old Province of Canada was divided into Upper and Lower Canada in 1791, yet the verbiage used in the warrants prior to that period was continued in the issue of some of the warrants immediately following the Union. These records are complete, and furnish a detailed history of the many and varied experiences of the brethren, who month after month, and year by year, for one hundred and one years, assembled in a lodge that was just, perfect, and regular.

Tradition is not regarded with much veneration by those who desire to be accurate in recording facts. Yet it is important that some reverence should be paid to the memory of those who have handed down the story that the first Craftsmen in Michigan assembled within the picketed enclosure which protected His Majesty's 60th Regiment of Foot from the red men, who were very much in evidence at that particular period.

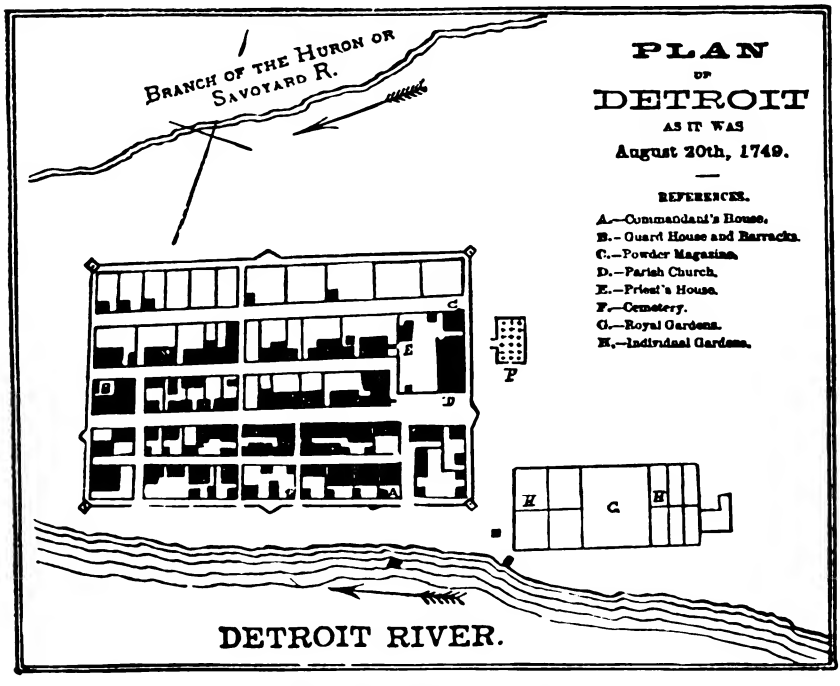
Again let it be said that, although tradition is ofttimes at fault. yet many a Craft story told by the fathers, yes, and by the mothers, of the brethren, which at the time of telling had but feeble support in the line of fact, in after years was verified by the pen work of bygone days, unearthed from some old lodge chest, which, in one case at least, had rested in the garret lodge room of a farm-house for nearly seventy-five years. And so it may happen that before many years, even the history of the pioneer lodge of Michigan may be to the fore, and another may tell the story of three decades of lost history, which make up the past of the first "lodge at Detroit."

It cannot be other than interesting to the Canadian Mason to know something of a jurisdiction which at one time was under Canadian obedience, and which at a later period—in modern days—manifested its regard for Canada, when by its Grand Officers the first Grand Officers of the Grand Lodge of Canada were installed and invested—a memory full of kindly thought by the few to-day who survive to remember that eventful occasion.

Detroit is one of the oldest settlements in the western part of what was the old Province of Quebec. It is a place which has had six different names and three corporate titles. It was known by the Algonquin Indians as "A Great Village," a name prophetic of its future. It was then called "Circuitous Approach," on account of its location at the bend of the river, after which it was named by the Wyandottes as Tyschsarondia, which modernized into Teuscha Grondie, having reference to the course of the river. The Huron Indians called the place "The Coast of the Strait." When first settled by the French it was called Fort Pontchartrain, after the French colonial Minister of Marine, and eventually was named "Detroit," from the Algonquin word which signifies a strait, and hence its popular name—"The City of the Straits."

In the days of the early French settlement, both sides of the river were known as Detroit, the present city being called North Detroit, while the locality of the modern Windsor was called South Detroit. In 1802 it was designated "Town of Detroit," and in 1815 the "City of Detroit." The city is situated on the north and west banks of the river, four miles from Lake St. Clair, and about 20 miles from Lake Erie. The River Detroit separates Michigan, in the United States, from the old Province of Upper Canada, now Ontario.

The earliest plans of Detroit were made in 1749, and 1754 and 1816. The fort of 1749 was in existence in 1764, and the plan of 1749 shows the location of the guard house and barracks, marked "B." It was in these barracks that the first Craft lodge met in 1764, when a detachment of the 60th Regiment was stationed there.



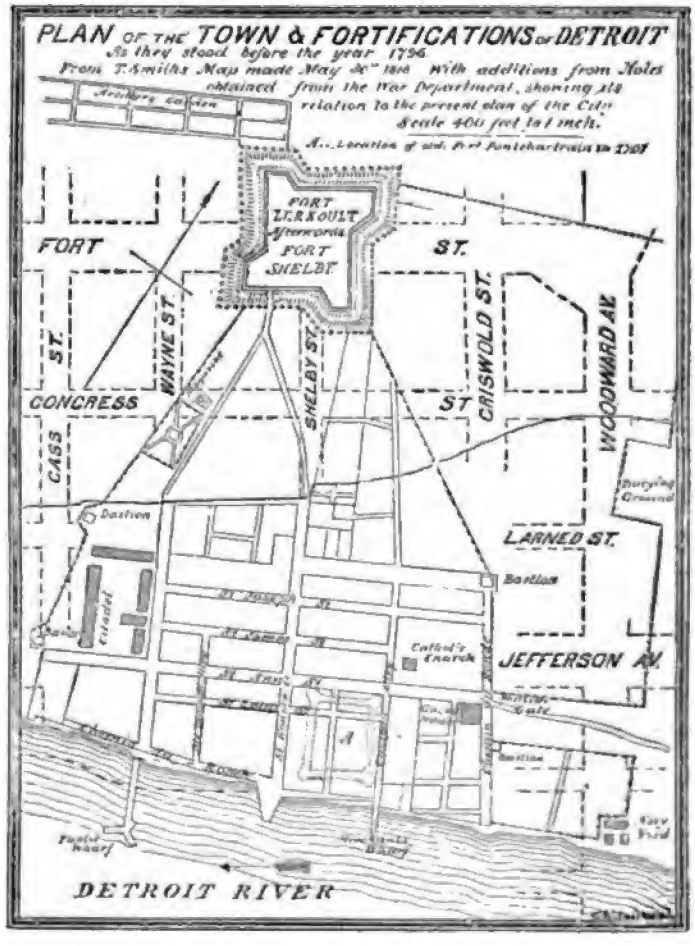
Plan of Detroit, 1749.

The plan of 1796 shows the town and fortifications of Detroit as they stood before that year. The members of Zion lodge frequently attended divine service in the Council House, which was situated on the south-west corner of Jefferson Avenue and Randolph Street.

In 1764 Detroit was one of the upper posts garrisoned by British soldiers, and Michigan formed part of the Province of Quebec. In the latter part of 1760, after the surrender of Canada by the French, Detroit was occupied by British troops under the command of Major Rogers, who thirty-five years afterwards planted a Masonic warrant at Cataraqui (Kingston) with Bros. William Buell and John W. Myers.

In 1763 the Treaty of Paris was signed between England and France, and the English flag floated over all the British posts west of the Detroit River, including Michilimackinac, where a Craft warrant was established in 1784.

As early as 1700 the French had occupied and colonized Detroit



PLAN OF DETROIT, 1796.

and Mackinaw, and the country passed into the hands of the English by the Treaty of Paris in 1763. This was followed by the conspiracy of Pontiac, the destruction of Mackinaw, and the siege of Detroit. The territory was practically under the sway of the United States after 1787, but the British did not evacuate until 1796. Michigan was under territorial government until 1800, under Indian territory for five years, and in 1805 Michigan territory was constituted out of the old North-west territory, but its boundaries were not those of the present State, for at that time it extended to the Missouri River, including the present States of Wisconsin, Minnesota, Iowa, and a portion of Dakota.

In 1813 Detroit surrendered to Sir Isaac Brock, the British General. It was in July of that year that General Hull crossed the river and attacked Fort Malden at Amherstburgh. The attack took place on the 12th July. On the night of the 12th the Craft lodge, Adoniram, No. 18, was meeting at Amherstburgh, and, while at work in the second degree, news was brought that the Americans were expected. The degree work was finished; the lodge was called off, and was never called on again. In 1837 Michigan was admitted as a State of the American Union.

It may be well to explain to the reader what is at first view apparently perplexing, viz., the notation of the lodges changing at successive periods. The difference in the numbers of the lodges arose from new enumerations, the dates of which are respectively: 1729, 1740, 1755, 1770, 1780, 1781, 1792. So the lodge, No. 448, of 27th April, 1764, was not entered on the English list until 1773, when the numbers were closed up and all erased or extinct lodges being removed from the roll, and the others taking their places in rotation.

"1781" was a correction of 1780, the Detroit lodge getting then the No. 356, and this lasted until 1792, when there was another "closing up," and the Detroit lodge had the number 280 assigned to it.

This lodge, as has been stated, was not registered on the English list until 1773, and was then designated "Lodge at Detroit in Canada," with date "1773." The lodge surrendered its warrant, and took out a new one from the Grand Lodge of New York, dated 3rd September, 1806. It was retained upon the English list until 1813.

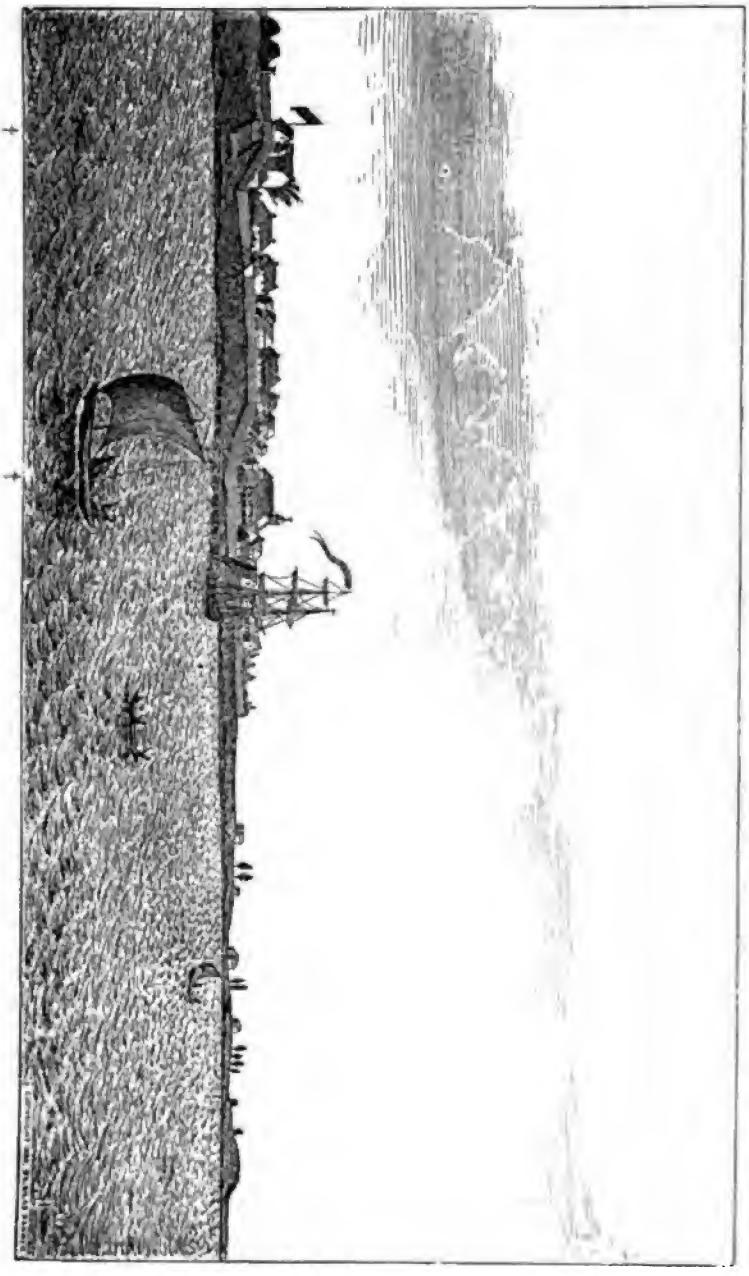
The English Engraved List and Calendars contain the following record:

1773-1779, "448, Lodge at Detroit in Canada."
1780 "355, Lodge at Detroit in Canada."
1781-91, "356,
1792-1813, "289, Lodge at Detroit in Canada."

These numbers all refer to the lodge known from 1794 as "Zion."

The view of Detroit in 1796 is from a drawing on a chart in the Department of Marine in Paris. Outside the picketted stockade the town had at this date about three hundred houses, while within the pickets there were from 150 to 200 houses. The view shows the Fort and the Council House, which stands directly north of the brig in the harbor.

This is the only record. No mention whatever is made of the name "Zion Lodge," nor of any date. The latter is given in the



VIEW OF DETROIT, 1796.

"Early History and Transactions of New York," page XVII., published by Bro. Barker, in 1876, as 27th April, 1764. The reason for the non-appearance on the English register until 1773 must be that it was not returned by Bro. Harison, the Provincial Grand Master, who certainly issued the warrant on the day named.

The next lodge on the English list is the "lodge at Detroit in Canada," warranted in 1775. Whether this was a re-issue of the first warrant, and a continuation of the work commenced in 1764, it is impossible to state. In Lane's Records is given the following: "Union Lodge—Curacoa, No. 12, West Indies." The date when it was placed on the E. R. was 1775, when it was numbered 488; in 1780, 393; in 1781, No. 394; and in 1792, No. 320." These lodges when warranted were all acknowledged by the first Grand Lodge of England. This entry is followed by the record of a lodge at "Detroit, in Canada, 1778."

This second lodge at Detroit and its origin are not so easily explained as in the case of Union. The second warrant seems to have been issued by the Provincial Grand Master of Jamaica, as it is entered on the English lists in 1776-8 as No. 488, and as "Union lodge, at Curacoa, No. 12." This No. 12 must have been a Provincial number, and the preceding lodges on the English register, Nos. 483, 485, and 487, were distinguished respectively as Nos. 8, 9, 10 and 11 (Jamaica), No. 488 being No. 12. In the lists of 1781-91 it appears as 393-394. "Union lodge, at Detroit, in Canada," and the same description with the altered No. 320 in the lists of 1792-1813.

In the Freemasons' Calendar, 1777-9, under foreign Grand Lodges the lodge at "Detroit" was "448," so that it must have moved from Curacoa earlier than the Grand Lodge lists show. There is nothing in the registers or minutes of the Grand Lodge of England about these lodges, and no reason can now be assigned for its removal from Curacoa to Detroit, unless the bare suspicion that it may have been a military lodge.

There seems to have been only one lodge of direct New York origin, that is the lodge of 1764. The second lodge came from the West Indies. Curiously enough the "No. 12" would just suit the register of Quebec if the lodge had been given a number at that time. This however is not probable.

In an official list of lodges sent to England by the Provincial Grand Lodge of Quebec in 1785, "Harmony L———, No. —, at Detroit, held by a warrant from the P. G. L. of New York," is given. An examination of the records of New York does not show any lodge at that period known as Harmony lodge.

In 1787 the Grand Secretary of Quebec adds to his official report to the Grand Lodge of England: "N. B. There is at Detroit a lodge called No. 1, New York, constituted by the Grand Master of New York, who have put themselves under our care." This probably refers to the lodge noted in the Quebec list of 1785.

There is this point in connection with Craft work at Detroit in 1778-82. In the year 1779 there were in the Fort at Detroit 180 men of the Eighth Regiment of Foot, 50 Rangers, and 138 of the 47th Regiment, and in 1782 there were 246 men of the 8th and 71 of the 47th Regiment. The 8th and 47th Regiments, especially the latter, were noted for Masonic work. There were also many Masons in the

Rangers. It is probable that the men in all these regiments, who were Craftsmen, took an active part in lodge work.

This disposes of the first period of Michigan's Craft work. The second Masonic period was from 1794, when being part of Upper Canada, Michigan received a warrant from the Provincial Grand Lodge of Lower Canada at Quebec, and its history will be found under the section devoted to the Craft in Upper Canada from 1792-1822.

CHAPTER X.

ZION LODGE, NO. 10, AT DETROIT.—A LODGE THAT WORKED UNDER FOUR JURISDICTIONS AND HAD SEVEN WARRANTS.—A MICHIGAN LODGE WITH A LOWER CANADA WARRANT IN 1794-1805.

In a preceding chapter the history of the original lodges at Detroit has been dealt with—not that there has been much of history to give beyond their number and the record of the authority under which they worked. This chapter, however, furnishes a summary of the records of Zion lodge, No. 10, at Detroit, which are complete in every particular from 1794 until 1898.

The Provincial Grand Lodge of Upper Canada had been warranted by the Grand Lodge of England--the Ancients or third Grand Lodge—in 1792, under R. W. Bro. William Jarvis, at Niagara, but the brethren in Michigan, probably from the military connection of the former lodge, and possibly because they had not ascertained the fact that a warrant had at that date been issued by R. W. Bro. Jarvis, sought the Masonic authority which from 1760 had been established at Quebec. Then Michigan was not considered as within the territory of Upper Canada. H. R. H. Prince Edward, the Provincial Grand Master, also had left the jurisdiction of Lower Canada some months previous to the issue of this warrant, and probably Bro. Ainslie, who issued it, thought himself justified in covering a district not claimed by Upper Canada, although Detroit was not finally surrendered until July, 1796.

It is true that in 1792 the provincial body at Quebec had issued a warrant to lodge, No. 5, at Edwardsburgh, Upper Canada, but this was in November of that year, and the lodge had also been warranted and held for a time in the city of Quebec. Moreover, the provincial warrant, which was sent out from England to R. W. Bro. Jarvis, had only been delivered to him a few days prior to this date, which was before his arrival at Niagara, where he was to assume his duties as Secretary of the Province and Provincial Grand Master of the Provincial Grand Lodge of Upper Canada. It is also noteworthy that the first perfect minutes we have of a lodge under R. W. Bro. Jarvis are those of "No. 6," at Kingston, which met on the 7th August, 1794, one month prior to the date of the warrant of No. 10 at Detroit. The dispensation to "No. 6" was probably issued in

July, so that R. W. Bro. Jarvis had, at least, one lodge in operation in August, 1794.

There seems no reasonable doubt that lodge No. 3, in the Queen's Rangers was warranted in 1794, but of this there is no written evidence. No warrants to lodges in Upper Canada were issued by Lower Canada after 1794. Certainly the warrant of No. 10 was issued without the slightest desire on the part of Lower Canada to overstep its jurisdiction, in fact, for fifty years after this date the territory of Upper Canada was invaded by the jurisdictions of England, Scotland and Ireland, without any objection by the local Masonic authorities.

On the 7th September, 1794, a warrant was issued by the Grand Lodge of Lower Canada for Zion lodge, at Detroit. This document was for years in the archives of the Grand Lodge of New York, but about five years ago was returned to Zion at Detroit, through the good offices of R. W. Bro. Ehlers, the Grand Secretary of New York. The warrant is given in fac simile as well as in the letter press. It reads:

"Thomas Ainslie, D. Grand Master.

"Thomas Dodd, S. G. W. John Lynch, J. G. W.

"To ALL WHOM IT MAY CONCERN:

"We, the Right Worshipful Thomas Ainslie, Esq., Collector of His Majesty's Customs, Lieutenant-Colonel of the British Militia of the City of Quebec., etc., and Deputy Grand Master of the Most Ancient and Honorable Fraternity of Free and Accepted Masons (according to the old Constitution granted by His Royal Highness Prince Edwin, at York, Anno Domini, nine hundred, twenty and six, and in the year of Masonry four thousand nine hundred, twenty and six), in Canada, and Masonical jurisdiction thereunto belonging;

Zion Lodge No. 10, Canada.

"KNOW YE, by the authority in us vested, by His Royal Highness Prince Edwin, Knight of the Most Noble Order of the Garter, and of the Most Illustrious Order of Saint Patrick, Maior General of His Majesty's Forces, etc., Grand Master in his absence, that we do hereby authorize and empower our trusty and well beloved brethren, viz: The Worshipful James Donaldson, one of our Master Masons; the Worshipful Edward Byrn, his Senior Warden, and the Worshipful Findly Campbell, his Junior Warden, to form and hold a Lodge of Free and Accepted Masons aforesaid, at or in the City of Detroit, in Upper Canada, upon the first Monday of every calendar month, and on all seasonable times and lawful occasions; and in the said Lodge (when duly congregated) to admit and make Free Masons according to the most ancient and honorable custom of the Royal Craft in all ages and nations throughout the known world.

"And we do hereby further authorize and empower our said trusty and well beloved brethren, JAMES DONALDSON, EDWARD BYRN, and FINDLY CAMPBELL (with the consent of the members of their Lodge), to nominate, chuse and install their successors, to whom they shall deliver this Warrant, and invest them with their powers and dignities as Free Masons, etc., and such successors shall in like manner nominate, choose and install their successors, etc., etc,. etc. Such installations to be upon (or near) every Saint John's day, during the continuance of this Lodge forever: Providing the above-named brethren and their successors duly conform to the known and established Rules and Regulations of the Craft; paying due respect to us by whom these presents are granted, and to the R. W. Grand Lodge of Canada; conforming to the Laws and Regulations thereof, and preserving a regular and yearly communication therewith; otherwise this Warrant to be of no force or virtue.

R

John Lyna J.G.W.

y Concern

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seventh day of September in the Year of our Lord one
d seven hundred and Ninety four

James Dawdson Grand Secretary

Note This Warrant
in the Grand
Vol 1. Lo

Opp. page 194.

The only correspondence of No. 10 found in the archives of the Grand Lodge of Upper Canada is a letter from the Provincial Grand Lodge of Lower Canada to the Provincial Grand Lodge of Upper Canada, dated July of that year, which states that "Peter Curry, Herman Everts and James May, of 10, Detroit," for disorderly behaviour in lodge had "pronounced" on them "sentence of expulsion" by the Provincial Grand Lodge of Lower Canada.

In 1806 commenced the third period of Michigan Masonry, the transition from the jurisdiction of Canada to that of New York. In that year "a number of brethren at Detroit, then members of Zion, No. 1," petitioned the Grand Lodge of New York for a charter, at the same time surrendering the warrant of 1764, but not that of Lower Canada issued in 1794. The records of New York, on the 3rd September, 1806, state that "a petition from a number of brethren at Detroit, at present members of Zion's lodge, No. 1, under a warrant from the Grand Lodge of Quebec, praying for a warrant from this Grand Lodge, and surrendering their former warrant, was read and granted." The warrant was not under the "Grand Lodge of Quebec," but rather the "Provincial Grand Lodge of Lower Canada," whose Grand East was at Quebec.

As to "surrendering their former warrant," this referred to the warrant of 1764, granted by Provincial Grand Master Harison at New York. The warrant of 1764 from New York and that of 1794 from Lower Canada are in the archives of the Zion lodge at Detroit. It is possible that the reason the warrant of 1764 was surrendered was because of its being an issue of the original Grand Lodge of England (Moderns), while that of Lower Canada was from the third Grand Lodge of England (Ancients), and that a warrant emanating from the latter would not be recognized by any provincial authority, which owed its origin to the former. The warrant of 1764 was, therefore, recognized by the Grand Lodge of New York as the first erection of a Craft warrant in Michigan.

After the granting of the petition of the Michigan brethren by the Grand Lodge of New York on 3rd September, 1806, nine months elapsed before the warrant from New York was acted upon. On the 6th July, 1807, the lodge met and was re-established under the warrant of the Grand Lodge of New York. On that day the Zion lodge, No. 1, was re-organized in "a room in the house of Bro. John Palmer, Esq."

The first meeting of Zion lodge, No. 10, was held on the 19th of December, 1794. As the minutes of this meeting have become historic they are given in fac simile as well as in the letter press. They read:

"Detroit, 19th December, 1794.

"ZION LODGE, No. 10.—Under the sancion of the Grand Lodge of Canada, Met in due form at the house of Br. James DONALDSONS.

"Worshipful Br. Byrn, in the Chair.
Br. Donaldson, S. W.
Br. Campbell, J. W.
Br. Johnson, Tylor.
Br. Patterson, Treasurer.
Br. McLintuck, Secretary.

BY VIRTUE of warrant, the Worshipful Br. Byrn opened a Grand

Lodge for the Installment of Br. James Donaldson, W.M. of ZION LODGE, No. 10, on the Registery of the Grand Lodge of
CANADA.

"The W. Br. Donaldson was regularly Installed and homaged.
Said Grand Lodge was Cloased and adjourn'd to Quebc——
"The Worshipful Master James Donaldson called the Craft to order and opned an Entered aprentice Lodge.
Our Br. Ruland not having the antient Landmarks
Was put thro the first degree of Masonry——
Petitions was also read from Joseph Douglas and John Munro of the Royal Artillery, Recommended by Br. Campbell, Praying to become Members to the Antient and Honorable Society of free and accepted Masons.
The Brethren presant agree'd to celebrate the festival of St. Johns The Evangelists Day, 27th December.
"The Lodge was cloused at Ten O'clock in Love and harmony."

The location of the house of James Donaldson, not Donaldsons, as written in the first minutes, is unknown, and there are no records in Detroit which show either the location of the meeting-place or reference to the personal history of its charter members. The proceedings were in proper form, although six members are recorded as present, and it was in good form when "The W. Br. Donaldson was regularly installed and homaged," or, in other words, being installed and saluted with grand honors, after which the "said Grand Lodge was closed and adjourn'd to Quebc——."

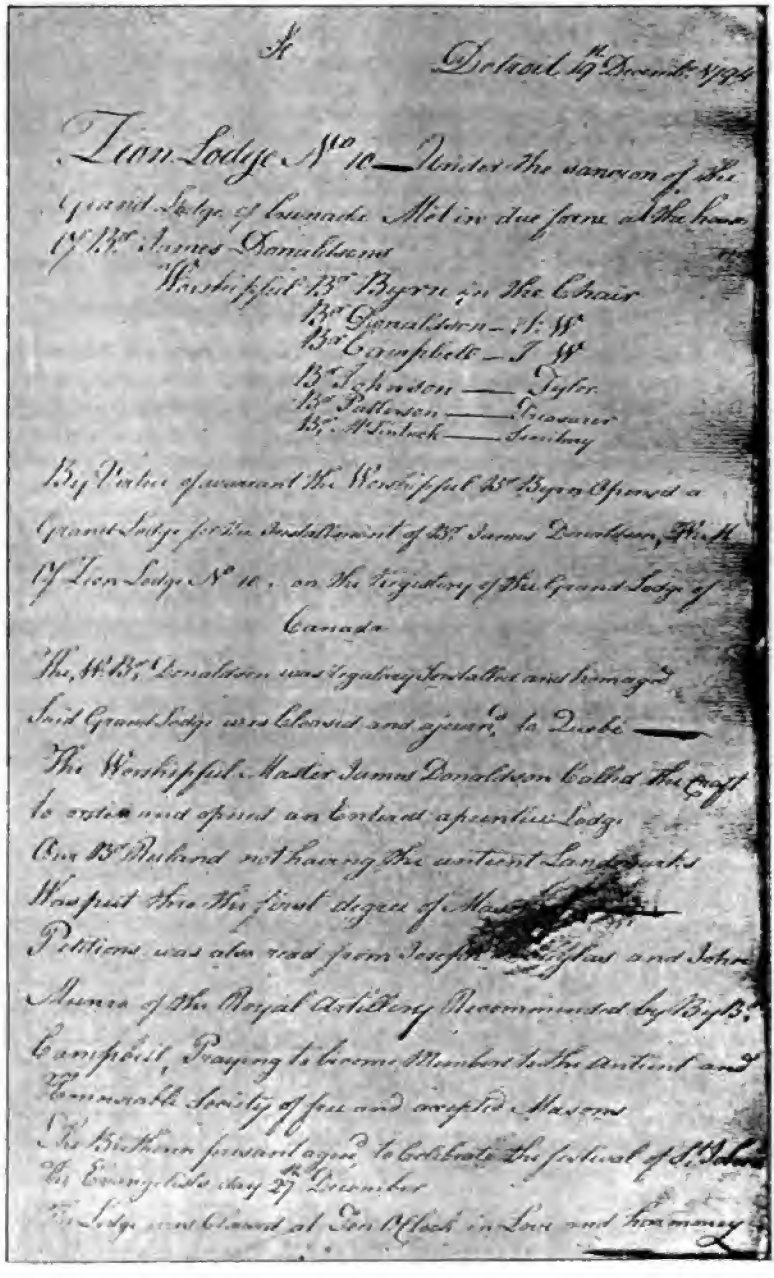
The initiation of Bro. Rouland at the first meeting, and his presence before the lodge closed, was no doubt considered as making the lodge perfect in the Craft sense of the term.

The petitions of two of the Royal Artillery indicated that the lodge was making a fair beginning, and the fact that the 27th December the festival of St. John was to be celebrated was another proof that the social features of the fraternity were not to be neglected.

At the second meeting, held on the 27th December, 1794, all were present except Bro. Patterson, who is entered as treasurer at the first meeting, but his office was promptly filled by Bro. John Askwith, who was "hailed from Modern to Ancient Masonry." This brother was an affiliate in the sense that he had been made a Mason in a lodge working under the original Grand Lodge of England, or, as it was called, The Moderns, but in order that he might be accepted as an affiliate he was "hailed" or rather "healed" in lodge No. 10, being a lodge which owed obedience to the Provincial Grand Lodge of the Ancients at Quebec, which had been established by the third Grand Lodge of England, better known as "the Ancients," or "Athol" Grand Lodge. The minutes show that a Master Masons' lodge was opened, that Bro. Askwith was "hailed," that the M. M. lodge was closed and an E. A. opened, "under which the brethren present dined sumptuously together and spent the evening according to antient custom."

At the third meeting, held on the 5th January, 1795, six only were present, the record reading: "Bro. Rouland without leave abst." Mr. Joseph Douglas was, however, initiated and three petitions were received, and the first set of "by-laws were read and signed by the members present."

At the next meeting, held on the 17th January, 1795, eleven



Detroit 19th December 1794

Zion Lodge No 10 — Under the sanction of the Grand Lodge of Canada Met in due form at the house of Br James Donaldsons

Worshipful Br Byers in the Chair

Br Donaldson — S. W.
Br Campbell — J. W.
Br Johnson — Tyler
Br Patterson — Treasurer
Br M'Intosh — Secretary

By Virtue of warrant the Worshipful Br Byers Opened a Grand Lodge for the Installement of Br James Donaldson, W. M. of Zion Lodge No 10, on the Registory of the Grand Lodge of Canada

The W. Br Donaldson was regularly Installed and homaged

Said Grand Lodge was Closed and ajourn'd to Quebec —

The Worshipful Master James Donaldson Called the Craft to order and opend an Entered apprentice Lodge

Our Br Richard not having the antient Landmarks

Was put thro the first degree of Masonry

Petitions was also read from Joseph [illegible] and John Munro of the Royal Artillery Recommended by Br Br Campbell, Praying to become Members to the antient and Honorable Society of free and accepted Masons

The Brethren forward again to celebrate the festival of St John the Evangelist the day 27th December

The Lodge was Closed at Ten O'Clock in Love and harmony

FAC SIMILE OF MINUTES OF FIRST MEETING OF ZION LODGE, No. 10, DETROIT, 1794.

members were present. Bro. Douglas and Rouland were raised, and Bros. Rowe and Curry were passed. "Bro. Miller, of Lodge No. 23, under the sanction of Great Britain," and "Bro. Guttrie, of No. 1, held at Kilwinning," were present as visitors.

At the fifth meeting, held on the 2nd March, 1795, fourteen were present. Bro. May was passed, although there is no record at the previous meeting of his initiation, after which Bros. Rowe, Curry and May were raised. Bro. McNiff, another "Modern," was at the "same time 'hailed' from a modern to an Ancient Mason," and Bro. F. Cornwall of Lodge No. ——, York, affiliated. There is no record of this name in the list of any of the lodges in York, Upper Canada, from 1797-1800. No list prior to this date is extant. This brother must have been a member of one of the lodges instituted at York by Bro. Jarvis. It may have been No. 3, of the Queen's Rangers, or No. 8, both of which met in York in 1795.

At the sixth meeting, held on the 6th April, 1795, ten were present. It seems to have been customary to enter in the minutes of each meeting the names of all the members of the lodge, and after the name of each absent one the reasons for such absence. At this meeting, after giving the names of the ten brethren who were actually present, the minutes read:

"Br. Campble, sick.
Br. Dodemead, absent, reasons not given.
Br. Rouland, family sick.
Br. F's Cornwall,)
Br. Johnston,) Absent, reason known
Br. Carpenter,) Long Distance."

At this meeting Mr. Wheeler Cornwall was initiated. Mr. Thomas Cox was proposed, and "it was agreed by the unanimous consent of all the brethren present to carry on correspondence with the Grand Lodge of Canada, annually on the 24th June, being the most seasonable time of year for that purpose."

The seventh meeting was held on the 14th April, 1795, at which thirteen members were present. The early lodges had a few novelties in the way of by-laws and Zion, No. 10, was not an exception. For the first time in the history of the lodge the black ball or "bean" had been used. Mr. Samuel Choates was accepted and initiated, but "The petition of Thomas Cox was read and balloted for and black beaned, after being three times tryed." This action was too much for Bros. McNiff and Bro. Askwith, for "when the petition of Thomas Cox was balloted for and was rejected, Bro. McNiff requested absence for the night, and Brother Askwith desired his name to be erased from the lodge book."

Then it was determined to use drastic measures with those who exercised their right to reject candidates, for

"It was agreed by the members present that every person wishing to become a member of this Lodge shall be regularly balloted for, and if one black bean only be given against him, that Brother who gives it must give his reasons before the Lodge, and if two black beans be given against him the two Brothers who give against him Must give their reasons in Private before the Master and the two Wardens, who is allowed to Judge whither the Reasons given be sufficiant or not, & that at a future oppertunity, and if three black beans be given against him, he is to be rejected."

The next meeting was held on the 4th May, 1795, when eleven members were present, and six absent. Two of these, Bro. Choates and Bro. Johnston, were absent for "reasons known." Bro. Askwith also attended the lodge. He had "declared himself off" at the meeting on the 14th April, no doubt on account of the blackbeaning of his friend. Bro. Askwith's action was considered worthy a notice, and he "visited the lodge according to summons, and again requested, for the second time, for his name to be erased from the Book," but no action was taken at this meeting.

The ninth meeting was held on the 1st June, 1795, when twelve members were present, and five for "reasons known" were absent. The petition of Hugh Heward, whose name afterwards appears in the records of early York lodges, was presented. The officers of the lodge were elected semi-annually, in June and December. and this being the month for election "it was unanimously desired that the W. M. should be re-elected, as the Senior Warden and Junior declined standing candidates for the chair, they not knowing how soon they might be called from this place." Bro. Donaldson was, therefore, re-elected.

At the tenth meeting, on the 22nd June, 1795, ten members were present, and Hugh Heward was initiated, and on the occasion of the festival of St. John, 24th June, 1795, ten members were present. The minutes are those of a joyous festival, and indicate that the feast of reason and the flow of soul were not wanting with our old time brethren. The minutes state that:

"The Worshiptul Master called to order and opened an Entered aprentice Lodge, at the same time the Senior and Junior Wardens was installed and homaged according to the Antient Custom, the Brothers accordingly. During the time of mirth Br. Curry arrived from Mackanac in the Detroit sloop and spent the remainder of the evening with us—as Br. Donaldson has been at an extraordinary expense in providing a dinner for the feast of St. John the Baptist, and as only nine out of seventeen Brothers attended to Partake of said Feast, the Brothers present are of opinion that the sum of Two Pounds, four shillings, york, must be taken out of the fundes belonging to the Lodge, for the purpose of defraying said Feast, and that a further regulation be made the next monthly Lodge night for future feasts. Lodge closed at 10 o'clock in good harmony, and adjourned to the 1st Monday in July, being regular Lodge night."

Seventeen brethren had evidently promised to partake of the good things to be provided, and the absence of eight, while it may not have dampened the enthusiasm, had a depressing effect upon the cash box for the sum of "Two pounds, four shillings, must be taken out of the fundes belonging to the lodge."

At the meeting of the 6th July, 1795, eleven members were present, including Br. Whitten, a "visitor from No. 631, Antient York Masons." Two petitions were read, and three were raised, "and by the unanimous consent of all it was agreed that all brothers should pay for their dinners on St. John's Day, whether absent or present." This determination was made so that Br. Donaldson should not be called upon again to provide for seventeen brethren, when only half that number might present an appearance. Bro. A. Whitten affiliated at this meeting.

On the 3rd August, 1795, being the thirteenth meeting, two were balloted for, and the lodge had a visit from "Br. John Donovan, visitor from No. 2, Ant. Masons, Upper Canada." This lodge met "in the Township of Queenston, alias Newark."

Eleven were present at the meeting, on 7th September, 1795, including Bro. Daniel Murphy, of lodge No. 9, Upper Canada, a lodge that met in the township of Bertie and at Fort Erie.

Down to this date the minutes read "Zion lodge, No. 10, under the sanction of the Grand Lodge of Canada," but at this meeting the opening lines were changed to read: "under the sanction of the Grand Lodge of Lower Canada," a form that was continued while the lodge was under the Canadian obedience.

At the fifteenth meeting, on October 5th, 1795, ten brethren were present, and Bro. Richard Best, a visitor from "Lodge 527, Grand Lodge of Ireland." At this meeting it was determined to discipline Bro. Mengus, or Mungus, a brother whose name appears in some of the previous minutes. What his offence was the minutes do not disclose. It seems, however, to have been for inattention to his Masonic duties, probably for non-attendance at lodge meetings. He had been present at five meetings out of fourteen, and the amendment in his conduct may have been looked for in more regular attendance. The minutes state that

"From certain information among the Brethren the third of August it was agreed that should Brother James Mungus attend, or when he did attend, from certain unbecoming conduct, should be expelled from the Lodge, with an Exhortation, for some time not limited, until he should give proof and Satisfactory Instance of his better Conduct to intitle him to be received: On this Night, the fifth of October, being regular Lodge Night, Brother James Mungus, intending to quit this place, applied for a Certificate, but from the former period, and his never having attended, that Brethren having not seen sufficient Instance of his Amendment, it was unanimously agreed by ballot that he was not intitled to have a Certificate from the Lodge, but should yet be received after sufficient amendment."

Ten members were present at the meeting of the 2nd November, 1795. The average attendance seems to have been about ten. Two petitions were received, and one of John Armstrong, "formerly a modern Mason," praying to be "hailed from a Modern to an Antient Mason." Three brothers were "declared off," one of whom was Bro. Findly Campbell, the original Junior Warden of the lodge, "in consequence of their leaving this place."

At the seventeenth meeting, on the 7th December, 1795, eleven members were present, and the officers were all re-elected for the ensuing six months. John Cornwall and Ruben Tucker, who had been balloted for and accepted on August the 3rd, were again subjected to the trial of the ballot and "were re-considered, they not having attended." The former petition was laid over to January, and "that of Ruben Tucker was withdrawn, and unanimously agreed to for good reasons not to make or admit him." The petition of John Armstrong, balloted for and accepted in November, "was also withdrawn (he not attending), and for good reasons resolved not to hail him from a Modern to an Antient Mason." The lodge closed, and "adjourned to the 27th instant, being St. John's Day, and unani-

mously agreed to hear Divine Service and a sermon from twelve o'clock, and to dine together agreeable to custom." The minutes conclude with the postscript "N.B. St. John's Day falling on Sunday it is agreed to postpone dining together until Monday, the following day."

On 28th December, 1795, twelve members were present, and the lodge opened, "when according to custom proceeded to Divine Service and heard a sermon." Neither the location of the church nor the name of the clergyman who favored our brethren at this winter festival is given in the minutes. "After dinner," the new officers were installed. Bro. Dodemead had asked in July to be "declared off," but his request was not considered satisfactory and "a committee of three old Masons should sit and enquire into his reasons and report accordingly."

At the first meeting of the new year, held on 4th January, nine members were present. Bro. Dodemead, refusing to attend according to summons, sent a note, asking again to be "declared off." excusing himself on the ground of poverty, but the lodge resolved that

"his Note did not purport what was sufficient Reason, and his requesting his name might be Erazed from the Books must be attributed to some reason unknown, which he would not reveal, the Generality of the Body knowing his Circumstances not to be necessitous. Agreed unanimously that he should stand excluded from the Body, and be regularly reported to the Grand Lodge."

Messrs. Harper and Cornwall not attending their petitions were laid over, "but if not then attending their petitions to become obsolete, and to be dropt." Bro. Donovan, of lodge No. 7, U. C., given as No. 9, at a former meeting, was with a Bro. Surgener of No. 9, E. R., accepted as affiliates, and Bro. Hutchinson of Dorchester lodge, No. 3, Lower Canada, was a visitor.

The attendance at the twentieth meeting on 7th February, 1796, was much improved, fifteen being present. Bro. Hutchinson desired affiliation, and "was balloted for, and was negatived by five black beans," and two others were accepted and initiated.

On 7th March, 1796, twelve were present, and "it was agreed unanimously to write the Grand Master of Upper Canada, communicating our authority in a brotherly manner." This was the first move made towards communicating with R. W. Bro. Wm. Jarvis, who on the 7th March, 1792, had been appointed Provincial Grand Master of Upper Canada at Niagara.

Thirteen were present at the meeting on 4th April, 1796, and the second and third degrees were worked, while at the twenty-third meeting on 2nd May, 1796, the first degree was worked, eleven members being present.

At the meeting of 6th June, 1796, petitions were received, degrees worked, and Bros. James May, the J. W., was elected W. M., Hugh Heward, S. W., and Israel Ruland, Treasurer, and Bro. Donovan, Secretary. The office of J. W. does not seem to have been filled, although subsequently Bro. Ruland appears to have occupied it.

On 24th June, 1796, the festival of St. John was celebrated, for "it being St. John's Day, the brethren dined sumptuously together,

after which they proceeded to the installation of the new elected officers, and paid them the homage agreeable to the ancient custom of Masons," and "after spending an agreeable evening the lodge closed at 10 of the clock in perfect love and harmony."

At the twenty-sixth meeting, on 4th July, 1796, nine members were present. The lodge determined "to present to the Grand Lodge under which we are sanctioned a sum of two guineas for the relief of indigent brethren wherever found."

Only six members appeared at the meeting of 1st August, 1796. Messrs. Daniel Fields and William Shaw had petitioned and were accepted, but not attending it was resolved that the money sent with these petitions "should be forfeited to the body." At this meeting is the first record of returns to the Provincial Grand Lodge, for the minutes state that "The returns to the Grand Lodge for one year were signed in Lodge room by the present and past officers."

At the twenty-eighth meeting on 5th September, 1790, six members and four visitors are recorded as having been present, but it seems to have been for business only. On 3rd October, 1796, only four members are recorded as present, and "an apprentice lodge was opened, which continued for the proceedings of the night," and at the meeting the following month only five members were present, but "no business offering, the lodge was adjourned at ten of the clock."

Six members only attended the thirty-first meeting, on 5th December, 1796. Bro. Ruland for absence "was accordingly sentenced to pay a fine of two shillings," and this rule was to apply in all future cases. It was agreed "that the present officers of the lodge should remain in their different stations for the ensuing six months." It was also resolved "that each visiting brother may be allowed to furnish whatever sum he thinks proper for the benefit of indigent brethren, but to constitute nothing towards the night's expenses," and it was also agreed that "any person offering himself as a candidate" may be "balloted for on the first night, and, if approved, may be entered at any time by informing and calling a lodge of emergency, said candidate defraying the expenses of said emergency."

Notwithstanding that six members only attended the festival meeting of 27th December, 1796, "the brethren dined sumptuously together and spent an agreeable evening."

At the thirty-third and opening meeting of the new year, held on the 2nd January, eight members were present, the only business transacted being to agree that "the Secretary should transmit the members at River La Tranche the amount of their accounts, and demand payment for the same." The La Tranche or la Trenche was called the River Thames by Royal proclamation on 10th July, 1792.

On 6th February, 1797, only five members were present, and it must have been considered a perfect lodge, for the W. M. opened an apprentices' lodge "and proceeded to business."

On the 6th March, 1797, eight members were present, and it was unanimously agreed to strictly adhere to the by law respecting fines, and it was also agreed "that any person who had already been initiated into any part of the mystery of Masonry and wishes to be advanced shall pay for every degree that he obtains in this lodge,

the sum of one pound, five shillings, N. Y. cy." This is the first record given of the amount paid for degree work, when brethren had been initiated in other lodges. The regular price of initiation, passing and raising, was £3 15s. od., so that the degrees were £1 5s. od. each. The dues appear to have averaged about six shillings per month, or about seventy-five cents of modern money.

At the meeting of 3rd April, 1797, six brethren were present, including Bro. Pixley, a visitor from No. 10, Earltown, N. Y. Eight brethren were absent, so that the membership of the lodge was thirteen. A letter was read from the Grand Secretary of the Grand Lodge of Lower Canada. The subject matter of the communication is not given, but it was read "and agreed that the contents should be attended to."

On 1st May, 1797, eight were present, and "The Wpful Master opened an apprentice's Lodge," but "no business offering the lodge was closed."

The 5th June, 1797, was the regular meeting for the election of officers. Seven members of the lodge were present, and five visitors from American lodges, one of the latter from No. 10 of Cincinnati. The officers were elected, Bro. Heward being W.M., and "it was also agreed that the Lodge, agreeable to the antient custom of Masons, should assemble on St. John's Day next at 1 of the clock, p. m., and walk in procession, if a sufficient number of brethren were present."

At the festival meeting of 24th June, six members were present and six visitors. The lodge opened "and after the occasionals of the day were over, dined sumptuously together and after dinner the present officers were installed with the homages agreeable to the antient custom of Masons."

Herman Eberts, who was an ancestor of a family which afterwards settled at Chatham, Upper Canada, and a Mr. Shaw, were initiated at the fortieth meeting, held 3rd July, 1797. As it was necessary to prepare the annual report for Grand Lodge it was determined that the lodge should pay dues for the members who were in arrear of lodge dues.

At the meeting on August 7th, five members of the lodge were present and three visitors. The F. C. was worked, and the lodge closed in "perfect love and harmony."

Six members were present at the September meeting, and four visitors, including Bros. Lewis Nide and Benj. Lyons, from Lodge No. 4, of Upper Canada. This was a lodge which met at Niagara, and was known as "the lodge of Philanthropy."

It will be remembered that at the meeting of 2nd January, 1797, the secretary was ordered to transmit the accounts of brethren residing at the River La Tranche or Thames in Upper Canada, but no mention is made of the brethren in arrear until this meeting,

"When the petition of certain brethren on the River Thames was read, they praying the recommendation of our body to the Grand Lodge of Upper Canada to obtain a warrant and book of by-laws to enable them to hold a lodge under the name of Hiram Lodge."

The subject must have been fully debated, for the minutes read that "after being duly considered" the brethren "were unanimously of opinion that this body could not recommend to the Grand Lodge

The petition of Mr. Mathew Gibson was read at the meeting of 5th March, and Bros. Ruland, McNiff and Carpenter, "vouching for his moral character," he was admitted. At this meeting is given the first record of a Masonic funeral in Detroit. The minutes state that "Bro. Nathan Williams having departed this life this evening, it was order" the funeral to take place on the following Wednesday.

Mr. Cox was again balloted for and rejected at the meeting on 2nd April. He had been previously blackballed in February. The present rule that a year must elapse between periods for ballot did not then obtain in Zion lodge. A letter was read from the Grand Secretary of Lower Canada, dated 24th January, 1798. It "was received and read with great satisfaction, and filed in the records of the lodge." At this meeting Mr. James McDonnell received the E. A. degree, and paid "the accustomed fees of two guineas installation, one dollar for the use of the Grand Lodge, and two shillings to the Tyler." This initiation may have been under the rule passed on the 5th December, 1796, that any person offering himself as a candidate may be balloted for on the first night, and, if approved, may be initiated on paying the expenses of the lodge meeting. But while this seems to have been a regular meeting, the petition does not appear to have been presented at any previous meeting, and as the sum of two guineas, with the one dollar and two shillings, made up two pounds, eight shillings, instead of the usual three pounds, fifteen shillings, paid on other occasions for initiation, this must have been a special case. The account for the funeral of Bro. Williams was presented. The expenses appear to have been defrayed by the lodge as the record reads:

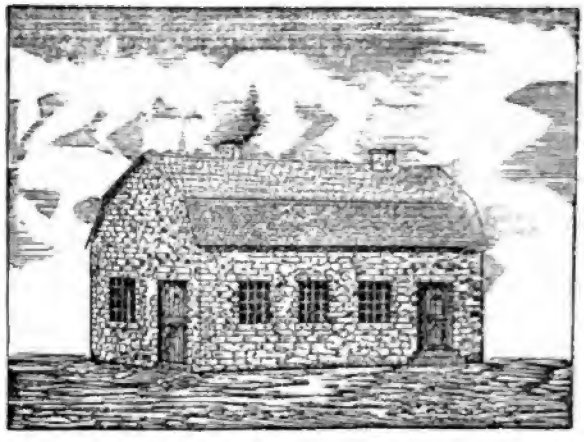
"For the pall purchased for the Lodge	5	9	0
"Bro. Donaldson's bill, paid Bro. Eberts	10	17	6
"Whole amt. of the pall, N. York Curry.....	16	6	6."

while Bro. Donaldson's account against the lodge, probably for refreshments, was £4 18s. 0d., which was "paid out of the funds."

At the meeting on 7th May, seven members were present. Bro. McDonnell "prayed to receive the second degree of Masonry, but for certain reasons was postponed to another occasion." Bro. Ash asked for a certificate, "being called on his lawful affairs to a distance," but as there was "a difference of account between Bros. Ash and Eberts," it was "ordered by mutual consent, to the discussion of Brother Rouland and Brother McNiff to be determined before Bro. Ash receives his certificate." Bro. Ash was an ancestor of the family of that name that shortly afterwards settled near Chatham, Upper Canada.

At the fifty-second meeting, on 4th June, ten members were present and one visitor. Bro. McDonnell received his F. C. and M. M. degrees, and Mr. Gibson received the E. A. As this was the night for the election of officers Bro. Donaldson, who had been elected the first W. M. of the lodge under the warrant, was unanimously asked to accept the office for the ensuing term, while the wardens consented to remain in their respective offices. Bro. May was elected treasurer, and Bro. McDonnell, secretary. It was agreed that the brethren celebrate the festival of St. John by walking "in procession to the

Council House to hear Divine Service," if sufficient number attended, "and to dine together at 3 o'clock" on St. John's day.



THE COUNCIL HOUSE, DETROIT, 1798.

This is the first record of any locality in connection with the lodge work.

The minutes of the next meeting, that of 25th June, 1798, show that the lodge celebrate St. John's day on the 25th, and that the brethren "proceeded to Divine Service and heard a sermon," and that as usual they "dined sumptuously." The quality of the sermon is not alluded to. After dinner the officers were installed, and "an agreeable evening in salutation of all Grand Masters was spent, after which the lodge adjourned at 10 o'clock in perfect love and harmony."

The record of the fifty-fourth meeting on 2nd July, shows that Bro. Frost was continued as tyler. Nine members were present, while at the fifty-fifth meeting, on 6th August, 1798, it was decided to remit the dues to Grand Lodge. Fifteen brethren were present, including three visitors.

The meeting of 25th August was attended by ten members. The occasion was interesting to those present as "a dispute of a law nature" between Bros. Curry, May and Eberts, which had been referred to a committee of "three oldest Masons" was to be reported on. After the meeting of 6th August, 1798, Bro. May wrote to the W. M. Bro. Donaldson, calling attention to Bro. Curry's "unfilial" behaviour. It appears from this letter that Bro. Curry had been summoned to attend the lodge on three different occasions, and only attended at the third request. When he did attend, instead of giving his explanations for past behaviour, he "began by abusing Sheriff Eberts in a most shameful manner, not to be suffered in any lodge room whatever, particularly when a lodge is opened." Bro. May in his letter further recited the facts, pointing out that when he did attend the meeting, that Bro. Curry made injurious statements in "setting forth" that he, Bro. May, had used him "in a rascally manner when doing his duty as a Justice of the Peace." Bro. May point-

ed out that his position as a citizen would not admit of such abuses being passed over in silence, and desired to withdraw from the lodge. He concluded his letter by a reference to the fact, that, since the day of his initiation, he had always paid attention to his duties, and had presided as W. M. for a year by "the unanimous vote of all my brother Masons at the lodge," and expressed his intention to issue a writ for scandal, and have "his person arrested," and "subpœna the whole of the members present to give evidence."

The committee reported that Bro. Curry had neglected his duties in not attending lodge, and that his conduct in open lodge was "highly improper," and "unbecoming a man, a Mason and a gentleman." The committee also were of opinion that the contents of Bro. May's letter on 10th August "has no foundation in truth, but intending to insult his lodge," and that as both Bros. Curry and May had declined to attend the lodge, when summoned, both be excluded from the lodge and reported to Grand Lodge.

The complaint of Bro. Eberts against Bro. Curry was also disposed of. The causes of complaint were similar, but Bro. Eberts thought that Bro. Curry should not only be excluded from the lodge but dismissed, but the committee agreed that Bro. Eberts, at his own request, should stand excluded from the lodge pending the decision of Grand Lodge.

The fifty-seventh meeting was held on the 3rd September, 1798, at which eight members were present, at which "after our usual improvement in working the lodge" it was closed.

The next meeting was held on 1st October, when ten members were present and three visitors. On motion of the W. M. it was agreed that

"the members of the body should not expect a written summons sent to them except on Emergency, and that in future more than one degree could not be given the same night, except as on a previous occasion—that an entered apprentice was called away to a distance."

At the fifty-ninth meeting, 5th November, 1798, six members were present, but only routine business was transacted. Mr. Isaac Moses was initiated at the sixtieth meeting on 3rd December, 1798, when ten members and three visitors were present. The candidate was the first Hebrew brother admitted in Canada. W. Bro. Donaldson again consented to fill the chair for the ensuing six months, and the other officers were duly elected. It was also decided to attend divine service on St. John's Day.

A meeting was held on 13th December, when eight brethren were present, one being Bro. Bond, very probably a well-known Mason who resided on Yonge Street, near Eglinton, four miles from Toronto, or what was then York.

At the fifth celebration of the festival of St. John the Evangelist, on 27th December, 1798, eighteen brethren were present, eleven of whom were visitors. Bro. James Donaldson, at whose house all the meetings since organization had been held, occupied the chair. The minutes read that:

"The W. M. opened an apprentice lodge, when we proceeded in procession to the Council House to Divine worship, and heard a sermon read by the Past Master."

In the list of those present Bro. Heward is designated as Past Master, and Bro. Brown as Bible Bearer. The record then states "after which we dined together in much satisfaction and harmonious humour," and after dinner "homages were paid to the new elected officers," and "we spent an agreeable evening in celebration of all Masters and absent brethren," and then adjourned at 10 o'clock.

At the meeting of 7th January, 1799, seven were present, of whom Bro. James Donaldson, W.M., Bro. Heward, P.M. and Secretary, Bro. Brown, Treasurer, and Bro. Frost, the acting Tyler, were the only members of the lodge. Bro. John Kitson, of lodge No. 10, which met in the township of Barton, in Wentworth county, was present as a visitor. The F. C. and M. M. degrees were worked.

On 4th February, 1799, three petitions were read and the M. M. degree was conferred on Bro. Moses.

At the meeting on 4th March, 1799, seven were present, of whom one Bro. Bond was a visitor. The petitioners of the previous night were unable to attend, "the passage of the river" being "dangerous." These brethren evidently lived on what is now the Canadian side of the river.

On 1st April, Bro. Houldsworth, one of the three petitioners of 4th February, 1799, was initiated. He belonged to the Royal Artillery, and it was probably through him that the explanation was given to the lodge that Messrs. Cole and Mutton could not appear that night "by restriction of their commanding officer."

Bro. Gibson received the F. C. and Mr. Cole the E. A., while Bros. Thompson and Bond petitioned for affiliation at the May meeting. "The petition of Peter Schuyler, gentleman of the army," was read and laid over, while a Mr. Strong was balloted for "but rejected by six," and "his money was faithfully returned." Bro. James Lockhart Day, from No. 2, at Niagara, and Bro. Jeffries, from No. 11, which met at the Mohawk Village on the Grand River in Upper Canada, were present as visitors.

At a special meeting held 1st June, 1799, Bro. Houldsworth, having "to leave this place" received his F. C. and M. M. degrees.

Fifteen attended the sixty-ninth meeting on 3rd June, 1799, of whom Bro. Louis Scrivner, of No. 11, Upper Canada, and Bro. Jeffries, were visitors. The M. M. degree was worked, and the officers for the ensuing six months were elected. Bro. Donaldson and the wardens all consented to hold their respective offices for another term. The lodge decided to attend Divine service on St. John's day if a sufficient number could be got to attend. Bro. Day, from No. 2, desired assistance to the extent of twenty dollars, which was unanimously granted out of the funds of the lodge.

At the festival meeting, on the 24th June, 1799, seventeen members were present, five being visitors. The attendance seemed to fluctuate. While at some meetings from three to five members of the lodge would be present, at others, as in the case of the present meeting, twelve members put in an appearance. The lodge proceeded to church service, listened to a sermon, returned to the lodge room, transacted business, and then "dined sumptuously together," and "finished the day in harmony and enjoyment."

There were no visitors at the meeting held 1st July, and fifteen

members registered. The F. C. was conferred, and the lodge closed. The concluding lines of the minutes show that there were nine "members absent."

Thirteen members were present at the seventy-second meeting, on 5th August, 1799, two of whom were visitors. The M. M. degree was conferred, and three members were appointed a committee to enquire of Bro. May his reasons for not making the necessary acknowledgments to the lodge "agreeable to the injunctions of Grand Lodge." The minutes of the Grand Lodge were ordered to be sent to Bros. May and Eberts, two of the parties concerned in the difficulty referred to in the report of the meeting of August, 1798. The lodge also directed that Bro. May be notified that the committee would hear him on the evening of the 7th August. The lodge then ordered that two guineas be sent to the Grand Lodge for the relief of indigent brethren, after which it closed. Eleven members are given as absent from this meeting.

Another meeting was held on the 31st August, when eleven members were present and one visitor. Bro. Eberts was on hand, and presented a letter of apology from Bro. May for not attending the meeting of the committee, who were to straighten out the difficulties between Bros. Eberts, May, McNiff and others. Bro. May did not appear, and the brethren were so much dissatisfied that it was resolved that if Bro. May "was in town after the hours of lodge meeting," which, together with "his contempt in refusing to obey his special summons," should "make him liable to remain excluded," but that if he were sick "his proofs on that subject would be heard at some future time." Bro. McNiff was in trouble also, for he had sent a message that was not considered complimentary to the W. M., in February, and of this the W. M. now complained. This was also left to the committee who had charge of the other matters which required settlement.

At the meeting of 7th September, 1799, twelve brethren were present, and eleven were named as absent. The F. C. and M. M. degrees were worked.

At the seventy-fifth meeting, on 7th October, 1799, eleven members were present, and the F. C. and M. M. degrees were worked. "The question was then put as to what should be done in the matter of the differences existing between Bros. McNiff, May and Eberts, neither May nor Eberts attending according to their promise, now the second night since the emergency." It was resolved that if they did not come forward at the next regular lodge meeting, both should "be expelled from this body for their neglect and contempt and total failure to support their assertions and promises."

Bro. John Dodemead, who had on the 4th January, 1796, asked to withdraw, but whose request had been refused, as the reason given was not satisfactory, and who had refused to attend after special summons, was again an applicant for a recommendation of his case by the lodge. He had on 4th December, 1797, offered to pay a quarter's dues, but his money had been refused by the lodge, who had prior to that date excluded him for non-attendance. He, therefore, applied a second time, and his letter was read but "not thought worthy of any answer from this body."

At the meeting of 4th November, 1799, at which nine members were present, Bros. May and Eberts were expelled for not attending. The committee of three Masons appointed to settle the complaint of Bro. Donaldson against Bro. McNiff sent in a report. Bro. McNiff slandered Bro. Donaldson's house, and claimed that he would never attend the lodge again, that he owed nothing to the body, but had overpaid what he owed to Bro. Heward. The committee went into an examination of the accounts of Bro. McNiff, and reported that there was a balance of £6 2s. 6d., N. Y. C. remaining. In the opinion of the committee Bro. McNiff must "ask pardon" for slandering his house, and for "the imputation that they had wronged him," and that the account must be settled with the lodge "under the penalty of expulsion." The lodge endorsed the report and then closed.

On 7th December, 1799, nine members were present and one visitor. The F. C. and M. M. degrees were worked, and the officers were elected, Bro. Heward, an old P. M., being selected as W. M. The brethren, as of yore, attended divine worship on the 27th December, and "heard a sermon," and "afterwards dined sumptuously together," and paid "homages" to the newly installed officers.

At the seventy-ninth meeting, on 6th January, 1800, seven members were present. Bro. McNiff had settled his difficulty by giving an order on Captain Ernest for the claim of the lodge. The captain was absent from port, but the order "being thought good remains till the payment is made." At the following meeting, on the 3rd February, six members being present, a petition was read, and it is recorded that "the order given by Bro. McNiff on Capt. Ernest has been paid."

At a meeting held on 7th February, Lieut. John Wilson, whose petition had been received at the previous meeting, received his E. A. degree.

At the meeting held on the 3rd March, 1800, nineteen brethren were present, of whom five were visitors, one of these being Bro. Horner, of lodge No. 11, at the Mohawk Village, Upper Canada. All the degrees were worked.

On the 7th April, ten brethren were present, of whom two were visitors. All the degrees were conferred, including an F. C. on a Bro. Fraizier, of lodge No. 42, in the 4th Regt. of Foot.

At the March meeting, five members were present. A petition was received and the lodge closed.

At the meeting held on 2nd June, twelve brethren were present, including Bro. Teliah Wilcocks and Bro. Henry Bale, of lodge No. 14, in Upper Canada. This lodge met in the township of Southwold, in Middlesex, a few miles from the present village of Fingal. At this meeting Bro. McDonnell was elected W. M., and, as usual, it was agreed to attend Divine service on St. John's day, if a sufficient number were in attendance.

The celebration of the festival of the 24th June, 1800, being the eighty-sixth meeting was attended by eighteen brethren, six of whom were visitors. "Agreeable to the order of the day," the lodge "proceeded to Divine worship, and had a discourse from the Master," in the chair, Bro. Hugh Heward, "in the manner of a sermon," and with the same unfailing regularity "we dined together sumptuously,"

and "spent the evening in great and harmonious enjoyment in the celebration of all Grand Masters and absent brethren."

At the meeting held on 7th July, the F. C. and M. M. degrees were conferred. Bro. John Dodemead was determined that his case should be heard at the highest tribunal, and as the lodge had refused to listen to his request he had communicated with the Grand Lodge at Quebec, but he had not asked Zion lodge to interfere. The lodge thought that this was a mistake, that the petition must pass through the lodge, and it was, therefore, laid over for discussion until the August meeting.

Eight brethren were present at the following meeting. A number of petitions were read, among them being one from John Dodemead, "praying our body to forward his petition to the Grand Lodge." The lodge agreed to grant his petition and to forward it to Grand Lodge "with our reasons thereon."

Two were initiated and two received the F. C. degree at the meeting held 1st September. Bro. McNiff sent in a letter of withdrawal, which was left over to be considered at the next meeting, which was held on 6th October, and at which the F. C. and M. M. degrees were conferred. Fourteen were present, of whom two were visitors, one Bro. James Brown, from No. 4, at Niagara, Upper Canada.

The Grand Lodge of Quebec was in active correspondence with the lodge, for a letter was read in connection with the work, and the yearly return was ordered to be sent to the Grand Secretary.

While Bro. Patrick McNiff had paid the amount due the lodge, he had not apologized to Bro. Donaldson, so that when he sent in a letter withdrawing from membership, the lodge expelled him, and reported the case to Grand Lodge.

The application of Bro. John Dodemead for re-admission to the lodge was also forwarded to Grand Lodge, and as several brethren made "high complaint" against Bro. Isaac Moses, who had absconded, he also was expelled and "reported to the Grand Lodge."

At the meeting held on 3rd November, five members were present. The F. C. and M. M. degrees were conferred.

"It was unanimously agreed by the brethren present, that Bro. James Donaldson should pay Mrs. Coates the bonds," or I. O. U.'s, "she has in her hands belonging to the different brethren, out of our funds, and their respective accounts to be charged with them, amount £5 18s. 8d. York currency."

This lady no doubt provided refreshments and desired a settlement of accounts. The lodge, therefore, acted as paymaster and charged the amounts up to the brethren.

It was also agreed that Bro. Campau's share of the lodge night of 6th October, amounting to 13/6, be placed in the fund, it being an omission, as "he went home before the bill was settled." Another note is made of the fact that "there was a piece of gold received by Bro. Donaldson some time ago, from one of the body for £3 14s. 0d;" when weighed, however, it was found to be worth only £3 9s. 0d., or a difference of five shillings.

At the ninety-second meeting, on 1st December, 1800, eleven were present, of whom four were visitors. Two petitions were received and the officers were elected, W. Bro. McDonnell continuing

as W. M. Sixteen members were named as absent, so that the membership amounted to about twenty-three. On the 15th of the month the festival of St. John the Evangelist, was celebrated for the seventh time, thirteen members being present, two of whom were visitors. The lodge "proceeded to Divine Service and heard a sermon," and afterwards "we dined sumptuously together," and "after dinner the accounts being regularly settled homages were paid to the new installed officers."

The ninety-fifth meeting was held on 5th January, 1801, fifteen brethren were present, two of whom were visitors. The E. A. and F. C. degrees were conferred, and a brother affiliated. On the 16th January, the E. A. was conferred on two candidates.

On 2nd February, nineteen brethren were present, including Bro. Trindel Hobble from lodge No. 14, at Southwold, Upper Canada. Bro. Ruland, who had for many years been a faithful member of the lodge, asked for his certificate, and it was "unanimously agreed to grant his request." It was also agreed to grant certificates to Bro. Levi Cole and Thomas Miller, "for reason of their not having it in their power to attend." Both these brethren belonged to the Royal Artillery.

The meetings of 2nd March, and 13th March, were both degree work.

In the records of the one-hundredth meeting, held on 6th April, 1801, is found an interesting note in relation to the brethren at Amherstburg. The proceedings state:

"received a memorial from the brethren at Malden, the purpose of which is that we would assist them in obtaining a warrant, also to bestow our benevolence out of our fund; unanimously agreed to recommend them as worthy and deserving brethren, but could not think of parting with money."

A wise resolve, truly, of the brethren of Zion! There is almost a humourous streak in the minute. Good advice is freely given—that costs nothing—but they "could not think of parting with money," a resolve for which the lodge was to be commended. It was agreed to send a copy of the resolution to the brethren at Malden.

This proposed lodge at Malden, or rather at Amherstburgh, was Adoniram, No. 18, which was about this date warranted by R. W. Bro. Jarvis, Provincial Grand Master of Upper Canada at York. The lodge at Malden received its warrant in due course.

At the one hundred and first meeting, held on 4th May, 1801, a prominent visitor was present, in the person of Bro. Joshua Cozens, of lodge No. 8 (Harmony), York, Upper Canada. The E. A. and M. M. degrees were conferred.

At the next meeting, held on 1st June, twelve brethren were present, four of whom were visitors. The Grand Lodge acknowledged the receipt of the dues of the lodge, amounting to £9 6s. 10d., York. This was the currency which took its name from the town of York.

It was "unanimously agreed to meet on St. John's Day, the 24th inst., at 10 o'clock in the forenoon, to walk in procession from our lodge room to the Council House and hear Divine Service, and after to dine together at 3 o'clock. Likewise to invite such brethren as are known to visit us on that day. The Worshipful Master and

Bro. Bates and Bro. Wallace will write cards to the strangers." The officers were then elected, and Bro. James McDonnell agreed to continue as W. M.

At a meeting held on 16th June, eleven brethren were present. The lodge looked after the character of not only its members but of its visitors, for reports having been circulated injurious to the character of Bro. Palmer, of No. 9, Philadelphia, the secretary was ordered to summons him for the following meeting. Bro. George Griffin was ordered to furnish "a set of columns for the procession on the 24th inst.," and gave the Worshipful Master a bill of the expense of the same.

At the celebration of the festival of St. John the Baptist, some twenty-two brethren assembled, including Bro. Abernethy, of lodge 14, at Southwold, and Bro. Joshua Cozens, of No. 8, at York, Upper Canada. It was the largest attendance at any celebration. The lodge was opened in the E. A. degree, and the brethren "formed in the lodge room and went in procession to the Council House, where Bro. William Scott delivered an oration, for which the lodge returned him thanks." After this intellectual feast the lodge "dined together sumptuously at 3 o'clock," and after dinner "paid homages to the newly-elected officers." The brethren were determined that the W. M. should be properly clothed in head-gear, at least, befitting his rank, for it was

"ordered, on motion of Bro. Scott, seconded by Bro. Griffin, that a cocked hat be purchased by the Bros. for the use of the lodge, to be worn by the Worshipful Master."

A number of petitions were presented at the July meeting, including one from Mr. John Askin, jr., a member of a prominent family residing at Amherstburgh. Fourteen brethren were present, of whom two were visitors. Up to this date there is no copy of the by-laws given under which the lodge worked. It is to be presumed that it used the ordinary form supplied to lodges by R. W. Bro. Jarvis. However, at this meeting a committee was appointed to revise the by-laws and report.

The question of a lodge in the township of Malden, at Amherstburgh, again came up in the following paragraph:

"A letter was read by the Secretary from Bro. James Donaldson intimating the probability that the brethren resident at Amherstburgh, and formerly members of this Lodge, would shortly receive a warrant establishing them a separate Lodge, and requesting a copy of our by-laws. Agreed N. O. D. that they be supplied with them."

The paragraph shows that the charter members of Adoniram lodge No. 18, came from Zion lodge, at Detroit, a fact which was unknown until the examination of the old minute book. The lodge felt that in the acceptance and initiation of candidates there was unnecessary delay, so it was determined that until the by-laws were revised,

"It shall be lawful for a regular lodge, immediately on application, to ballot for candidates whose characters are generally known."

Bro. Palmer, who had been summoned to attend and explain the reports circulated concerning his character, did so, and satisfied the

lodge that such were "groundless." The "interfering paragraph of the by-laws," regarding initiation, having been repealed, Messrs. Askin, jr., and Schieffelin were accepted as candidates.

Messrs. Askin and Schieffelin were initiated at the meeting held on 3rd August, and Jacob Clemons, who had been balloted for and refused, was on the plea of a possible mistake given another chance, but with the same result. The revised by-laws were adopted, but no copy is given in the records.

An emergent meeting was held on the 24th August, nine brethren being present. The lodge had from its organization met at the house of W. Bro. James Donaldson, but at this meeting it was

"Ordered that our Worshipful brother McDonnell, and brother Scott, be a committee to make enquiry for and rent a suitable room for holding our lodges in future, and they are hereby empowered to enter into any necessary engagements for that purpose, on behalf of the Body, and to supply said room with such furniture as they may esteem necessary."

And it was resolved that

"It having appeared on the representations of brother James Donaldson, late member of this lodge, that the bible, sword and Deacons rod heretofore used by us, are his private property, the said committee are requested to provide by purchase new ones of a like kind for our future use, and report their proceedings herein to the next regular Lodge."

At the meeting held on 7th September, 1801, Lieut. R. Barge, of the 1st U. S. Infantry, was accepted, and "a petition was also read for the first time from James McGregor, merchant, of Sandwich." Both these candidates were initiated at this meeting.

The committee which had been appointed to select a meeting place reported "that they had taken a room in the house of our Worshipful Master and contracted for its repairs." The lodge approved of the action, and "said committee are requested to proceed to the completion of the objects of their appointment."

At a special meeting, held September 11th, a brother received the F. C. degree. Twelve brethren were present.

At the regular meeting, held October 5th, eleven members were present. It was resolved to allow the tyler seventy-five cents each night, and a dollar for each initiation. A notice was given of a motion to exempt the tyler from the expenses of each meeting.

A report was read to the effect that

"The committee appointed to provide for our future sittings, again reports that they have paid the necessary attention to that duty, and that it will in a few days be ready for our reception. And it appearing that Brother McDonnell, since the completion of the repairs of the said room, has thought proper to discharge the account without drawing on the fund—Resolved, that we rent the said room, and pay our Worshipful brother the sum of thirty dollars per annum, and for a stove during the winter season a farther sum of seven and a half dollars."

Bro. James May, who was formerly a member of the lodge, but who had been excluded, wrote to the lodge at this date, but the contents are not given. It was probably asking for a re-consideration of his case, but the lodge "ordered that the Secretary cause it to be re-delivered to Mr. May in a blank cover."

The 20th October was the day fixed for going to the new lodge

room at W. Bro. McDonnell's, and the brethren were determined that the event should be marked by a ceremonial apart from that of an ordinary flitting. The lodge accordingly resolved

"that on tuesday, the 20 inst., at 10 o'clock in the morning, they will meet in full dress at the room which they at present occupy, and go in procession to the one prepared for our future meetings. Resolved, also, that brother Scott officiate on that day as Chaplain, that brother Bates perform the office of orator, and that brothers Scott & Askin, Jun., be a committee of invitations, &c."

The minutes of the one hundred and eleventh meeting, held on October 20th, 1801, are noteworthy, as they open with the following entry

"Zion Lodge, No. 10, under the sanction of the Grand Lodge of Lower Canada convened as resolved, on the evening of the 5th inst., at the house late the property of our deceased brother, James Donaldson."

Bro. Donaldson had withdrawn from the lodge before 3rd August, 1801, for he was a visitor at that meeting, and the lodge met on October 5th, 1801, "at the house of Bro. James Donaldson," so that the brother must have died between October 5th and October 20th, 1801. As he had withdrawn from the lodge, no record would appear in the minutes, and yet it is peculiar that so prominent a Craftsman, one who had been to a certain extent the mainstay of the lodge, should not be referred to at the time of death.

At this meeting, of the 20th October, thirteen members were present and eight visitors. The W. M. opened the lodge in the E. A. degree, and after business the minutes state that

"We went in procession to the Council House, where Bros. Scott and Bates officiated as appointed by the last regular lodge. The body then proceeded to the Hall lately prepared in the house of our Worshipful Master McDonnell."

Thomas Martin, Major in the 1st U. S. infantry, was admitted "after performing a certain ceremony."

The proceedings at the Council House must have been of a literary character, as

"the lodge requested Bro. Bates to supply them with a copy of his address for publication, who, conscious of much inaccuracy, begged time for consideration."

The lodge next met at the new meeting place, and twelve members were present. Bros. Abbott and Askin reported that Bro. Bates would "supply a copy of his address for publication," and Bro. Schieffelin was "requested to have a few hundred copies thereof printed in such manner as he shall deem most advisable."

At this meeting the tyler was exempted from all expenses for refreshments. Bro. Scott gave notice of a motion for the appointment of "Stewards to attend to certain matters," probably the providing of refreshments, "which have heretofore fallen within the duties of the wardens." Bro. Scott also presented sundry accounts, amounting to £21 10s. 8d., which were ordered to be discharged by the treasurer.

A petition was received from Mr. Hugh Heward, junr., the son of the old past master. The lodge was making headway, and a new

awakening seems to have taken hold of the membership, for their rooms were not only well fitted up, but it was ordered that

"Bro. Schiefflin be authorized to purchase certain books on Masonry for the use of this lodge, and to exercise his discretion with respect to quality, number and price."

Bro. Adams, on the 7th December, made his motion with regard to stewards, but the brethren determined that the deacons should discharge the proposed duties in the future. The petition of Mr. Hugh Heward, jr., was withdrawn at his own request, and Lieut. Nenion Pickney, paymaster of the 1st U. S. infantry, was balloted for, accepted and initiated.

At this meeting, amongst the officers for the year elected, were Bro. William McDonnell, as W. M., John Askin, jr., treasurer, and Bro. A. G. Barde, secretary. The lodge resolved to celebrate St. John's day, and

"go in procession to the Council House, where Bro. Scott is requested to deliver an address suited to the occasion, and that we will dine together according to immemorial usage. It will be the duty of the stewards to have a dinner provided at Mr. Dodemead's or elsewhere. Brother Askin is requested to give invitation."

A meeting was called on 21st December by order of the W. M. to enquire into the validity of the late election of officers. Twenty-three members were present. What the real difficulty was does not appear from the records, but the minutes state that

"an enquiry now took place into the late election of officers on a suggestion of unfairness. After an ample investigation on the subject the lodge was satisfied of the validity of said election."

Bro. Scott, who had partly promised to deliver an address on St. John's day, was for "sufficient reasons" excused.

The one hundred and fifteenth meeting was the eighth celebration of the winter festival. There were twenty two present, of whom three were visitors. W. Bro. McDonnell presided, and Bro. Abbott acted as senior warden in the absence of Bro. Wallace. After the minutes of the previous meeting had been confirmed the record says:

"Bro. Wallace entered, takes his seat as Senior Warden, and fined 12½ cents for his tardiness,"

and

"Israel Ruland offers such reasons for non-payment of his lodge account as to excite lenity."

This was the day for the installation of officers, and therefore

"the apprentices lodge removed for sometime down stairs to give an opportunity for installing the officers elect"

This was done so that the work of installation might be in proper form for

"a Past Master's lodge was then opened, when Bro. Scott was installed Master according to Antient custom."

The officers were then duly installed and invested, and

"The Past Master's lodge then closed, when the brethren generally returned to the hall to resume the labors of the day as apprentices"

The ceremony of installation seems to have been carried on entirely in the lodge of P. M.'s, not even Master Masons being admitted at any part of the ceremony. But after the return to the hall of the apprentice's lodge,

"The W. M., in order to solemnize the day so long honored by Masons, addressed a prayer to the Father of Nature, elegantly and happily suited to our Patron Saint."

This seemed to finish the proceedings as far as the lodge work was concerned, for

"the body then formed and marched in procession to the house of Bro. John Harrison, where they partook of an entertainment very handsomely provided, and that with much convivial harmony and flow of soul. From thence about sunset we returned in orderly procession to our Hall, and closed the lodge in charity and brotherly love, on an adjournment until the next regular lodge."

The one hundred and sixteenth meeting, on 4th January, 1802, was attended by fourteen members and three visitors. The lodge opened in the F. C. degree and transacted business. It seemed to be regular for business to be transacted in any degree that was convenient for the work of the lodge.

"The neglect of the Secretary in not sending the special summons to Bro. Rowe (so ordered) is passed over, and he is ordered to attend to that duty before next regular lodge night."

The secretary was ordered to draw upon the treasurer for sufficient cash "to purchase stationery for the use of this body," and after working the M. M. degree the lodge closed.

At the meeting of 1st February, fifteen brethren were present, of whom two were visitors.

The lodge financially was in an excellent condition, for the audit showed

"a balance in the fund of eighty-six pounds, ten shillings and two pence, New York currency, and outstanding debts to the amount of twenty-seven pounds fifteen shillings and ten pence half-penny."

Bro. Askin, the treasurer, who had been absent, entered, and made "a sufficient apology for his absence." The M. M. degree was worked, the returns made out, and with "two guineas as donation" were forwarded to Grand Lodge.

The meeting on 1st March was attended by nine brethren, one of whom was a visitor. The opening business was the receiving of excuses from brethren who had been absent. As one, Bro. Roe, had not attended agreeable to his summons,

"the Secretary is directed to make out a fresh summons for Bro. Roe within one cable length."

This probably meant that if Bro. Roe was within a certain distance of the lodge he should be summoned. The cable tow length in those days was possibly considered to be as it is to-day about three English miles from the lodge room.

Bro. Freeman was exempted from payment of dues

"as it is considered that he has been rather hard dealt with by a former lodge."

The 5th of April meeting was of the ordinary character. Bro. Freeman, whose conduct was worthy of examination by a special committee

"promised an amendment in his conduct, which apology is accepted of."

The one hundred and twentieth meeting, on 3rd May, 1802, has a reference to the Craft at Amherstburgh. Bro. Roe, who had neglected to attend on special summons, lived at Malden, and Zion lodge determined that

"Bro. Roe not attending agreeable to summons, the Secretary desired to write to the Master and brethren of Adoniram Lodge, Malden, requesting he will please inform us how he conducts himself there, further that they will report the same to us."

This is the first reference in any record to the name of the lodge at Amherstburgh. The F. C. degree was worked, and "one dollar has been paid by the treasurer for ribbon and wax certificates," and the lodge adjourned.

On the 7th June, 1802, the one hundred and twenty-first meeting was held. Fourteen brethren were present, one being a visitor, a Bro. Clinch, from St. George's lodge, No. 1. Where this lodge was located is unknown. The Clinch or Clench family were all residents of the Niagara district, but no lodge, such as "St. George's lodge, No. 1," is to be found in the provincial records. A petition was received from "W. Bro. Spencer Evans, W. M. of lodge No. 3, praying for relief for a distressed brother of the name of John Endicott," and it was agreed to grant him £4, York Cy.

No. 3 was Queen's Rangers lodge, which met in the Old Fort at York, Upper Canada. Its warrant had been handed in in 1800, and the number had afterwards been transferred to Cornwall. Bro. Evans should, therefore, be spoken of as a P. M., for the lodge had ceased working, and the regiment had been disbanded two years before this date.

The secretary announced that he had written to Adoniram lodge but had received no reply with reference to Bro. Roe. The committee which made enquiry into the conduct of Bro. Freeman, finding that there was no amendment in his conduct, recommended action by the lodge, and the mintues read that

"The lodge, although extremely reluctant, proceeded to take a ballot in order to cast the stigma from the columns of their order to the person of the individual, and were unanimous in his expulsion."

The officers were elected for the ensuing six months, Bro. Abbott being elected W. M., and the lodge closed.

On the festival of St. John the Baptist, 24th June, 1802, fifteen brethren were present, of whom seven were visitors. The officers were installed and invested in due form. Bro. Ruland had not acted properly at the Festival and

"the lodge conceive that Bro. Ruland should make an apology for his conduct to-day."

Bro. McGregor, of Malden, had not attended, and "Bro. Askin is requested to instruct Bro. McGregor on the principles of his duty, he having neglected the same this day, but for want of opportunity

of knowing better is excused." As W. Bro. Abbott's "business calling him to the Indian country, and consequently not present to be installed our present Master to be continued pro tempore."

At the meeting of 5th July, 1802, eight brethren were present, one of whom was a visitor. Bro. Askin made an apology for Bro. McGregor's non-attendance, and also explained that the brethren of Adoniram had taken the letter concerning Bro. Roe into consideration and would report next night.

On 17th July, 1802, seven brethren, of whom one was a visitor, were present. Bro. Buckingham, who was leaving for Michilimackinac, was granted a certificate. The lodge at that place was originally warranted by the Provincial Grand Lodge, at Quebec, to work at Mackinaw, but it is doubtful if it was at work at this period. It was meeting prior to 1790, but no returns are found after that date.

At the meeting of 2nd August, 1802, "Bro. McGregor" was "suspended the privilege of this lodge," until the first meeting in December, and Bro. Askin reported that he had received a letter from Adoniram lodge concerning Bro. Roe, but had forgotten the letter, so that the matter was left over until the next lodge night. The M. M. degree was worked, and "the sum of eight dollars" was "advanced by the Treasurer out of our fund to purchase a Bible."

At the September meeting two brethren affiliated, and one was initiated. Bro. Patrick McNiff, an old member who had withdrawn, wrote requesting a loan, but

"it not being convenient, the Sec'y is directed to write him that our fund is not at present at our command, being that we lent it out."

A letter was received from Adoniram lodge, respecting Bro. Roe, and

"after maturely considering the contents we were unanimous for his being expelled, and reported to Grand Lodge."

At the next meeting, held 4th October, 1802, eleven brethren were present, one of whom was a Bro. Rogers, from No. 9, Upper Canada, a lodge that met at Fort Erie, but of which no records have been preserved. Petitions were received, and the F. C. and M. M. degrees were worked, while

"our stewards not having provided refreshments, it is agreed that the members pay nothing."

On 1st November, 1802, eight members were present, routine business only being transacted. On 28th November an emergency was called for the purpose of burying the late Bro. Bell with Craft honors. Eighteen brethren were present, including one, Bro. Chipping, from No. 9, Upper Canada, at Fort Erie. The record states that

"after the necessary business was performed in the lodge room, we formed in procession and proceeded with the corpse of our late Bro. Bell to the place of interment, where his remains were deposited with the usual honors."

At the meeting of 6th December, 1802, twelve brethren were present, and the officers were elected. Bro. Scott continued as W. M. The Grand Lodge at Quebec had been neglectful of its duty, and the

lodge determined that Bros. Scott, McDonnell and Abbott should be

"appointed a committee to write the Grand Lodge of Lower Canada to know the reason of their long silence in not corresponding with us. Said committee to make their report on or before the first of April next."

At the one hundred and thirtieth meeting on 27th December, 1802, twenty-five were present, three being visitors. At this meeting all accounts were settled. It was resolved "that the brethren indebted who are dead are to have their accounts balanced," while those who were alive had to pay up. A letter was received from the Grand Lodge at Quebec, which was laid over until the next meeting. The officers were then installed in a Master Masons' lodge. Evidently the ceremony was more correctly in form than on a previous occasion. The Master Masons' lodge was then closed, and an E. A. lodge opened. The brethren wanted something special on this occasion, so

"prior to closing the M. M. Lodge, Bro. Askin favored the brethren with an oration, for which he received the thanks of the brethren."

The social feature of the day then engaged attention, for "The body then proceeded in procession to the house of Mr. McDonnell, where a repast was prepared in honor of the day, and returned in same manner at 5 o'clock in the evening."

The meeting of 3rd January, 1803, saw eight brethren present, two of whom were visitors. The business was routine. The letter from the Grand Lodge was read, but its contents are not given, and a number of petitions were received and laid over for consideration.

On the 7th February, 1803, fifteen brethren were present, five of whom were visitors. The lodge at this time had about twenty members, for five are named as being absent. The secretary stated that he had written to all the brethren who were indebted to the lodge but had received no replies, except from Bro. McNiff, an expelled member, which was read, and it was

"Resolved that the expelled and dead brethren's accts. be balanced in the book by profit and loss."

Bro. Dedemead, an old member, was in straitened circumstances, as his "unfortunate situation was mentioned," and ordered to lay over till next night.

In the records of this meeting we find the first reference to the Royal Arch work at Amherstburgh, when Bro. McDonnell "requested a recommendation from our lodge to the Royal Arch Lodge at Amherstburgh, wishing to be raised to that degree." This was agreed to.

The March meeting was attended by sixteen brethren, of whom one was a visitor. The F. C. and M. M. degrees were worked, and the secretary was "ordered to write Bro. James McGregor for the last time, and if he does not attend to the summons, to be reported to the Grand Lodge."

At the meeting of 4th April, twelve brethren were present, two of whom entered as "sojourners," while five are named as absent. The treasurer was ordered to pay to W. Bro. McDonnell "the sum of three pounds, fifteen shillings, N. Y. C., for rent of two rooms

from 25th December, 1802, to 20th March, 1803. The business was routine. "Bro. McGregor not attending this evening it is agreed that it lay over until next lodge night," and "Bro. Tuttle now entered and gave satisfactory reason for tardiness," after which the lodge closed.

Fourteen members and three visitors were present on 2nd May, 1803, one of whom was Bro. Gilkinson from No. 3, Upper Canada. The lodge granted to W. Bro. McDonnell, P. M., a certificate, and "are sensible of his endeavours to promote the honors and harmony of the craft." Bro. Dodemead's case was taken up and his suspension removed, and "he in consequence entered." "Bro. McGregor sent in a sufficient apology for not attending to-night."

At this meeting the first move was made in the direction of obtaining an American warrant. Detroit was finally given up by the British government in 1792, so that for years the warrant from Lower Canada was in operation in Indian Territory, of which Michigan was part. A letter had been received from the Grand Lodge at Quebec, dated 23rd February, 1803, the purport of which was unknown, but which must have referred to the dues accruing and the yearly returns. Whether the question of a change in jurisdiction was discussed or not the records do not state. The letter from Quebec was, however, "taken into consideration, when it was agreed to make the returns due and write to the Grand Lodge praying to be discontinued; and a recommendation to obtain a warrant from the Grand Lodge of New York; and that for this purpose the lodge will apply by Bro. Schieffilen, who undertakes to procure the same." The W. M. was repaid for postage the sum of 9/6, and the lodge closed.

The meeting, on the 11th May, 1803, was an emergency, called for the purpose of discussing the advisability of aiding the widow of the late Bro. Patrick McNiff. Some years previous to this Bro. McNiff had not only withdrawn from the lodge, but had also been expelled, and although he had made a claim for reinstatement his letters were unanswered. However, his widow had faith in that justice characteristic of Masons, and asked aid to defray the expense of her late husband's funeral. The lodge accordingly looked into the matter and concluded that

"Bro. Patrick McNiff stood fair as a Mason at the time of his demission, and it is agreed by a majority of votes that the Treasurer be ordered to pay into the hands of Bro. Tuttle and Tallman $25, to defray the expenses of Bro McNiff's funeral."

At the meeting on 6th June following, eleven brethren were present, of whom one was a visitor. The officers were elected, Bro. Abbott being chosen as W.M.

"Bro. McGregor not having attended, the Secretary is ordered to furnish him his account, and it is unanimously agreed that he stand suspended until the first regular lodge of June, 1806, and the privileges of this lodge."

It was also agreed that St. John's day be celebrated and that "Bros. Abbott and Tallman provide a dinner."

Twenty brethren celebrated St. John's day, one of those present being Bro. McKenzie, from No. 12, Montreal. The officers were installed and invested. The minutes show that the ceremony

was in accordance with proper practice. The Master Mason's lodge was closed "and a Past Master's opened, when we proceeded to the installation of Bro. Abbott as Master." Then the minutes state "The Past Master's Lodge closed and a Master Mason's Lodge opened, when the different officers were installed, with the exception of Bro. Dodemead, who is absent on business." The lodge was then "called to refreshments," and, as usual, the brethren "dined sumptuously in great and harmonious enjoyment."

The meeting of the 4th July, 1803, was attended by nine members, six being marked as absent. Bro. McCrea, Jr., the secretary, not having attended to his duties,

"the lodge expressed their disapprobation of the conduct of the late Secretary, as they find that their minutes have been kept in a very irregular manner."

It was decided that each brother present should pay five shillings, and that the brethren who were absent should be fined eight shillings each "without they can offer a sufficient reason to justify their absence."

Bro. McCrea was present and paid over all money due by him to the lodge. A petition was received and a certificate granted to Bro. McCrea.

At the meeting on 5th September thirteen were present, two of whom, Bro. Askin and Bro. Howard, visited from Adoniram, No. 18, Amherstburgh, Upper Canada. Mr. Glover was balloted for and "one black ball found." Under a rule passed by this lodge only one black ball called for reasons for such action, and on this occasion were given, "which the lodge deemed satisfactory," and "ordered that Mr. Glover be notified accordingly and his money returned to him."

The question of change of jurisdiction again came up. The brethren were determined to transfer their allegiance, as may be seen by the minutes, which read:

"The Lodge taking into consideration the position we are placed in, not only as it respects our distance from the Grand Lodge of Quebec, but also our residing under another Government, have thought proper, upon mature consideration & reflection, to make application to the right Worshipful Grand Lodge of New York To obtain a revival of No. 1, of Detroit, formerly under their sanction, or to obtain a new warrant from them, & to obtain this request, they have appointed the well beloved Brother John Schieffelin to do and act for them therein, and likewise to pray that Bro. Robt. Abbott be Worshipful Master, John Dodemead, Senior Warden, & David Davis, Jun. Warden, and that Bro. Charles Jewet be appointed to install said officers. That Brothers Wm. M. Scott, Abbott & Dodemead, be a Committee to draft a Petition to the Grand Lodge, and that the Secretary be ordered to furnish Brother Schieffelin with a copy of the minutes for his instruction."

The reference to No. 1 of Detroit, shows that one of the original warrants, likely that of 1778, was originally so numbered, that it had had lapsed and been returned to the archives of Grand Lodge.

At the meeting held on 3rd October, 1803, the committee, in whose hands the obtaining of a new warrant was placed, had been at work and had drawn up a petition of which the following is a copy:

"To the Right Worshipful, the Grand Lodge of New York The

humble petition of the Brethren of Zion Lodge, No. 10, of Detroit, Indiana Territory, most respectfully shewith. That your petitioners have long & sensibly experienced the great inconveniancy they have laboured under, arising from their local situation, far removed from any Grand Lodge of the United States, they have held their warrant under the sanction of the Grand Lodge of Quebec, Lower Canada. But finding it so inconvenient to hold a regular correspondence, under a foreign government, and from sincere attachment to the government under which they exist, think it a duty incumbent upon them to make application to some lodge within their own Territories, and for this purpose they have selected the Rt. Wpful. Grand Lodge of New York. The object of our petition is, that the Wpfull. Grand Brethren would, upon mature consideration of our relative situation & circumstances, if they think it meet & convenient, revive a warrant No. 1 of this place, now lying dormant, and formerly under sanction of their lodge. But if this cannot be accomplished, to give a new warrant, and for this purpose confer with our beloved Bro. Jonathan Schieffelin, who is commissioned to obtain the same, as will appear by the extract from the minutes. And your petitioners, as in duty bound, will ever pray that the honour of the craft may flourish in your name.

"Detroit, 20th September, 1803.

"W. M. Scott,)
"Robt. Abbott,) Committee.
"John Dodemead,)

To this was appended an extract from the minutes, as already given. The brethren were desirous of reviving the old warrant of lodge No. 1, at Detroit, but, if it could not be obtained, would accept a new warrant.

At the November meeting ten brethren, of whom one was a visitor, were present. The M.M. degree was worked, routine transacted and a brother affiliated. At the following month's regular meeting, held on the 5th, eleven members were present. W. Bro. Abbott was re-elected and nearly all the officers. The lodge was still faithful to its warrant, for

"it was ordered that ten dollars be remitted from our funds as a donation for charitable purposes to the Grand Lodge of Lower Canada, with 3/6 from each member."

The stewards were ordered to prepare a dinner on St. John's day, after which the lodge closed.

On the 27th December, 1803, thirteen brethren were present, including Bro. Richmond from No. 12, Upper Canada, a lodge meeting at Stamford in the Niagara District, and Bro. Hays from lodge No. 40, Quebec. After transacting business the lodge was

"then called from labour to refreshment, and at 2 o'clock adjourned to the house of Bro. John Dodemead, where they partook of an entertainment (very handsomely provided), with much convivial harmony and flow of soul, and spent the remainder of the day in a manner suitable to the anniversary of our patron saint, in celebration of all Grand Masters and absent brethren."

The one hundred and forth-sixth meeting on January 2nd, 1804, and that of February 6th, 1804, were for routine. At the latter meeting Bro. Tucker gave a lecture on the E. A., for which he was thanked.

A meeting, on 22nd February, was an emergency, called for the purpose of attending the funeral of the late Bro. Joseph Harrison.

Thirty-three brethren were present at this meeting, which was the largest as yet held in Detroit. Eleven were members of this lodge, eight were visitors and six were unaffiliated members of Zion lodge, while one was Bro. William Smith of lodge No. 11, Grand River, Upper Canada; another was John Kitson, of lodge No. 14, at the River La Trenche—The Thames. This lodge met in the township of Southwold. Six were from Adoniram lodge, No. 18, Amherstburgh, viz.: Bros. Labery, Trowside, Smith, McCay, Cornwall and Askin. This is the earliest record of members of that lodge extant. The proceedings were as on former occasions: "The procession formed and proceeded to the burying ground, where divine service was read by Mr. Scott, accompanied with the honors of Masonry."

The meeting held on 5th March, 1804, and the succeeding meetings of 2nd April and 7th May, were for degree work and routine. At the latter another home had to be found for the lodge. The minutes state that the lodge met on the 4th April, 1803, "at their hall in the house of Bro. Js. McDonnell." At the following meeting the minutes read simply that the lodge met "at their Hall." There is no indication in the records of a change of place or of ownership, but at this meeting on 7th May, 1804, the minutes state that

"Bro. Smith leaving this house, and Mr. Donovan having taken the possession, it is found necessary to change our Hall. Therefore, resolved that this body do move to the long room in the house of Bro. Dodemead, and hold their lodge there in future, on the same conditions that the body have rented this present hall: and the warrant, jewels, tools and implements be removed there on the tenth instant."

Bro. Smith was undoubtedly the landlord, for he "presented an account of £12 cs. cd. as the yearly rent of our hall, and the Secretary is ordered to give an order on the Treasurer for the same."

On 10th May, 1804, an emergency meeting was called. Twelve brethren were present. It was the occasion of another flitting, for

"the Wp. Master opened an Entd. apprentices lodge and called the Craft to order, when (the minutes of the) last regular lodge was read. The body then walked in procession and carried the warrants, Jewels, Tools and implements to our newly rented hall in the house of Bro. John Dodemead." * * *

"An order was also passed for the removal of the benches, etc., appertaining to the lodge to the Council House," and it was ordered

"That three locks be procured for the chest, to secure the Jewels, etc., belonging to the lodge, and that a new lock be purchased for each desk."

At the meeting of 4th June, 1804, sixteen members were present and one visitor. The M. M. degree was worked. The occasion was marked by the receipt of an invitation from the brethren of Adoniram lodge, No. 18, Amherstburgh, to join with the brethren of that lodge in celebrating St. John's day on the 24th June. It was resolved to accept and

"that the Secretary do notify the brethren accordingly, also that all Masons within the cable tow be invited to join us."

The officers for the ensuing six months were also elected at this meeting, Bro. Dodemead being chosen W.M.

The proceedings of the next meeting, which was an emergency,

and which was attended by ten brethren, show that the resolution to join the brethren of Amherstburgh for St. John's day could not be carried out. The meeting was called to discuss the matter:

"The Wpfl. Master informed the body that the intention of their present meeting was to consult upon convenience for going to join the Brethren of Adoniram, No. 18, in celebration of St. John's Day, on the 24th Inst. After the lodge had taken the matter into consideration, & finding that they could not procure the necessary conveyances, &c., they unanimously resolved not to join the Brethren of Adoniram, but to assemble to celebrate the festival at their lodge, & the Sect'y is ordered to inform the Brethren of Adoniram accordingly, & that such parts of our last minutes as respects the present resolve be null & Void."

It was then resolved that the brethren of Zion meet and "walk in procession to Divine service."

The question of non-attendance of officers and members was always one that gave trouble in the early lodges—none more so than in Zion. So that the following resolution was passed:

"Any member, not in office, absenting himself from the lodge the whole of the night shall be fined the sum of four dollars, or at the rate of one dollar for each hour that he may be absent after lodge hours; the senior Wardens three dollars, or 75 cents for each hour; the Junior Warden two Dollars & 50 cents, or 62½ cents for each hour; the secretary & treasurer as the junior warden and the Senr. & Jun. Deacons as common members, excepting always the member absenting himself shall be able to offer such reasons as the lodge shall deem sufficient."

At the one hundred and fifty-fifth meeting on 24th June, being the festival of St. John the Baptist, twenty-eight brethren were present, sixteen of whom were members and one was a visitor, Bro. Glass from lodge No. 14, Upper Canada.

The lodge being duly opened

"marched in procession to the Council house to hear Divine service delivered by Bro. Scott, and returned in like manner to their hall."

The officers for the ensuing six months were installed and invested and the lodge closed without apparently the usual banquet, although at the next meeting on 2nd July, 1804, the sum of £6 4s. 0d., N.Y.C., was voted for the expenses of St. John's day.

The meeting on 5th August, 1804, and that succeeding, on 3rd September, were for routine and degree work. At the latter meeting "Bros. Smith and Tuttle were directed to procure a suitable hall for the accommodation of the lodge, and to report at the next regular meeting." No reason is given for this move. It is probable that the hall was not convenient for Masonic purposes.

The next meeting was an emergency, called on 16th September, for the purpose of attending the funeral of the late Bro. Tallman. Twenty-six brethren were present. Funerals always secured a large attendance of the Craft. The W. M. opened the lodge

"after which he informed the Brethren that their present convention was to attend the funeral of their late Bro. Tallman, who had resigned the jewel of this life on the 14th Inst. The Body received the melancholy intelligence with seasonable expressions of sorrow, and expressed their readiness to pay their last fraternal tribute to the remains of their late beloved Bro. The Body formed & moved in solemn procession to the graveyard, where Divine Ser-

vice was read by the Wpl. Master, accompanied with the Honors of Masonry, after which the Body adjourned to their hall and the Lodge closed."

On 17th September, 1804, fourteen members were present. It was an emergency meeting called for "general business." The case of a Mr. James Smith was under discussion. Whether he was a candidate or asking affiliation does not appear in the record, but information was required concerning him by Zion lodge. Therefore the Secretary

"is ordered to write to the Wpl. Master & Brethren of Adoniram Lodge, No. 18, for the necessary information respecting James Smith, said to be a deserter, desiring their positive answer to the following questions, Viz, Is there any officer, Non-Commissioned officer, soldier, or any other man, that can go before Bro. John Askin, Jun., or any other Magistrate, and testify they ever saw James Smith enlisted? Are there any credentials of his being attested, or sworn in his Brittanic Majesty's service? as also for further light as the Brethren of Adoniram can throw upon the subject."

The committee that had the selection of a new meeting place reported that they had procured the necessary accommodation in the house of—but the minutes of this meeting do not give the name of the owner or location of the proposed meeting place. It must have referred to the house of a Bro. Smyth. The lodge had moved into Bro. Dodemead's hall on the 10th of May, 1804, and remained there until the 17th September, 1804, when they must have moved to Bro. Smyth's, for on the 24th June, 1805, an account for hall rent and firewood, amounting to £8 16s. 0d., N.Y.C., was presented to the lodge.

On 1st October, 1804, the treasurer was ordered to pay rent "due Bro. Dodemead for our former hall," and it was also agreed that a lodge of instruction be held on the third Monday in every month. The meetings of 15th October and of 5th November, were for degrees and routine.

At the meeting on 3rd December, 1804, the officers were elected, Bro. Richard Smith being chosen W.M., and a resolution was passed to celebrate St. John's day "and dine together as usual."

On the 27th December, 1804, twenty two brethren were present The lodge was opened in the E. A. and then a P. M. lodge, in which "Bro. Smith was passed to the chair." This probably should read "passed the chair," after which all the officers were installed and invested.

At the one hundred and sixty-sixth meeting on 7th January, 1805, the opening business was routine. Bro. Brevost thought that the lodge should invest its funds, so that there might be a legitimate return for the investment. He therefore

"Motioned that as there was a considerable sum of money in the funds dormant, that part of it should be drawn, for the Importation of a quarter Cask of Madura Wine for the use of the Lodge, as the members had to pay an extravagant price for that article, when as by importation it would come cheaper and be better; the money made use of for that purpose could and would be returned from time to time by the members The motion was seconded by the Body, and the Sec'ty ordered to draw upon the Treasurer for the amount, and import the same from Montreal the ensuing spring."

The motion must have been carried unanimously, for it was

seconded "by the body," which was a phrase that indicated the entire lodge. There were only six members present, so that it was not difficult to secure unanimity.

The meetings of 4th February, 4th March, 1st April and 6th May, 1805, were all for degree and routine, while at that of 3rd June, 1805, at which Bro. John Anderson of No. 14, Upper Canada, was present, Bro. Abbott was elected W. M., and it was resolved "to attend on St. John's Day next at 9 o'clock in the forenoon, to settle all accounts relative to the lodge, and to walk in procession to the Council House to hear Divine Service, and after to dine together as usual."

A committee was also appointed to invite the lodge, No. 14, at the River La Trenche, and No. 18, at Amherstburgh, to unite in celebrating the festival of St. John the Baptist.

After this meeting disaster in the form of fire overtook the members of Zion lodge, for on the 11th June nearly the entire town was destroyed, including the hall. The minutes of the 24th June, 1805, state that

"Bro. Scott, in behalf of the Committee appointed for inviting the Brethren of Lodges, No. 14 & 18, to celebrate the present day, Reported that they had proceeded in their invitation so far as to write the Brethren of No. 14 that we were all Witnesses that on the 11 Inst. our Hall, together with the whole town of Detroit, consumed by fire, in consequence of which they have ceased their invitations. That a handsome apology from the Brethren of No. 14 had been received for their non-attendance, commiserating on the late Melancholy occasion."

This meeting of June 24th, was held at the house of Mr. Lafontaine. At the meeting of 1st July, 1805, which was held at the house of Bro. Abraham,

"The Secretary informed the lodge that he had lost in the fire of 11th June, $10 money of the lodge, and the lodge determined that it should be a loss to their fund and not to him."

The meetings of 5th August, 2nd September, and 7th October, 1805, were routine. At the latter Bro. Allen, of No. 18, was present as a visitor. At the meeting of 4th November, it was "resolved that eleven dollars should be the initiation fee, including Grand Lodge dues."

At the meeting 15th November, 1805, ten brethren were present, of which nine were members. It was

"Resolved that a Committee, consisting of Bro. R. Abbott and Bro. Scott be appointed to receive our Petition to the Grand Lodge of New York by the earliest conveyance."

And as the lodge had not refurnished since the fire in June, it was also resolved that

"Bro. Abraham take the trouble of procuring for the use of our Lodge a Strong Chest with Three Locks and Keys, 4 Benches, with three of a larger size to Match, 2 Pedistals, 3 Large Candlesticks, a pair of Linnen Drawers, a cable tow, and a Desk and pedistal for the Worshipful, and the Sect'y is ordered to draw on the Treasurer for the payment of the same."

The meeting of 2nd December was for election of officers, Bro. Tuttle being selected as W.M. It was also resolved that the brethren assembled at their hall on St. John's day, "10 o'clock, a.m. and walk

in procession to the house of Bro. Smith and then to partake of an entertainment to be prepared by a committee."

On the 7th December, 1805, an emergent meeting was called to settle a dispute between Bros. Palmer and Smith, and

"the Depositions taken relative to Bro. Palmer and Bro. Smyth were read, and after mature consideration have judged it expedient that Bro. Smyth and Bro. Palmer come into the Lodge room (as they had been advised to retire until the Matter was discussed), and make acknowledgment for their past conduct, and reunite in brotherly love again, which they accordingly did, and were afterwards remonstrated by the Worshipful Master."

At the meeting called for the celebration of the festival of St. John, on 27th December, 1805, it was resolved to pay Bro. Abraham $3 per month for hall rent and the officers were installed. Bro. Abbott received the emblem of a "P. Master," and Bro. Mapes was thanked "for his politeness in presenting the lodge with Pillars so handsomely executed." The W.M. delivered an address on his acceptance of office, after which

"at 2 o'clock p.m. the Brethren formed a procession, and accompanied with proper music, moved to the house of Bro. Smyth, where they partook of an elegant & splendid dinner, provided for the occasion, in the full enjoyment of that social harmony & festive hilarity which so peculiarly distinguishes the Brethren."

On the 18th January, 1806, an emergent meeting was called for the purpose of arranging to attend and inter with Craft honors the body of Bro. James Rice, of Sandwich, who, prior to his death, had made the request. It was resolved that the lodge form at the house of Mr. W. Forsyth at eleven o'clock "of the forenoon of to-morrow," and that Bro. Tuttle be a committee to inform absent brethren, and that Bros. Forsyth and Pringle be a committee "to invite visitors on the British side." The lodge met in due course on 19th January, 1806, and proceeded to Sandwich "accompanied by the brethren of Adoniram lodge that attended for the same purpose."

At the meeting of 3rd February, 1806, seventeen brethren, two of whom were visitors, were present. The M.M. degree was worked. The expenses attending the burial of the late Bro. Rice came up for discussion. The minutes state that

"The accounts of Expences attending the Funeral of our Late Bro. James Rice was laid before the Lodge, amtg. to £40 10s 6d. Bro Smith & Scott appointed to audit the A/cts of the Funeral & correspond with Adoniram Lodge to know if they will pay a proportion of the expence. The expences of the Funeral to be paid out of the fund of our Lodge."

At the meeting of 3rd March, 1806, the thanks of the lodge were transmitted to the Rev. R. Holland for his services at the funeral of the late Bro. Rice. A further account of £1 13s. 6d. was sent in for the funeral expenses of Bro. Rice, making the total sum £42 4s. 0d., N.Y.C.

On the 7th April, 1806, eighteen brethren were present, of whom four were visitors. A correspondence was ordered with Adoniram lodge at Amherstburgh, as to what they would do in sharing the expenses of the funeral of the late Bro. Rice. The brethren were determined to avoid law suits and their attendant expenses, and with

that view decided to constitute the lodge into a board of arbitration for the settlement of all disputes. The proposal came from the members of No. 18, and, after being discussed, it was adopted and read:

"That no disagreable dispute be suffered to arise between the members of this lodge. But if a dispute concerning Masonry, accounts or otherwise, should happen between the brethren out of the Lodge which they cannot decide between themselves, such complaint or controversy shall be laid before two members of the Body, and if they can not decide it to the satisfaction of the parties, either party shall have the privilege of appealing to the Lodge, and in order to prevent vexatious Lawsuits, the decision of the majority of the Brethren in Lodge shall be final as it relates to the settlement of accounts, But if one of the disputants will not consent to the award of the majority of the Brethren on Masonic subjects, the Secty shall take the proper minutes of the proceedings and lay the same before next Grand Lodge. And the decision of the Grand Lodge shall be complied with on pain of expulsion and being deemed forever unworthy of the Society."

The meeting of 9th April was occupied by routine work. At the meeting of 5th May the S.W. announced that he had received from Adoniram lodge the sum of £15 13s. 2d., the amount of their share of the expenses for the burial of the late Bro. Rice. The F.C. degree was worked and the secretary was ordered to transmit to Grand Lodge at Quebec the dues "by the earliest communication."

At the meeting of 2nd June, degree work and the election of officers took place, Bro. James Abbott being chosen as W.M. It was ordered that the festival of St. John be celebrated and that Bro. Scott deliver a discourse on that day.

On the 24th June, 1806, the lodge met to celebrate the festival. Thirty-one brethren were present, of whom seventeen were visitors, one of them being the Rev. Bro. Pollard of St. Peter's lodge, No. 4, Lower Canada. A letter was read from Adoniram lodge apologizing for not being able to accept the invitation to join in the festivities. The lodge then moved

"in procession to the house of Bro. Scott where he delivered a discourse, appropriate to the occasion. Bro. Pringle, Godfoy & McKay joined the Lodge, from whence they adjourned to the house of Bro. Smith, where they partook of a dinner & enjoyed the day in all the hilarity, conviviality and friendship that so peculiarly distinguishes the Craft. The Lodge returned in procession to their Hall & the thanks of the Lodge were rendered to Bro. Scott for the discourse delivered on that day, whereupon Bro. Scott expressed his readiness to contribute to the interest & satisfaction of his Brethren."

Prior to this time the Royal Arch degree had not been worked in Detroit, but Zion lodge had a number of members who were also Royal Arch companions and, accordingly, they desired to have within reach degrees such as the Mark and Royal Arch, which had been conferred in many Canadian chapters attached to lodges in Upper Canada. This seems to have been the first move in this direction for

"On motion of Bro. Scott unanimously ordered that this Lodge do sanction the application of the Royal Arch Masons of this Lodge to obtain from the Grand Lodge Chapter of Albany a warrant for a Chapter to be holden at Detroit, and that the Secty. furnish them with an extract of this minute."

The expenses of Bro. Rice's funeral at Sandwich had been overpaid, so four shillings were returned to each member.

On the 7th July, 1806, the F. C. degree was worked, and on the 4th of August five dollars was "to be paid over into the hands of Bro. Coult for the purpose of procuring Masonic books for the use of this lodge," and the secretary was ordered to "forward a copy of the proceedings of this lodge, together with the Grand Lodge dues, to Grand Lodge by Mr. John Forsyth or by the earliest opportunity afterwards, and for the sake of convenience Bro. Worshipful has offered to negotiate the amount with Mr. Forsyth." This gentleman was a brother of R.W. Bro. George Forsyth, who was Grand Master of the schismatic Grand Lodge at Niagara.

At the meeting of 1st September, 1806, eight members were present. A difference of accounts between Bros. Visger and Abbott was settled in favor of the latter, £7 11s. 11d. being awarded. Fourteen members are named in the minutes as absent, so that the total number of members would be about twenty-two. Moses Morgan applied for admission as a visitor but could not pass an examination.

On the 18th September an emergent meeting was called, at which seven members were present. Twelve members were noted as absent. A communication was read from the W.M. of Adoniram lodge, No. 18, at Amherstburgh, requesting the attendance of Zion lodge at Sandwich to assist in the burial with Craft honors of the late Bro. Samuel Cuthbertson. The lodge, however, decided to decline and sent apologies to the W. M. of Adoniram.

An emergent meeting was also held on the 22nd September for the purpose, as the W. M. stated, of signing "the certificate of Bro. Joseph Guy, who was about to leave the country before the next regular lodge." It would appear that a certificate had to be signed in open lodge.

On the 6th October the custom of heading the minutes "Zion lodge, No. 10, under the sanction of the Grand Lodge of Lower Canada," was resumed. This had not been the usual form since the 3rd September, 1804. Eight members were present and fourteen were noted as absent. The work was routine. On the 13th October an emergent meeting was called to confer the M. M. degree on Bro. Forsyth.

The regular meeting was held on the 3rd November, 1806. The accounts showed that the lodge had £82 14s. 7½d., N.Y.C., in funds, and that the expenses of last St. John's day amounted to £12 0s. 0d., N. Y. C. Some routine was transacted, after which Giles Barnes was balloted for and "one black ball found." According to the rules of the lodge the brother must give his reasons. He did so and "the ballot was taken a second time when two black balls were found, and on further consideration the ballot was taken a third time, when three black balls were found, which debars him becoming a member of this body." The M. M. was conferred and it was then resolved that Bro. James McGregor be excluded from this body forever. This brother's crime consisted of paying his initiation fee and after receiving his E. A. declining to come up for his F. C. and M. M. To say the least the penalty was rather drastic.

At the regular meeting on 1st December, 1806, the officers for the ensuing six months were elected, and in the case of dispute between Bros. Visger and Abbott, the former was adjudged to pay one-

half the taxed costs. Arrangements were made for the due celebration of St. John's day.

On the 27th December, 1806, the newly-elected officers were installed. Nine brethren were present and four visitors. After the installation six brethren from American jurisdictions entered and the lodge was called from labor to refreshment. The minutes read that "Brother Sibley entered as well as Brother Hull, the Governor of Michigan, and took their seats." The body then formed and marched in procession to Bro. Smith's, "where they partook with much convivial harmony and flow of soul of an entertainment very handsomely provided."

The meetings of January 5th and 2nd February, 1807, were for degree work and general business. At the latter meeting Bro. Adam Greely of Harmony lodge, No. 8, Upper Canada, was present as a visitor. The widow of a Bro. Lorain was allowed $2 a month for six months.

The lodge was called upon to make another move as Bro. Abraham, the landlord of the hall, had determined to leave Detroit in May next. A committee was, therefore, appointed to procure "proper quarters for the meeting." The Rev. Bro. R. Pollard applied by letter for a loan of sixteen pounds, N.Y.C., from the lodge. It was, however, ordered that, although the members were "very desirous of accommodating him agreeable to his request, but that the low state of our funds absolutely puts it out of our power." Bro. Comparet, a P. M., who initiated three brethren during the evening, was paid three dollars for so doing, and two dollars for tyling for two nights.

At the meeting of 6th April, 1807, the accounts were examined and the committee appointed to select a hall reported

"That they have agreed with Bro. Palmer at the usual rate of three dollars per month to take possession on the first Monday in May next."

At the meeting of the 4th May, 1807, ten members were present. The W. M.

"then obligously favored the lodge with a lecture on the Entered Apprentice degree."

The sum of "three dollars" was paid "for a silver compass for the lodge," and eighteen shillings was paid "for six sconces for the lodge." The sconces were of tin and held the candles which lighted the lodge room.

The 31st of May, 1807, was a remarkable meeting. Twenty-two brethren were present, including "His Excellency, Bro. William Hull," the Governor of Michigan. The meeting was the last held in the house of Bro. Abraham. The occasion was a red-letter one for the lodge. The minutes state that

"The Worshipful then explained the reason of the Emergency, which was to remove to a new Hall. The Body then walked in procession accompanied with proper music carrying the Manual, Jewels, Tools and Implements to our newly rented Hall in the House of Brother Palmer, where the Worshipful delivered a very animated discourse appropriate to the occasion. The Worshipful informed the Brethren that he had just received an invitation from His Excellency, Bro. William Hull, requesting the favor of the officers

and Members of this lodge and the Visiting Brethren after the labour is over to call and take refreshment with him, which was unanimously accepted of."

The days of the lodge under its Canadian warrant were drawing to a close. The regular meeting was held on 1st June, 1807. Eleven members were present. After routine "on motion of Bro. S. Scott, who suggests that as a new warrant from New York is clearly expected, having been left there by Mathew Elliot at Niagara, and this being the evening of the election of officers for the ensuing six months, that the same brethren continue in office." This was agreed to and the F. C. and M. M. degrees were conferred and the lodge closed.

On the 6th of June, 1807, sixteen brethren were present, the meeting being an emergency called for the purpose of arranging for the festival of St. John the Baptist. The lodge resolved "that on Wednesday, the 24th inst., being the anniversary of our patron saint, John, the Baptist, at ten of the clock of the morning, they will meet in full dress at our present hall and move in procession to a room, which is to be provided for the purpose." It was also resolved

BRO. HULL, GOVERNOR OF MICHIGAN, 1807.

that the W. M. "perform the office of orator on that day." The secretary was "ordered to purchase a pewter inkstand for the use of the lodge," and after the treasurer had paid 25 6. the expenses of the emergency, the lodge closed.

On St. John's day, 24th June, 1807, there were thirty-three brethren at the lodge room. After routine, the secretary said that he had made "a statement of dues from this lodge to the Grand Lodge of York Masons of Lower Canada, held at Quebec, from the 27th December, 1801, to the 24th June, 1807, with occasional extracts from the minutes."

The concluding parts of the minutes of this meeting, as being those of the last festival held under the Canadian warrant, are worthy of re-production:

"Bro. Secretary offered to dress the Lodge Implements at his own expense with suitable Sky Blue Ribbons, which was accepted of by the Brethren

and done. The Worshipful Master to solemnize the day so long Honored by Masons addressed a short prayer to the great Architect of the Universe to bless us in all the purposes of our present assembly.

"The Body then formed and moved in procession accompanied by suitable Music to the store of Brothers Robert and James Abbott, where the Worshipful Master delivered an Oration agreeably to appointment, Elegantly and happily suited to the fundamental principles of our institution and of the anniversary of our Patron Saint. The Lodge then formed and returned in the same Order to their Hall. Called from Labour to refreshment and again to Labour.

"The Body then formed and again marched in procession to the House of Br. Dodemead, where we partook of an Entertainment very handsomely provided and that with much social harmony and congeniality of Soul; from thence about Six of the clock P.M. we returned in orderly procession to our Hall and closed the Lodge in Charity & Brotherly love on an adjournment until next regular Lodge Night barring Emergencies."

The evening of Monday, the 6th July, 1807, saw the brethren for the last time under the Canadian warrant. The meeting was held in their hall at Bro. Palmer's, and the following brethren were present:

"Bro. James Abbott, W.M., in the Chair; Bro. Wm. Md. Scott, S.W., P.T.; Bro. John Anderson, J.W., P.T.; Bro. Christopher Tuttle, Treasurer; Bro. McDougall, Secretary; Bro. John Palmer, S.D.; Bro. J. B. Comparet, J.D.; Bro. John Connor, Tyler; Bro. John Dodemead, Bro. James Forsyth, Bro. James Connor, Bro. Emerson, Bro. Townsend, Bro. Picquet.

"Absent Brethren, Br. Jos. Campau, Treasurer; Br. Robt. Abbott, Br. Gabriel Godfroy, Br. Brevport, Bro. Robert Forsyth, Bro. Morse, Bro. Griffith, Bro. Woodworth.

"Visiting Brethren, Bro. Harvey, Bro. Ruland & Bro. Brooks."

"Bro. Secretary's report as handed in on Saint John's Day was taken up and read, thereupon, on motion of Bro. Scott, the following Resolution regarding Bro. Secretary McDougall was unanimously adopted, to wit: Resolved that the thanks of the members of this Lodge be presented by the Worshipful Master to Bro. Secretary, for the assiduity and Attention with which he has discharged the different duties heretofore assigned to him, and the Worshipful Master accordingly delivered him the thanks of the Lodge.

"Resolved, that a committee be appointed to draft an extract from the minutes and report to the Grand Lodge, together with all dues to the same, with our sincere acknowledgments for their Brotherly Love & affection towards us, and that Bro. Scott, Bro. Robert Abbott & Bro. McDougall be the Committee to prepare and forward the same with the utmost promptitude and diligence.

"Bro. Dodemead, Bro. Anderson, Bro. Tuttle, Bro. Connor and Bro. Picquet gave satisfactory reasons for their non-attendance and were excused On Motion, Resolved that the outstanding debts now due this Lodge as particularized in the Book of Lodge Dues be collected by the present Secretary, who is hereby authorized to pay the Balances due and to remit the Grand Lodge Dues as stated in said Book so soon as the amount can be collected by him, and the remaining Sum in his hands thereafter he is hereby required to pay over to the Secretary of Zion Lodge Number One as a donation from this Lodge to said Number One. The Master Masons Lodge then closed and an Entered Apprentices immediately opened. The Entered Apprentices Lodge then closed as usual in perfect Love and harmony, and Stands Closed for Ever. By order of the Worshipful Master and the Rest of the Brethren."

This closed the career of Zion lodge, No. 10, under the Provincial Grand Lodge of Lower Canada. As will be gleaned from the

records, Zion lodge, No. 10, had no sooner passed out of existence than Zion lodge, No. 1, came into Masonic life, and from that hour has had a goodly share of that success which is due to an organization founded and worked on the guiding principles of the Craft.

It is not necessary to this history to deal with the records of foreign lodges, except where, as in this case, a lodge with a distinctly British and Canadian origin took a prominent part in the early history of the Canadian Craft. The history of Zion lodge shows that it was the mother of, at least, two lodges, which swarmed from it between 1797 and 1802, viz.: lodge No. 4, at the River La Trenche, now the Thames, and No. 18, Adoniram, which met at Amherstburgh, both in Upper Canada.

The meeting which closed the work of Zion lodge, No. 10, also saw the opening of the books of Zion lodge, No. 1, for as the lodge "closed as usual in perfect love and harmony and stands closed For Ever," so the same voice which made this declaration called the brethren to order as Zion, No. 1, which was opened and took its place on the roll of American lodges.

The warrant was from the Grand Lodge of New York, and was applied for by seventeen members of the lodge. The copy of the dispensation is not given, but the minutes of the first meeting, which immediately succeeded the close of Zion, No. 10, are recorded. As a fitting close to this history they are given as follows:

"Detroit, 6th July, 1807.

"In conformity to a dispensation granted to the Worshipful William McD. Scott, Esquire, Past Master of Zion Lodge, No. 10, By the Most Worshipful The Honorable DeWitt Clinton, Esquire, Grand Master of the Grand Lodge of the Most Antient and Honorable Fraternity of Free & Accepted Masons of the State of New York, according to the old constitution regularly & solemnly established under the Auspices of Prince Edwin, at the City of York in Great Britain in the year of Masonry 4926, in ample form assembled. The following Brethren regularly summoned, gave their attendance at a Hall prepared for the Installation of Zion Lodge number One in the House of Brother John Palmer.

William McD. Scott, Esq., James Abbott, Esq., George McDougall, Esq., Richard Smyth, Esq., John Dodemead, Esq.

Br. Philip Lecuger, Esq., Br. John Palmer, Bro. Leonard Brooks, Br. Joseph Emerson, Br. John Harvey, Esq., Bro. Christopher Tuttle, Br. Jean Bap Comparet, Br. John Connor, Br. James Connor, Bro. S. Townsend, Bro. James Forsyth, Br. James Grow."

This was the preliminary entry in the records prior to the erection of the new warrant. Bro. William McD. Scott acted for the Grand Master and opened the lodge, the officers in the chair being all the "late officers" of Zion lodge, No. 10. The minutes continue:

"The Lodge was then opened in the third degree by the Substitute of the Grand Master

Br. Wm. McD. Scott, P.M., in the Chair; Br. Philip Lecuger, S. Warden; Br. Richard Smyth, J. Warden; Br. John Dodemead, Treasurer; Br. George McDougall, Secretary; Br. John Palmer, Senior Deacon; Br. Jean Bapt. Comparet, Junr. Deacon; Br. John Connor, Tyler. Late officers & Members of Zion Lodge, No. 10, under the G. L. of Lower Canada.

The rest of the proceedings seem to have been in the ordinary form and read that:

"The Worshipful Bro. past master then repeated an appropriate prayer, When the dispensation and the Warrant of Constitution were read, and also a suitable and proper address on the nature and design of the Craft was delivered, When the new Lodge was constituted agreeably to the Ceremony of Installation as laid down in the Constitution of the Grand Lodge of Ancient, Free and accepted Masons aforesaid in the State of New York.

"Bro. James Abbott, Esq., Worshipful Master in the Chair; Bro. Philip Lecuger, Esq., Senior Warden; Bro. Rich. Smith, Esq., Junior Warden; Bro. John Dodemead, Esq., Treasurer; Bro. George McDougall, Esq., Secretary; Bro. John Palmer, Senior Deacon and Steward; Bro. Jean Bap. Comparet, Junior Deacon and Steward; Bro. John Connor, Tyler.

"On Motion, Resolved that a Committee be appointed to frame a code of Bye Laws for this Lodge. Resolved that Bro. Worshipful, Bro. Treasurer and Bro. Scott be the said Committee and report next regular Lodge. A letter from Bro. Whistler was then read accompanied with certain documents. Ordered to lay over until next regular Lodge & that Bro. Harvey, Dodemead & Smyth be a Committee to examine the documents & produce a change thereon, if deemed expedient.

"The Stewards produced accounts amounting to thirteen pounds, Ten shillings, New Yk. Currency, for the Furniture of the Lodge. The Secretary is ordered to draw on the Treasurer for the same as soon as the funds are adequate. The following Brethren late Members of Zion Lodge, No. 10, were admitted Members of this Lodge. Wm. McD. Scott, John Harvey, Leonard Brooks, Solomon Townsend, Joseph Emerson, James Connor, Benjamin Woodworth, James Forsyth, Jean Picquet.

"On Motion, Resolved, that thirty-two Dollars be remitted to the Grand Lodge by the next mail to defray the expenses of our Warrant.

"The Lodge was then called from Labour to refreshment and again to Labour.

"The Master Masons' Lodge then closed and an Entered Apprentices immediately opened. When the Lodge closed in perfect Love and harmony until the first Monday in August barring Emergencies."

This, therefore, concludes the history of Zion, No. 10, under the Grand Lodge of Lower Canada.

Zion lodge, No. 10, under Canada, therefore, worked from the 19th December, 1794, until the 6th July, 1807, a period of twelve years, six months and seventeen days. During this period it held 210 meetings, of which 175 were regular meetings and 35 were emergent. There were 118 names on the roll from the day of opening under the warrant of Lower Canada until the day when the lodge "closed for ever." There were 86 initiations in the lodge, 35 affiliations and 30 demissions. Two brethren who had belonged to lodges under the obedience of the "Moderns," or the first and original Grand Lodge of England, were "healed" from "Modern" Masonry to "Ancient" or rather to the obedience of the third or "Ancient" Grand Lodge of England. This was often done, and the reverse was practised by the other organization. The officers were elected every six months, and twenty-six elections were held between December, 1794, and June, 1807. W. Bro. James Donaldson and W. Bro. James McDonnell held office six terms of six months each. The minutes referring to the elections in June and December of each year are in some cases inaccurate, names of officers being omitted, probably from the fact that at the time of election suitable brethren could not be found to fill the positions and afterwards, when elected, the secretary failed to note the selection.

An examination of the old ledger shows a curious assortment of entries. Pages are devoted to "stated Lodge nights," and the names of the members are all given, and under quarterly columns the dues are charged. The dues seem to vary in amount. Those for January, 1795, were 4/-, while those for February were 6/-, and those for March were 4/-, while from April, 1795, until November, 1796, the amount charged was 6/-. This latter amount seemed to prevail, so that the ledger accounts give an idea of the expenditure.

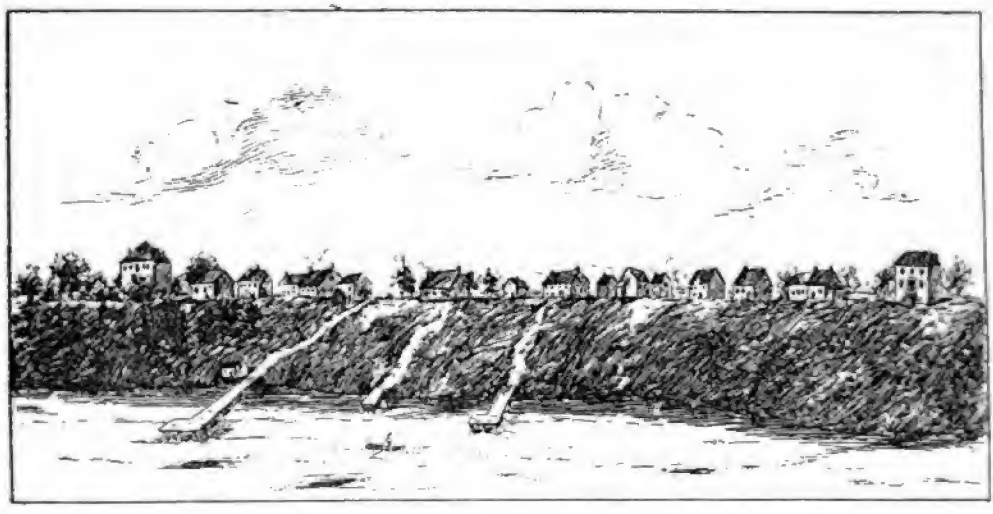
The warrant, Book of Law and Constitution cost £9 18s. 6d., N. Y. C., which would be equal to $24.24 of current Canadian currency. The jewels were altered and the "expense of changing" was £1 17s. 6d., the original cost being £3 3s. 0d. "One small silver square for the lodge" probably for the Bible, cost 7/-, and the setting "Maul and Pillars" cost £1 7s. 3d. The minute book cost 4/-, and for "making two cross keys and two cross pins, with a compass to each" the lodge paid £6 8s. Bro. Ruland, who was evidently a jeweller, for "making six jewels" received £2 17s. 0d. All these accounts were in N. Y. currency, on 20 English sixpences to the pound.

A P. M. jewel, the first presented, cost £3 4s. 0d. This is the first record of a P. M. jewel being made for presentation in a Canadian lodge. Immediately following this entry is one, "To Cash paid for hanging of the P. M.'s jewel, £3 6s. 6d." This was an additional expenditure, so that the jewel cost £6 10s. 6d. The postage on a letter from the Grand Lodge at Quebec cost 4/9. One small box "for balloting" is charged 6/-, and in 1796 "postage on a letter to Quebec" entailed an expenditure of 9/8. "2 yards of flannel silk doe for floor cloth" cost £1 3s. 0d., and another letter with the early returns to Quebec cost 9/-. In 1797 £5 7s. 6d. was remitted to the Grand Lodge at Quebec, and "the expenses of a pall cloth, etc.," were £16. 6s. 6d. This was for Bro. Williams' funeral, which also cost £4 18s. 0d. additional. "1 pint of spirits for Emergency" cost 4/-. An account sent in by Bro. Joseph Griffin shows that "To making one dozen aprons 8/- each, finding ribbon for strings 1 1/2 ps ribbon," cost in all £6 2s. 0d., or 1/- each. One Gabrielle was paid 4/- "for mending the pillars" and "for cleaning the sword and mending the scabbard" in 1801 cost 6/. Twelve pairs of white gloves cost 3/6 each, and music for St. John's day cost 2/8, and cash paid "Wm. Smith for a cocked B. Hat, 8/." Some hundreds of pounds passed through the treasurer's hands in the twelve years of the existence of the lodge, and it all seems to have been faithfully conserved and dispensed.

Five years later brings us to the war of 1812-15, the fourth period of Michigan Masonry. Zion lodge met on the 7th September, 1812, but on account of the surrender of Detroit to the British the lodge adjourned until the 12th September, 1812, and on that date placed its jewels in safe keeping and again adjourned until September, 1813, but on account of the troubled state of the country Zion did not meet until 1816.

In 1816, on March 6th, the lodge petitioned the Grand Lodge of New York to the effect that, owing to the late war the lodge had been compelled to suspend labor for so long a period that its war-

rant had lapsed, and asking that it be renewed. This prayer was granted, by the warrant being renewed, the lodge to be known as Zion lodge, No. 62, and it was then replaced upon the register of the Grand Lodge of New York until 4th June, 1819, when the numerical arrangement of the lodges was changed and Zion became No. 3. In 1826 it united with other lodges in forming the Grand Lodge of the State of Michigan and, being the oldest lodge in the State, it became No. 1. This Grand Lodge, however, did not have a prolonged existence. Its measure of life was brief. The anti-Masonic Morgan excitement of 1827-30 had a blighting effect on Craft work in the State, and the Grand Lodge became dormant. In 1844 a petition was sent to the Grand Lodge of New York for a new warrant, M.W. Bro. Alexander H. Robertson being Grand Master, and on 13th June of that year a warrant was issued for Zion lodge,



DETROIT IN 1811.

No. 99, of Detroit. In 1845, however, the Grand Lodge of the State of Michigan was re-organized and Zion resumed its old place of No. 1 on the roll.

Zion lodge, therefore, has worked from the date of the issue of its first warrant under three different jurisdictions and six warrants or charters of constitution, viz.:

1st.—"No. 10," from P. G. L. of Lower Canada, at Quebec, 1794.

2nd.—"No. 1, at Detroit," from G. L. New York, 1806.

3rd.—"No. 62" (No. changed in 1819 to No. 3), from G. L. of N. Y., 1816.

4th.—"No. 1," from G. L. Territory of Michigan, 1826.

5th.—"No. 99," from G. L. of New York, 1844.

6th.—"No. 1," from G. L. of the State of Michigan, 1845.

LIST OF MEMBERS OF ZION LODGE, No. 10, DETROIT, UNDER THE PROVINCIAL GRAND LODGE OF LOWER CANADA. 1794-1807.

Year.	Name.	E. A.	F. C.	M. M.	Aff.	Demit.	Mother Lodge.	Died.	REMARKS.
1794	Byrn, Edward				19 Dec.		A. No. 9 E.R.		
	Donaldson, James (Charter Members)				19 Dec				
	Campbell, Findly (Charter Members)				19 Dec	2 Nov., 1895			
	Johnson (Charter Members)				19 Dec				
	Patterson (Charter Members)				19 Dec.				
	McClintock (Charter Members)				19 Dec				
	Askwith, John				27 Dec.*	14 Apl., 1795			
	Ruland, Israel			17 Jan	27 Dec., 1794	2 Feb., 1801.	Not known		
1795	Douglas, Joseph	5 Jan.	17 Jan	17 Jan		2 Nov			
	Rowe, Joseph	17 Jan	17 Jan	2 Mar					
	Curry, Peter.	7 Jan	17 Jan	2 Mar					S. 25 Aug., 1798.
	May, James	2 Mar.	2 Mar	2 Mar					S. 25 Aug., 1798.
	McNiff, Patrick				2 Mar.*				S. 6 Oct, 1800.
	Mengus, James				2 Mar				
	Cornwall, Fredk.				2 Mar		No. 806		
	Dodemead, John				2 Mar				S. 4 Jan., 1796. Rejoined 2 May 1803.
	Carpenter, John.	2 Mar	14 Apr	6 July.	1 June 1801				
	Cornwall, Wheeler	6 Apr.	1 June	1 June					
	Choates, Samuel	14 Apr.	1 June	1 June					
	Marshall, Alex	4 May	1 June	1 June		2 Nov			
	Goodrich, Salmon	1 June	22 June.	6 July					
	Heward, Hugh	22 June	6 July	6 July					
	Wheaton, John				6 July.				
	Cornwall, John	3 Aug							
	Sutherland				7 Dec.				
	Mills				7 Dec.				
1796	Surgener, Fred				4 Jan		No. 9 E.R.		
	Harper, William.	7 Feb.	4 April	4 April					
	Sanford, E. W.	7 Feb.	4 April	4 April					
	Lovelock, Abraham	2 May	6 June	6 June					
	Donovan				4 Jan		No. 706		
1797	Williams, Nathan	5 June	7 Aug.	4 Sept.				5 Mar., 1798	
	Shaw, William	4 July	3 Mar., 1800						
	Eberts, Herman.	3 July	4 Sept	4 Sept		25 Aug., 1798			
	Ash, John.	6 Nov	4 Dec	4 Dec					
	Powers				1 Dec.				

LIST OF MEMBERS OF ZION LODGE, No. 10, DETROIT.—*Continued.*

Year.	Name.	E. A.	F. C.	M. M.	Aff.	Demit.	Mother Lodge.	Died.	REMARKS.
.....	Freeman, E. Fritz	4 Dec.	.....	.....	.....	.....	.....	.....	
1798	Gibson, Matthew	4 June	6 May, 1799	3 June, 1799	.....	.....	.....	.....	
.....	McDonnell, James	2 April	4 June	4 June	.....	2 May, 1803	.....	.....	
.....	Rice, James	6 Aug	2 Dec., 1799	2 Dec., 1799	1 June, 1801	.....	.....	Feb., 1806	
.....	Moses, Isaac	3 Dec.	7 Jan.	4 Feb., 1799	.....	.....	.....	.....	
.....	Rand, Benjamin	13 Dec	7 Jan.	6 May, 1799	.....	.....	.....	.....	
1799	Sibley, Solomon	.....	.....	7 Jan.	.....	2 Mar., 1801	Not known	.....	
.....	Honedsworth, Thos	1 Apr.	1 June	1 June	7 Jan.	.....	.....	.....	
.....	Cole, Lewis	6 May	1 July	7 Oct.	.....	.....	.....	.....	
.....	Bond, Lewis	.....	.....	.....	2 Feb., 1801	4 Jan., 1802	.....	.....	
.....	Thompson, David	.....	.....	.....	6 May	.....	.....	.....	
.....	Schuyler, Peter	3 June	1 July	5 Aug.	6 May	.....	.....	.....	
.....	Williams, Joseph	1 July	2 Sep.	2 Sep.	.....	.....	.....	.....	
.....	Seaberry	1 July	7 Oct.	7 Oct.	.....	.....	.....	.....	
.....	Mitten, Thos	5 Aug	7 Oct.	7 Oct.	.....	.....	.....	.....	
1800	Wilson, John	7 Feb.	3 Mar.	3 Mar.	2 Feb., 1801	.....	.....	.....	
.....	Visger, Jacob	6 Oct.	2 Mar., 1801	4 May, 1801	.....	.....	.....	.....	
.....	Nelson, Jonathan	3 Mar	3 Mar.	5 Jan., 1801	.....	.....	.....	.....	
.....	Brown, John	7 Apr.	7 July	7 July	.....	.....	.....	.....	
.....	Shaw, John	2 June	7 July	5 Jan., 1801	.....	.....	.....	.....	
.....	Frazier, Thos	.....	7 April	7 April	7 April	.....	No. 42 E R.	.....	
.....	Rosengrantz, Nicholas	1 Aug.	1 Sept	6 Oct.	.....	.....	.....	.....	
.....	Campau, Joseph	1 Aug.	1 Sept	6 Oct.	.....	.....	.....	.....	
.....	Newton, Caleb	1 Sep	3 Nov	3 Nov.	.....	.....	.....	.....	
.....	Loveless, Archibald	1 Sep.	6 Oct.	6 Oct.	.....	.....	.....	.....	
.....	Rogers, Josh	15 Dec	5 Jan., 1801	13 Mar., 1801	.....	4 Jan., 1802	.....	.....	
.....	Wilkinson, Joseph	15 Dec	5 Jan., 1801	13 Mar., 1801	.....	1801	.....	.....	Rejoined 7 Dec., 1801.
1801	Honey, John	5 Jan.	2 Feb.	1 June	.....	7 Mar., 1803	.....	.....	
.....	Miller David	5 Jan.	2 Feb.	6 April, 1801	.....	.....	.....	.....	
.....	Steers, William	5 Jan.	2 Feb.	2 Feb.	.....	4 Jan., 1802	.....	.....	
.....	Wallace, George, Jr.	16 Jan	2 Feb.	13 Mar.	.....	7 June 1802	.....	.....	
.....	Bates, Fredk	16 Jan	2 Feb	13 Mar	.....	7 June, 1802	.....	.....	
.....	Abott, Robert	4 May	1 June	16 June	.....	.....	.....	.....	
.....	Little, Chris	1 June	3 Aug	24 Aug.	.....	.....	.....	.....	
.....	Scott, W. McD	.....	.....	.....	1 June	.....	.....	.....	
.....	Godfoy, Gabl	6 July	3 Aug.	.....	.....	3 Feb., 1806	.....	.....	
.....	McCrae, Thos	6 July	24 Aug.	11 Sep	.....	5 Apr., 1802	.....	.....	Rejoined 6 Sep., 1802. Demit 1 Aug., 1803
.....	Dumas, Michael	2 Feb.	6 July	11 Sep	.....	11 Sept.	.....	.....	

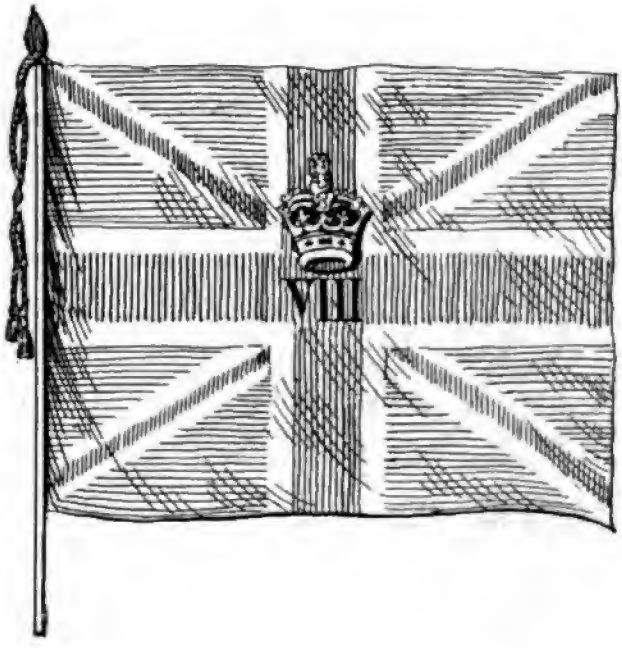
	Askin, John	3 Aug.	24 Aug.	11 Sep				
	Schieffelin, J.	3 Aug.	24 Aug.	11 Sep				
	Barde, R. G.	7 Sep.	11 Sept.	11 Sep		1 Mar., 1812		
	McGregor, Jas.	7 Sep.						
	Wallen, Elias				20 Oct			
	Pickney, Nerrion	7 Dec.	21 Dec.			5 Apr., 1802		
	Martin, Thos.	21 Dec	21 Dec.	1 Feb., 1802		5 July, 1802		
	Shaw, John	2 June						
	Griffen				1 Sept			
	Pasteur, Thos.				5 Jan.			
1802	Buckingham		3 May	17 July	5 April	17 July, 1802		
	Robetaille Jno	5 July	2 Aug.	2 Aug		6 Sept., 1802		
	Dougherty, Dennis	24 June.	5 July.	17 July		1 Aug., 1803		
	Smith, Richd.	6 Sept	4 Oct.	4 Oct.				
	Connors, Jno.	6 Dec.	7 Mar., 1802	3 Feb., 1806*		1 April, 1805		
	Comparet, J. B.	6 Dec.	3 Jan., 1803	7 Mar., 1803				
1803	Adams				7 Feb.	24 June, 1803		
	Prevost, B.	7 Feb.	7 Mar.	7 Mar		4 Feb., 1805		
	Davis, D.	7 Feb.	7 Mar.			2 Jan., 1804		
	Tallman, P.	7 Mar.	7 Nov.					
	Whistler	3 Jan.				2 May, 1803		
1804	Palmer, J.				6 Feb			
	Sweasenger, J. S.	5 Mar.	2 April	4 June				
	Abraham, Casper	5 Mar.	2 April	4 June				
	Richmond				5 Mar.			
	Lecuyer	4 June	5 Aug.	1 Oct.				
	Abbott, James	2 July	5 Aug.	3 Sept				
	Connor, James	5 Aug.	4 Feb., 1805.	4 Feb., 1805				
	Denoyer, Peter	7 May	1 Oct.	5 Nov				
	Ten Eyk, Conan	1 Oct.	15 Oct.	5 Nov				
1805	Pringle, Alex	1 Apr.	6 May	3 June		3 Feb., 1806		
	Mapes				27 Dec			
	McDougall, Geo.	4 Nov	5 May, 1806.	2 June				
	Forsyth, Robt.	4 Nov	3 Feb., 1806.					
	Piquet, Baptiste	2 Dec.						
1806	Forsyth, James	3 June	13 Oct	13 Oct				
	Guy, Joseph	7 Apr.	7 April	9 April		22 Sept., 1806		
	Peltrer, James	7 Apr.	7 April	9 April				
	Griffith	7 Apr.	5 May	3 Nov				
	Moss				6 Jan.			
	Anderson, Jno.	5 May	2 June	2 June				
1807	Emerson, Jos.	2 Mar.	6 April	1 June				
	Woodworth, Benj.	2 Mar.	6 April	6 June				
	Townsend, Solomon	2 Mar.	6 April	6 June				

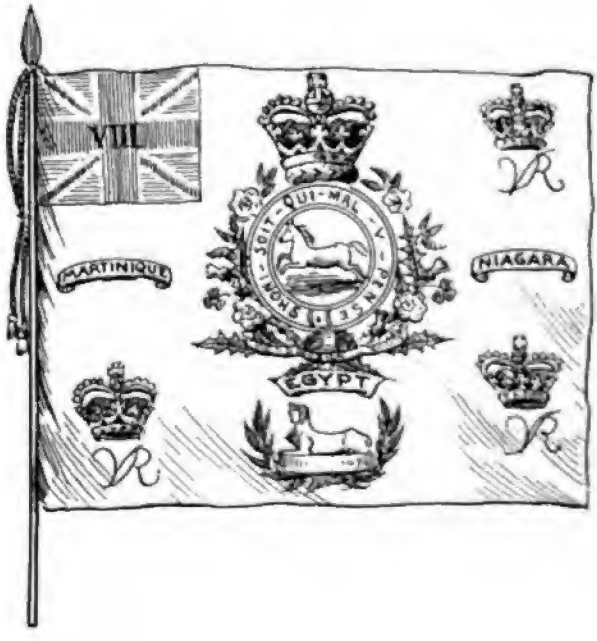
ROLL OF OFFICERS OF ZION LODGE, No. 10, OF LOWER CANADA, HELD AT DETROIT, MICH.,

From 19 December, 1794, until 6 July, 1807.

Year.	W. M.	S. W.	J. W.	Treasurer.	Secretary.	S. D.	J. D.	Tyler.
Jan., 1795	Donaldson, James	Byon, Edward	Campbell, Findley	Askwith, John	McClintock	*	*	Johnson.
June, 1795	Donaldson, James	Rowe, Jos.	May. Jas.	Campbell, F	Heward, H.	Ruland, I.	Goodrich. S.	Marshall.
Jan., 1796	Donaldson James	Rowe, Jos.	May. Jas.	Johnson	Heward, H.	Goodrich, S.	Ruland, I.	Mills.
June, 1796	May, Jas.	Heward, H.	Ruland, I.	Johnson	Donovan	Goodrich, S.	*	Mills.
Jan., 1797	May, Jas	Heward, H.	Ruland. I.	Johnson	Donovan	Goodrich, S.	*	Mills.
June, 1797	Heward, H.	Ruland, I.	McNiff, P.	Wheaton, J.	Donovan	Goodrich, S.	*	Mills.
Jan., 1798	Heward. H	Ruland, I.	McNiff, P.	Wheaton, J.	Freeman	Goodrich, S.	*	Mills.
June, 1798	Donaldson, J.	Ruland, I.	McNiff. P.	May, I.	McDonnell, Jas.	Powers, D.	*	Frost, P. T.
Jan., 1799	Donaldson, J	Ruland, I.	Carpenter	Brown, I.	McDonnell	Wheaton, John	*	Frost, P. T.
June, 1799	Donaldson. J.	Ruland. I.	Carpenter	Bond, L.	Rand. B	Wheaton, John	Moses, I.	*
Jan., 1800	Heward. H.	McDonnell, J.	Rand. B.	Bond, L.	Schuyler, P	Rice	Moses, I.	*
June, 1800	McDonnell, J.	Sibley, S.	Rice J.	Bond, L.	Schuyler, P.	*	Moses, I.	*
Jan., 1801	McDonnell, J.	Sibley, S.	Griffin, Jos.	Bond, L.	Rice, Jas.	Rosengrantz, R.	Nelson, J.	*
June, 1801	McDonnell, J	Griffin, J.	Wallace, G.	Bond, L.	Bates, F.	Rosengrantz, R	Nelson, J.	*
Jan, 1802	Scott, W. McD.	Wallace, G., Jr.	Bates, F	Askin, J., Jr.	Barde, R. G.	Abbott, R, Sr	Wilkinson, J	Steers, W.
June, 1802	Scott. W. McD	Askin, Jno, Jr.	Tuttle, C.	Campau, J.	McDonnell, J.	Harvey	Godfroy, G.	*
Jan., 1803	Scott. W. McD.	Abbott, Jno. Jr.	Tuttle, C.	Campau, J.	McCrae, T.	Harvey	Smith	*
June, 1803	Abbott, R.	Dodemead, J.	Davis, D.	Campau, J.	Tuttle, C.	Smith, R.	Dougherty.	*
Jan, 1804	Abbott R.	Dodemead. J.	Davis, D.	Campau. J.	Tuttle, C.	Smith, R.	Harvey J.	*
June, 1804	Dodemead, J.	Scott, W. McD.	Smith. R.	Campau. J.	Tuttle, C.	Harvey. J.	Abraham, C.	*
Jan., 1805	Smith, R.	Palmer, S.	Richmond	Campau, J.	Abbott, Jas.	Lecuyer	Abraham C.	*
June, 1805	Abbott, R.	Tuttle, C.	Lecuyer	Campau, J.	Abbott, Jas.	Denoyer	Pringle, A.	*
Jan., 1806	Tuttle, C.	Abbott, J.	Lecuyer	Campau, J.	Scott, W.	Smyth	Comparet	*
June, 1806	Abbott, Jas.	Lecuyer, P.	Smith. R.	Campau, J.	Abbott. R.	Palmer, J.	Connor, J.	*
Jan, 1807	Abbott, Jas.	Lecuyer, P.	Tuttle, C.	Campau J.	McDougall, G.	Palmer, J.	Connor, J.	Comparet.
June, 1807	Abbott. Jas	Lecuyer, P.	Smith, R	Campau, J.	McDougall, G.	*	Comparet	*

* No record can be found of the brethren who filled these offices.





THE COLORS OF THE 8TH REGT. OF FOOT.

CHAPTER XI.

THE LODGE IN THE EIGHTH OR KING'S REGIMENT OF FOOT.—FIRST CRAFT MEETINGS IN WESTERN CANADA.—THE DAYS OF 1775-80.—A SCRAP OF HISTORY.—1755-1784.

When we, the Craftsmen of the nineteenth century, listen to the silver bell that chimes the incoming of the twentieth, we awaken to the fact that the memory of the oldest inhabitant, in reference to Masonic lore, is not to be implicitly relied upon. Our venerable informant has assured us that there were no lodges in the Niagara district prior to 1790. The evidence in hand, however, proves that he is not as well informed as some of his younger brethren, who, although not claiming to be pilots through the stream of antiquity, nevertheless have knowledge that deserves more than passing regard.

We are, however, all liable to fall into error. Many a time while delving into the old records, and sauntering—so to speak—through the busy little town of Newark with our brethren of one hundred years ago, we, without knowledge of the fact, were in sight of nuggets in the treasure fold of Masonic research, which might readily have gladdened us many years ago.

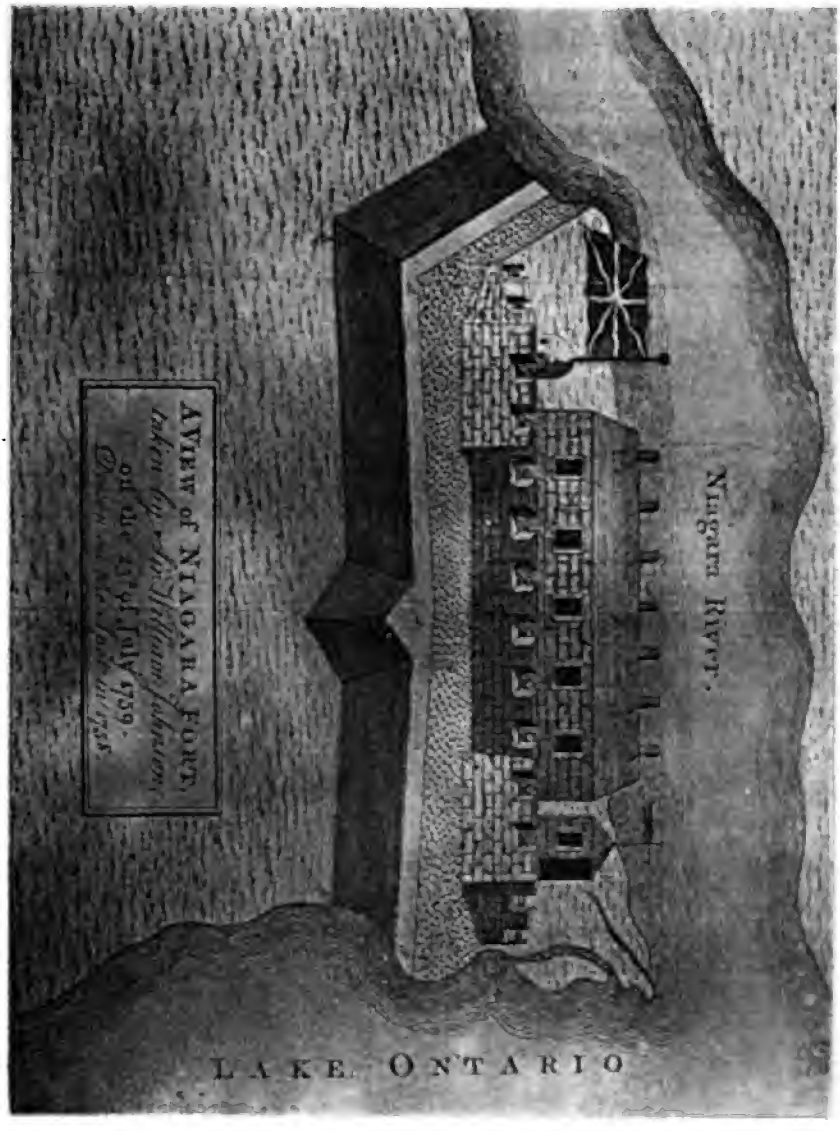
Albeit the march of time has made havoc with men and records. Nevertheless we may in fancy picture the busy scenes which made a military drama of the work in the Niagara district from 1775 down to 1815. Yet we can scarcely realize the earnestness of our military kinsmen, who within sight of hostile camps, performed Craft work, and knelt at an altar improvised by a regimental drum draped with the meteor flag that so often has carried the red coats of Britain to victory.

If the old stones could but speak, if we could but stand in the lodge room in the stone barracks on the east side of the river at Fort Niagara, and see the red-coated brethren of "Lodge No. 156, in the Eighth or King's Regiment of Foot," as in due and proper form they met in Masonic communion, what untold pleasure it would be to the Craftsmen of to-day.

And yet, with all their enthusiasm, we have nought to remind us of their existence, but the record in the books of the Grand Lodge of England, that a warrant—the first field warrant issued—was granted to a lodge in the Eighth or King's regiment of foot, with five certificates of membership issued under the seal of this military lodge —four—all originals—belonging respectively to Bros. Joseph Clement, Henry Nelles, Hy. W. Nelles, all in 1780, and to Bro. Daniel Servos, 1784, with a copy of the certificate of Robert Daniel. The first four were issued in Canada, while the fifth was issued at Salisbury in England a few weeks after the return of the regiment from Canada. We have also a picture of the stone building in which the regiment was quartered, and of one of the rooms in which the lodge met from 1773 to 1785.

The 8th regiment of foot is worthy of special mention, not alone on account of its connection with the Craft, but because for some years it was stationed at Niagara during the war of 1775-1782, and at

York, now Toronto, in 1812, and did its duty in trying to save the primitive capital in the face of overwhelming forces. The regiment is also closely identified with the general defence of the western frontier during the earlier period, and in 1812-15.



The 8th regiment was formed in England in 1685, and was distinguished by the title of "The Princess Anne of Denmark's Regiment of Foot," in honor of the King's second daughter, Queen Anne, who was married to Prince George of Denmark

In 1688 King James, having ordered Catholic recruits to be incorporated with the regiment at Portsmouth, the lieutenant-colo-

nel and five captains refused to receive Roman Catholics into their companies, for they prided themselves on keeping their companies complete, all English and of staunch Protestant principles.

These officers, known as "the six Portsmouth captains," and viewed by the public as champions of civil and religious liberty, were courtmartialed and sentenced to death, but the King did not dare carry out the sentence in the face of public opinion, and the officers were dismissed the service, the expenses of raising their companies and purchasing their commissions being refunded.

In 1690 the regiment was at Derry during the siege, and in 1745

A SOLDIER OF THE 8TH REGT. IN FULL UNIFORM, 1742-1817.

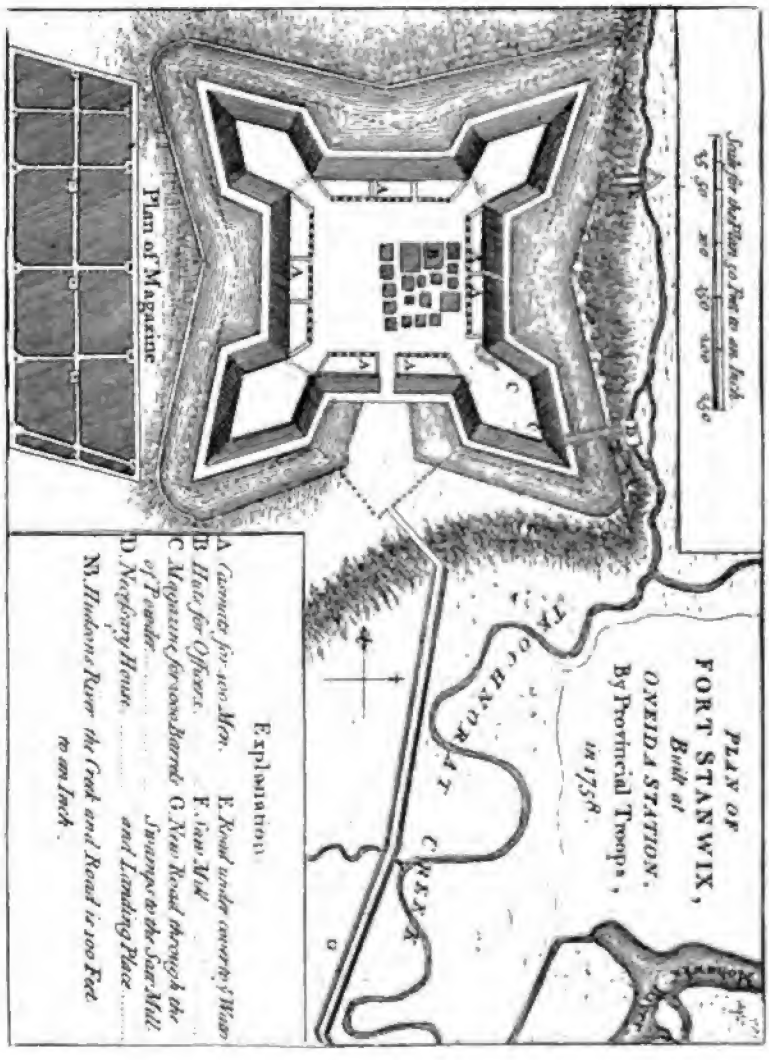
at Culloden. On the elevation of the Princess Anne in 1702 to the throne, the regiment was designated "The Queen's Regiment," although the Fourth foot was also honored by the same distinction.

After the rebellion in 1716 King George I. rewarded their good conduct by styling them "The King's Regiment of Foot." On the 1st July, 1751, the regiment is designated "The 8th," or "King's Regiment." Its regimental costume was scarlet coats, the cuffs, facings and turn-backs of royal blue, ornamented with white lace, scarlet waistcoats reaching below the hips, blue breeches, white linen

gaiters, reaching above the knees, and three-cornered cocked hats bound with white lace and ornamented with a black cockade.

Its first color was to be the great union, and the regimental color to be of blue silk with the union in the upper canton. The regimental distinctions were in the centre of the color, the white horse on a red ground within the garter, and crown over it, and also on the drums and bells of arms, and in the three corners of the second color, the King's cipher and crown; on the grenadier caps the white horse and the King's crest, as on the colors, and the white horse and motto "Nec aspera terrent" on the flap.

The white horse on a red field was the armorial bearing of Saxony and the house of Brunswick, derived from the fact that Henry the Proud married the daughter of a lineal descendant of Wittekend,



PLAN OF FORT STANWIX, 1758.

the last Saxon king. Henry assumed the armorial bearing of the sovereign. The banner of Wittekend bore a black horse, which on his conversion to Christianity by Charlemagne was altered to white, as the emblem of the pure faith he had embraced.

In May, 1768, the regiment embarked for North America to relieve the 15th regiment. It proceeded to Canada, and, after passing several years at Quebec, Montreal, and Chambly, in 1773 was ordered to Upper Canada. One division landed at Fort Niagara, occupying the fort on the east side of the river and the town on the west side. Part of the 8th was stationed at Fort Niagara during the entire period of the American revolution, but detachments of the same regiment occupied Carlton Island, where there was a regimental Craft lodge in January of 1783, Oswego, Detroit, and Mackinac.

The detachment at Niagara joined Col. St. Leger's expedition against Fort Stanwix in 1777. A few volunteers from the same corps accompanied Walter Butler against Cherry Valley in 1778, and served with Col. Butler's Rangers in the Indian country in 1779. Other detachments took part in Sir John Johnson's raid down the Mohawk Valley in the autumn of 1780, and that commanded by Major Ross in the following year.

A curious old record of May, 1779, was discovered some months ago. It shows the strength of the 8th regiment at Fort Niagara and other stations on 21st May, 1779:

"Present doing duty (N. C. O. and men), 121; Sick, 30; Servants, 10; Gardners, 2; Artificers, 14; Doing duty with the Royal Artillery, 7; Fishermen, 2; Baker, 1; Attending sick, 1; Taking care of latter, 2; Making Cartridges, 5; Cutting and bringing home firewood, 23; Detachment at Detroit, 57; With colonel Butler, 14. At Fort Erie, 28; at Fort Schlossen, 26; At the lower landing (now Lewiston), 13; total 356."

Fort Niagara, of course, was that now owned by the Americans on the east side of the river and still known by that name. During the hostilities of 1775 between the British and American governments the Eighth were unmolested at Niagara.

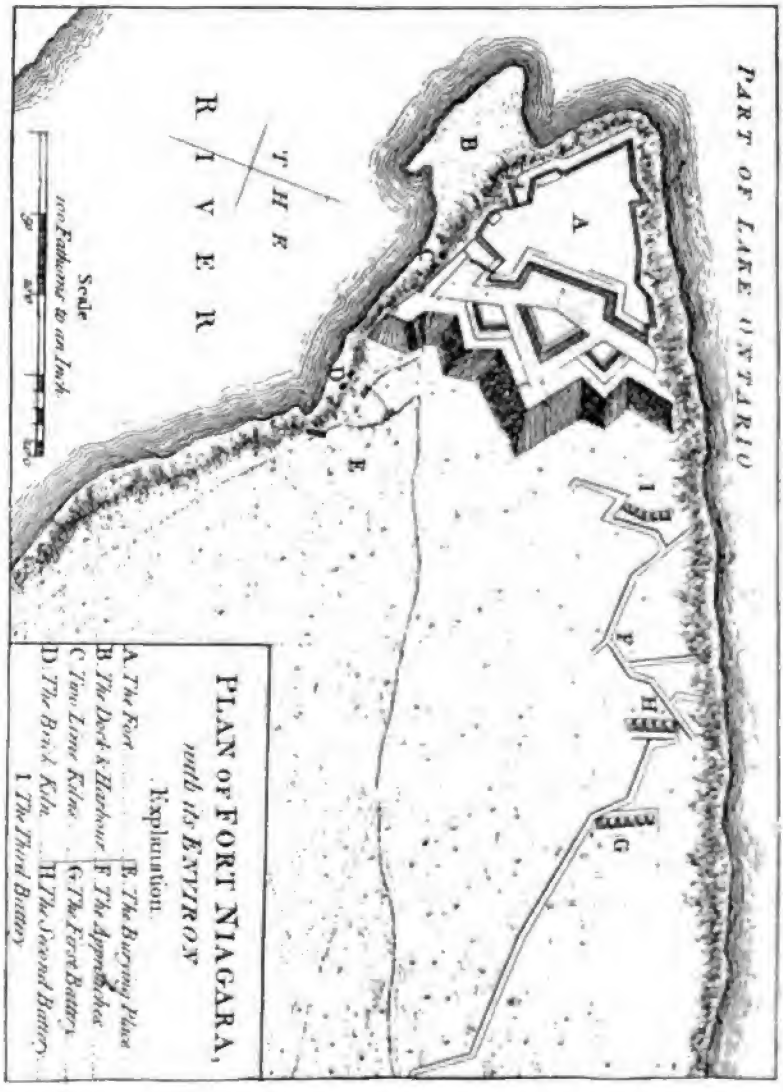
After the winter of 1776, part of the regiment was sent to Lower Canada, but in 1777 was re-established with their comrades at Niagara and Detroit. The regiment remained in Canada down to 1785, when, on the arrival of the Sixty-fifth, it returned to England in September.

In 1804 a second battalion was added to the regiment. In April of 1808 the first battalion for the second time landed at Halifax, Nova Scotia, but in November sailed for the West Indies. On the 17th of April, 1809, the battalion returned to Halifax. In May of 1810, it was removed to Quebec, and six companies of the second battalion were ordered for service, landing in October in Nova Scotia and New Brunswick. The headquarters of the first battalion remained at Quebec until the summer of 1812, when it was removed to Montreal, and in the autumn a detachment proceeded to Upper Canada. The regiment, when together, presented a most superb appearance, producing a thousand officers and soldiers on parade, and was much admired for its discipline and conduct.

In March, 1813, the 8th received orders to proceed to Kingston, with five companies detached to Fort George at Niagara. These companies en route halted at York (Toronto), and on the 27th of

April fought bravely under Major General Sheaffe in his efforts to save the town. The five companies were subsequently stationed at Fort George, the British fort on the Canadian side, a few rods to the east of the present town of Niagara.

Mrs. Charles Seymour, now in her ninety-first year, a resident of Ottawa, in an interview some months ago, recalled the arrival of the

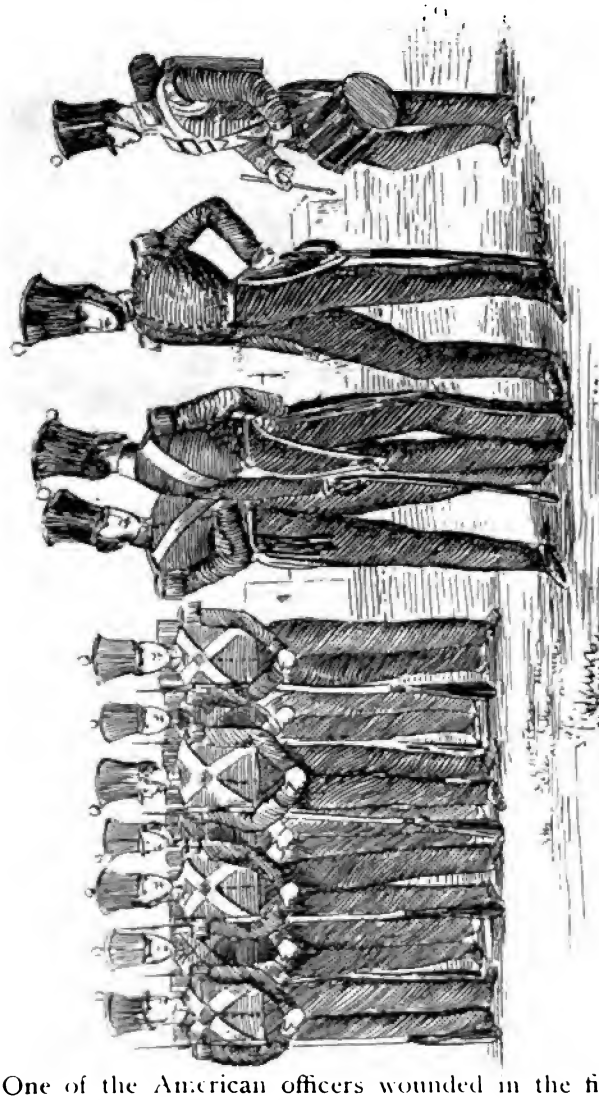


PLAN OF FORT NIAGARA, 1763.

8th regiment in York (Toronto), and described accurately their uniform and appearance. Mrs. Seymour is a daughter of the late Dr. Grant Powell, one of the early physicians of York. When a girl of seven years of age, she was with her mother and many of the principal citizens, including the wives of the Masons of York, who were as-

sembled for safety in the McGill cottage, situated in the square, bounded by Queen, Church, Mutual and Shuter streets, where now stands the Metropolitan church. As history records, the fates were against Canada on that occasion. The good old town of York, fighting against overwhelming odds, had to surrender.

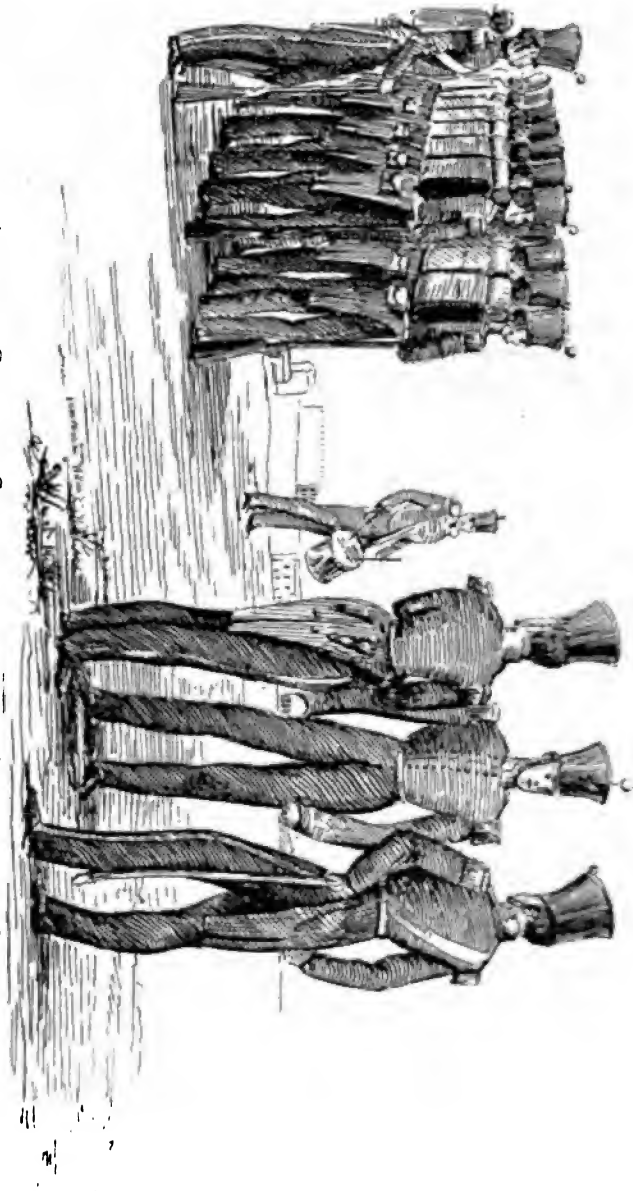
Capt. John McGill, the proprietor of the cottage, was a Mason, and one whose name was on the first Knight Templar warrant of



GROUP OF SOLDIERS OF THE 8TH REGT. AFTER 1817.

1800. One of the American officers wounded in the fight of 1813 was unable to be removed, and was brought from the fort to the cottage and tenderly cared for, with such good effect that he fell in love with his nurse, a lady of York, and fought and won another battle, for he became her husband, and lived for the rest of his life as a British subject in the town of York.

It was shortly after this that the affair at Beaver Dams took place, when 570 Americans advanced to disperse a few British troops and capture a detachment of the 49th regiment, which with the light company of the 8th and the flank companies of the 104th were at that place.



ANOTHER GROUP OF SOLDIERS OF THE 8TH REGT. AFTER 1817.

The men of the 49th were under Lieut James Fitzgibbon, who was a member of the Craft, and in 1822 was the Deputy Provincial Grand Master of Upper Canada. Fitzgibbon was a gallant soldier, and, thanks to the act of one brave woman, he was enabled to achieve a signal success.

Laura Secord, the wife of Mr. James Secord, then of St. David's, a member of St. John's Lodge of Friendship, No. 2, Queenston, had gained knowledge of a plot to capture Fitzgibbon and his party, and she was determined to save them. Undaunted, and with wonderful endurance, she walked nearly twenty miles, passing the American sentries, taking a circuitous course through the woods, finally reaching the military camp and apprising Fitzgibbon of his danger and enabling him to capture 500 infantry, a field piece and fifty dragoons with a comparatively small force of men. Lieut. Fitzgibbon has given a certificate to this effect, which is held by the Secord family.

It is related in the Niagara district that the American colonel and one of his principal officers became known as Masons to Fitzgibbon, a short time after their capture, and that even under the trying circumstances more than the usual courtesy was shown by their captor to the brethren whom he had made prisoners of war.

The Eighth regiment continued actively employed during the remainder of the campaign. It was in 1814, on the 5th of July, that the regiment, with a few Canadians and Indians, in all about fifteen hundred men, bravely advanced from the lines at Chippewa and attacked 6,000 Americans under Major-General Brown. The advance was not well timed, for it was found impossible to carry the enemy's position, and a retrograde movement was effected. It was during this encounter that the gallantry of Bro. John P. Clement was evinced.

One might almost call the Niagara district the cradle of Masonry in Upper Canada, for its soil is indeed sacred to the cause of the Craft. Many reminiscences are familiar, handed down generation after generation with a faithfulness which stamps them with the imprint of truth. Capt. John P. Clement, who died in 1845, was a brother of Bro. Joseph Clement, a member of lodge No. 156, in the 8th regiment, and a member of lodge No. 2, of Friendship, Queenston, and a U. E. Loyalist, who fought on the side of the British in Butler's Rangers. When the incident referred to occurred he had charge of some Indians, and was fighting at Chippewa. Clement's company had advanced and had taken some rifle pits, when the captain observed one of the enemy wounded, whom the Indians were about to scalp.

The poor prisoner, scarcely able to stand, and with his left hand helpless from the blow of a tomahawk, saw that he would have to pay the terrible penalty of savage warfare and struggled with a powerful Indian, whose keen knife was ready for its gory mission. With a wild shout the American freed himself, and, seeing an officer crossing an earthwork and coming towards him, he hastily gave a sign and appealed for protection, calling on the officer to save him from a cruel death. Capt. Clement took in the situation at once and with fleet foot, for he was young and active, rushed to the aid of his brother, and, as in the uplifted hand of the savage the bright blade glistened in the morning sun, descending to its deadly work, Clement seized the strong arm, threw the Indian on his back, ordered him off, and, although the British had to retreat, called an orderly, and had the officer carried away as a prisoner. A surgeon was found and the wounded man conveyed to a farmhouse, where the greatest care was taken of him. When sufficiently recovered he

was sent to his home in the State of New York, forever grateful that he had knelt at a Masonic altar.

It is related that Clement some months afterwards was taken prisoner by the Americans and lodged in a neighboring jail in New York State. The next morning when visited in his cell he found that his custodian was the very man whose life he had saved at Chippewa. That night a friend came to him and intimated that at early dawn the jail door would be on the latch and that outside a horse, wagon and driver would be in waiting to convey him as quickly as possible to the frontier.

The Eighth regiment was actively employed in the battles of the Niagara district. The six companies from Nova Scotia and New Brunswick were in the west in 1814, and took part in every battle fought until the end of the war. For its gallantry the regiment was subsequently given the word "Niagara" on its colors.

In June of 1815 both battalions embarked at Quebec for Portsmouth, England, and on the 24th December following the second battalion was disbanded at Portsmouth. From 1815 until 1829 the regiment was stationed in different parts of the old world. In July, 1830, the six service companies arrived at Halifax, N. S., and were removed in 1833 to Bermuda and thence to Jamaica. After remaining six years in Jamaica they were returned to Halifax, and in 1841 sailed for, and were stationed in, Ireland.

With this brief reference to the record of a regiment, which has an essential Canadian history, more particularly interesting from its Masonic connection, let us now give its Craft history, with which we are more particularly identified.

The first record we have of Masonry in Upper Canada is the original MS. certificate of Bro. Joseph Clement, issued by lodge No. 156, of Free and Accepted Masons, from the Grand Constitution of England and held in the King's or Eighth Regiment of Foot, dated 1780.

The regiment was at Fort Niagara at this period and, by an examination of Lane's Masonic Records, p. 106, 2d ed., we find that a field warrant, No. 255, was granted by the original Grand Lodge of England to the lodge on the 15th February, 1755. At the time the warrant was granted the lodge met at "The Haunch of Venison," Maidstone, Kent, and was at Salisbury, England, in 1785. This, as stated previously, was the first field, or military, warrant issued by that Grand Lodge.

The only trace of the work of this lodge is a letter written by the W. M. to the Grand Secretary of the first Grand Lodge of England, acknowledging the receipt of a letter containing the renewal of their warrant. On its arrival in Canada the lodge had placed itself on the roll of the Provincial Grand Lodge at Quebec, and was known as No. 5 on the Provincial register. This number had originally belonged to the sea lodge on H.M.S. Canceaux, but in 1771 that vessel had left Quebec and the number was therefore considered vacant. The letter referred to is as follows:

Niagara, 26th July, 1781.

Dear Brother,

This is to inform you, that we acknowledged the receipt of your Letter,

dated 31st March, 1779 (with which we also received a renewal of our Warrant, &c.), last year. We are now glad to have an opportunity of remitting by the Bearer (Brother Pollard) Five Guineas to the R. W. Grand Lodge, which is to be disposed of as they may think fit.

From the uncertainty of corresponding with you in these times, We beg leave to inform you, that we have on that account, renewed our correspondence with the Provincial Grand Lodge at Quebec; to whom we make such Donations as our circumstances will admit of; which correspondence, we hope, will meet with the R. W. Grand Lodge's approbation * * * * notwithstanding which, we mean to keep up the regular correspondence that you observe to us in your last Letter by every safe opportunity.

We wish to have any Regulations, &c., which may have happened since we heard from you last, sent unto us, and all Demands whatever shall be duly honored. In the meantime, I beg leave, in the Name of the rest of the Brethren of Lodge No. 156, to subscribe myself with respect,

Dear Brother,

Your most obedient and
most humble servant,
John McLauchlan, Mr
Sergt. King's (or 8th) Regimt.

James Heseltine, Esqr.

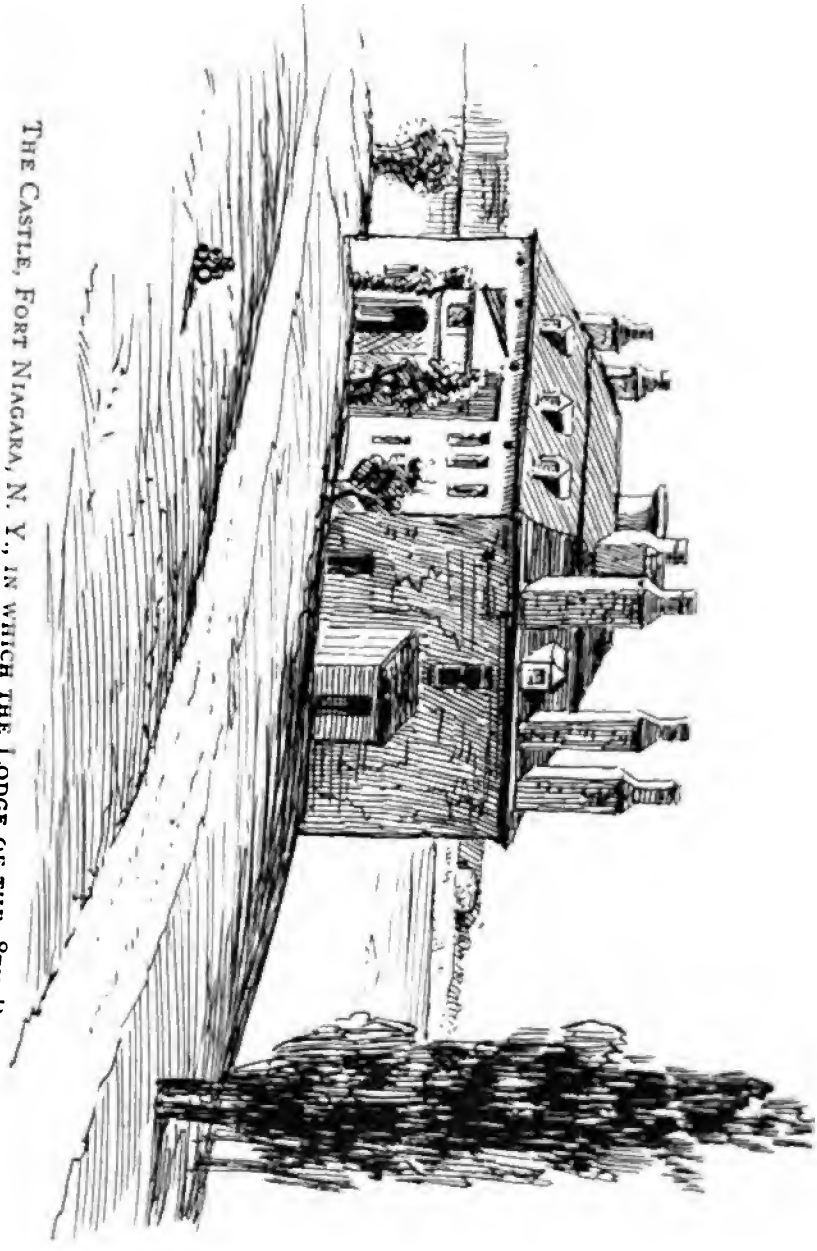
In the official list of the Provincial Grand Lodge of Quebec for 1784 the regimental lodge is given as "No. 8, officers in 8th Regt.," but in 1787 the official list reads: "No. 5, In the 8th Regt. of Foot," while "No. 8" is given to Unity lodge at Fort William Henry. "Mr." in the above letter stands for "Master."

The lodge in the Eighth regiment was originally No. 255. In 1755 it was numbered 195, and from 1770 to 1780 it was No. 156, and in 1780 it became No. 124, and in 1781 No. 125, and in 1792 No. 112. The secretary in 1780, when the lodge was at Niagara, evidently omitted the figure "1" in writing the number of the lodge, hence the error in Bro. Clement's certificate. The lodge was at Salisbury in September of 1785, after its return from Canada. It made no return to the Grand Lodge of England after 1789, but the name was not erased from the list of lodges until 1813.

A careful examination of the books of the Grand Lodge of England and printed reports from 1771, etc., shows payments of £8 8s. 0d. and £2 2s. 0d. to the Freemasons' Hall Fund under the date of the Grand Lodge meetings of 3rd February, 1779, and 1st February, 1786, respectively. In 1786 the lodge was No. 125, but no place of meeting is recorded, although the regiment was in the south of England at the time. There are also three more records of subscriptions to Grand Lodge: 12th April, 1786, £1 15s. 0d.; 28th November, 1788, £1 11s. 6d.; 25th November, 1789, £1 11s. 6d.

This lodge met in a room in the stone building which was occupied as barracks and storerooms, and which still stands within the precincts of Fort Niagara, N.Y. It was erected by the French about 1760, on the extreme point of land at the mouth of the river, where the lighthouse was formerly located, and of it an engraving is given.

Mrs. Simcoe, of Wolford, England, widow of Captain Simcoe, R.N., J.P. for Devon, and grandson of Governor Simcoe, has most kindly furnished a copy of the private diary kept by Mrs. Simcoe, wife of the Governor, during her residence in Upper Canada, and in



THE CASTLE, FORT NIAGARA, N. Y., IN WHICH THE LODGE OF THE 8TH REGT. MET.

it is found the following entry concerning this building, which was known as "The Castle":

"29th April, 1793:

"There is a large stone house built by the French in the Fort at Niagara; and from thence it is said to take its name, as Niagara, in the Indian language, signifies great house."

This fort, and that on the west shore, Fort George, are of all those in this part of Canada the most historic, both from a military and a Masonic point of view. The lodge in the 8th regiment met in the fort on the east side of the river, and some of the early lodges, notably that of the Queen's Rangers, No. 3, warranted by R.W. Bro. Wm. Jarvis, met in the primitive building known as Butler's barracks at Fort George, on the west or Canadian side of the river.

Fifty years later the Fort Niagara, U.S., on the east side, was the scene of the Morgan incident, for within the walls of the stone house on the south side of the parade ground, Morgan spent some hours, if not days, of his life.

But little is known of the work of lodge No. 156. Its membership was about forty, and in 1776-77-78 it is known that Bro. James Greenfield, who was a woolcomber before enlistment, Bro. John Gilder, Bro. John Adams, cordwainer—in modern English, a shoemaker—Samuel Newson, a laborer, John Dillon, a cordwainer, and some twenty-seven others were all members. The names of officers or non-commissioned officers are not mentioned in the earliest register of the Grand Lodge of England.

The following is a copy of the register of the Grand Lodge of England with the names of the members made and in the lodge from March, 1776, until September, 1789. This is the first and only list of members that can be found of the lodge No. 156 in the 8th regiment.

Name.	Age.	Business.		When made Masons.	
Samuel Nelson	30	Laborer	8th Regt.	12th March,	1776
John Dillon	25	Cordwainer	"	24th June,	1777
John Bailey	31	Laborer	"	6th Jan.,	1778
James Ridgeway	38	Cordwainer	"	22nd March,	1786
James Vallentine					
Robert Laysell					
Samuel Dollword					
Archibald Mackey		1786.			
John Ellis					
John Clues					
Daniel Mackey					
Theodore Brown	25	Laborer	"	22nd Aug.,	1789
William Brown	23	Laborer	"	6th Feb.,	1787
Jas. Greenfield	28	Woolcomber	"	3rd Feb.,	1786
John Gliden	26	Laborer	"	24th June,	"
John Adams	30	Cordwainer	"	4th Aug.,	"
Robert Emery	32	Joiner and Carpenter	"	4th Aug.,	"
John Ram	24	Laborer	"	1st Sept.,	"
William Parker	24	Do.	"	1st Sept.,	"

The lodge was one often spoken of at Niagara even in the days of 1812, and the fact is recounted that the first festival of St. John

And the Darkness Comprehended it not.

We the Master Wardens & Secretary of Lodge No 56 of free & accepted Masons from the Grand Constitution of England held in the Kings or 7th Regiment of Foot.

Adorned with all their Honours and assembled Lodges, in due form, do hereby declare, Certify, and attest, to all men lightned by the truth, and spread on the face of the Earth, that the Bearer hereof, our Worthy Brother Joseph Clement, has been by us lawfully entered an Apprentice, Past a Fellow Craft, And after having sustained with Strength & Courage, the most Lawfull Works, & Severest tryalls, we have raised him unto the Sublime degree of Master Mason, and have initiated him as such, to the misterious and most secret Works of the Royal Art. And he may without demur, or hesitation, be admitted, or incorporated, into any Lawfull Warranted body, wheresoever met, congregated, or convened, he having to the utmost of his Power, Strenously supported and contributed to the advancement and interest of Masonry, with Zeal and Vigour:

/ Nevariatur /

Jno Bailey M.

J. McLauchlan S.W.

Francis Sandbrin J.W.

Given under our hand & seal of our Lodge this 23d of Sept. A.L. 5791 - A.D. 1790.

at Niagara —

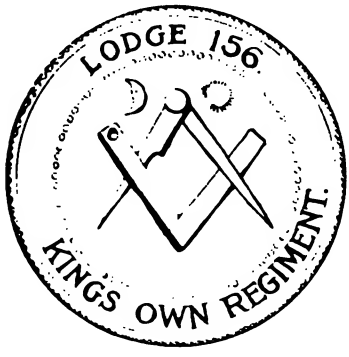
John McLauchlan Actg Sec.

Opp. page 257.

FAC-SIMILE OF CERTIFICATE OF BRO. JOSEPH CLEMENT.

river, and the Mason soldiers of No. 156 frequently met their brother Masons in St. John's Lodge of Friendship, No. 2, which met in the township of Queenston, alias Newark, and at the house of Bro. Joseph Brown. The Clement family were prominent at Niagara from 1780, and Bro. Clement did good service for his country in not only the war of 1775-82, but in the war of 1812-15.

There were found some years ago, two certificates of this lodge, dated 11th February, 1780, and 7th May, 1784. These certificates are given in fac simile, and it will be noticed that there is a clerical error in the dates of the certificate of Bro. H. W. Nelles. The Masonic date is 5784, and the modern date 1704. The latter should read 1784. What is more peculiar is that the seals are different in design. Both have, in a narrow circle surrounding the seal, the words "Lodge 156, King's Regiment," but one has in its field or central part, a square and compass, and the other has for its centre a shield, which looks much like the coat of arms of a private individual. The latter shows in the upper left hand corner a stag's head, but nothing more is decipherable. It is not improbable that an officer of the regiment may have been the master of No. 156, and that his private seal was embodied in that of the lodge. We have an instance of a similar proceeding in 1822, when the private seal of R.W. Bro. Simon McGillivray was used on Masonic documents, although not in conjunction with any Masonic lettering or marks of any kind.



IMPRESSION OF THE SEAL OF LODGE NO. 156, TAKEN FROM THE CERTIFICATES OF BROS. HENRY AND HENRY W. NELLES, 1780-1784.

Another certificate of this lodge is in the possession of a family at Niagara. It is that of Bro. Daniel Servos, of Niagara. The document is dated the 7th May, 1784, which proves that, at least, from September, 1780, the work of the lodge was active, and reads:

And the Darkness Comprehended it not.

In the East a place of light, where reigns reason, silence and peace.

We, the Master, Wardens and Secretary of Lodge No. 156, of Free and Accepted Masons from the Grand Constitution of England, held in the King's or 8th Regt. of Foot, Do hereby certify and attest to all men lightened by the Truth and spread over the face of the earth, that the bearer hereof, our Worthy Brother, Daniel Servos, have by our lodge lawfully entered an apprentice, past a fellowcraft, and after having sustained with strength and courage

And the Darkness comprehended it not

And he may without demur or hesi=
=tation, be admitted or incorporated as
such, into any lawfull Body where=
=soever congregated.

Given under Our Hands, and Seal of our Lodge
at Niagara, this 11th day of February A:L: 5780
A:D: 1780 —

Edward White Secr.

Wm Brown M
John Scott S. W.
Bailey J. W.

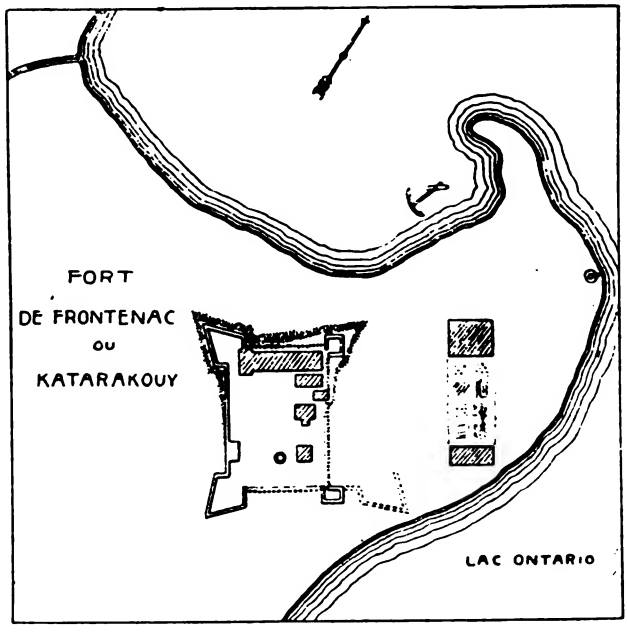
FAC-SIMILE OF THE CERTIFICATE OF BRO. HENRY NELLES, 11TH FEB., 1780. Opp. page 258.

CHAPTER XII.

St. James' Lodge. No. 14, P. R. Q., No. 518, E. R.—The First Lodge at Cataraqui, now Kingston.—A Lodge in an historic place in civil and military history.

In 1670 the first European, M. de Courcelles, ascended the St. Lawrence to Lake Ontario, and at the spot now known as Kingston obtained permission from his master in France to erect a fort; but he being recalled, it was left to his successor, Count de Frontenac, to build the fort so well known in Canadian history. The place, from the strength of the fort, was called Cahiaque or Cadarogue, a Mohawk word signifying the "strongest" or "greatest fort" in the land.

Pouchot, the last French commander at Niagara, in his work on the war of 1755-60, writes the name Cataraqui as "Cataracoui."



An Ancient Plan of Fort Frontenac.

Frontenac landed in 1673 at a point west of the present Cataraqui bridge, where stands the artillery barracks of to-day, and here after six days' work, as the governor of New France, he held the key to the great lakes in a fort built of hewn logs, while trees, felled and trimmed, were used for the palisades, which fenced in and protected the structure.

At its foundation it was named the Fort of Lake St. Louis, by which name Lake Ontario was known, but after a short time the fortification was called Fort Frontenac, after the French governor. The fort was situated upon the point of land by the entrance of the large bay close to the Tete du Point, and covered the entrance to

Cataraqui creek. The early settlers of Kingston state that the fort was separated from Kingston by a trench or ditch, so that it was really surrounded by water—an island, upon which the first settlement was founded—known as the village of Cataraqui.

The fort was occupied at different periods by troops. In 1675 it was torn down and rebuilt with stone and strengthened by curtains and bastions. In 1695 the fort was again rebuilt and garrisoned with soldiers.

The accompanying plan of Fort Frontenac in 1787 is taken from Foillion's History of Montreal. The fort building and the storehouse stable and garden in front, were the only signs of habitation in the place, save the Recollet church, a small wooden structure, standing two hundred yards west, between the present Princess and Queen streets. The fort was originally evacuated and destroyed by Governor Denonville in 1689, and restored by Count Frontenac on his return in 1695.

The exact location of the fort is defined in a manuscript published by the Historical Society of Quebec, which says:

"It was situated at the bottom of a bay, which a little river flowing into Lake Ontario forms, close to the junction of Lake Ontario and the St. Lawrence. It consisted of four stone curtains, 120 feet each defended by four spare bastions. The walls were defended by neither ditches nor palisades. There was no terrace to sustain it on the inside. A wooden gallery was built all round for communicating from one bastion to another. The platforms of these bastions were mounted on wooden piles and the curtains were pierced for loop holes."

Father Charlevoix, writing in 1720, says of this fortification that

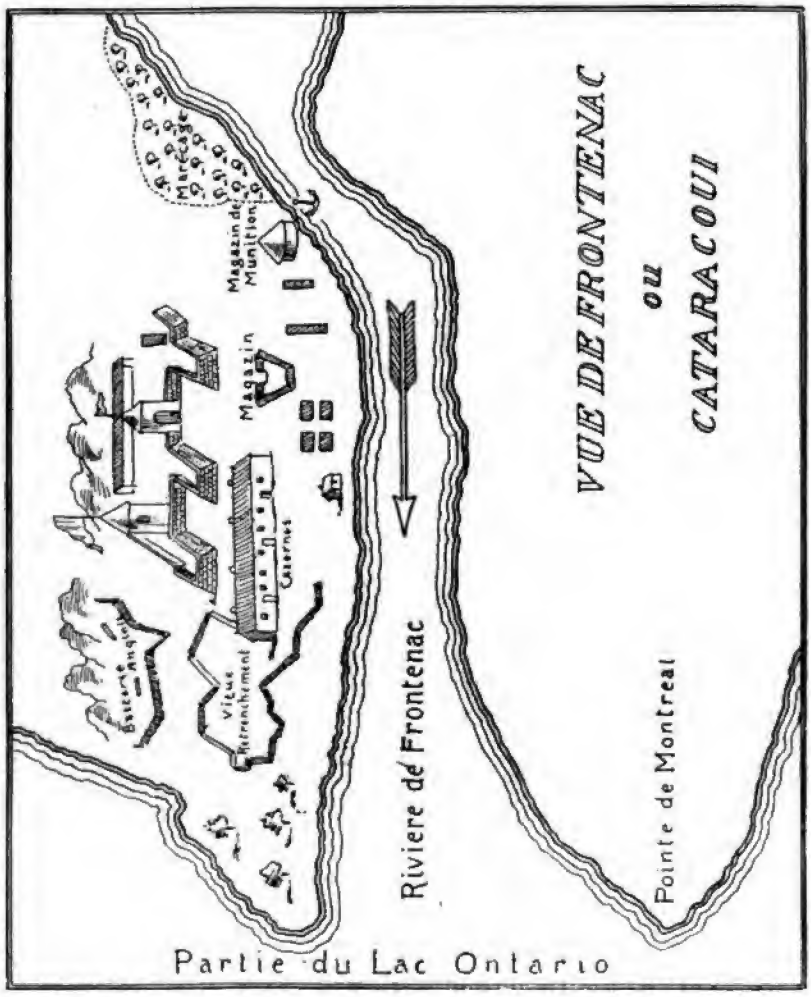
"It is a square within four bastions built of stone and the ground it occupies is a quarter of a league in compass."

Pouchot, writing in 1755-60 in his "Memoir of the Late War," says:

"Cataracoui or Frontenac is a square fort of Masonry without terraces, its walls being fifteen inches thick and the outside square and forty-two toises on a side. The flanks are very small and a wooden scaffold serves for a terreplein." "The anchorage, which is directly opposite the fort, is excellent for vessels and as winter quarters"

Gradually the glory of Fort Frontenac waned—the stone walls had not been built up to the standard strength, and in 1758 it is said that the walls "were not good." On the 27th August of that year the fort surrendered to Bradstreet, the British general. After that event it fell into ruin and the settlement was abandoned, save by those who occupied the log huts and the cleared ground around the old fortification. Then a military post was established at the Island of Chevereaux, afterwards called Carleton Island, which lies opposite to Kingston, and near the south shore, where Lake Ontario descends into the St. Lawrence.

About 1783 a number of refugees landed at Cataraqui creek, and in 1784 the first township was occupied. It is believed that Capt. Glass, who founded this settlement, was accompanied by Deputy Surveyor-General John Collins, of Quebec, at that period the Grand Master of the Provincial Grand Lodge of Quebec. In 1788 Collins



A PLAN 140 YEARS OLD.

was ordered to survey the forts and harbours from Carleton Island to Michilimackinac. He reported Fort Frontenac as being in ruins, defenceless and incapable of being repaired, with the barracks "partly demantled" and "in very bad condition," but added that it "may be still repaired."

The above is a reproduction of the plan of Fort Frontenac at some year in the period of French occupation, which was from 1750 to 1760. The drawing shows the creek, fort and buildings. The Cataraqui river was also called "The Frontenac."

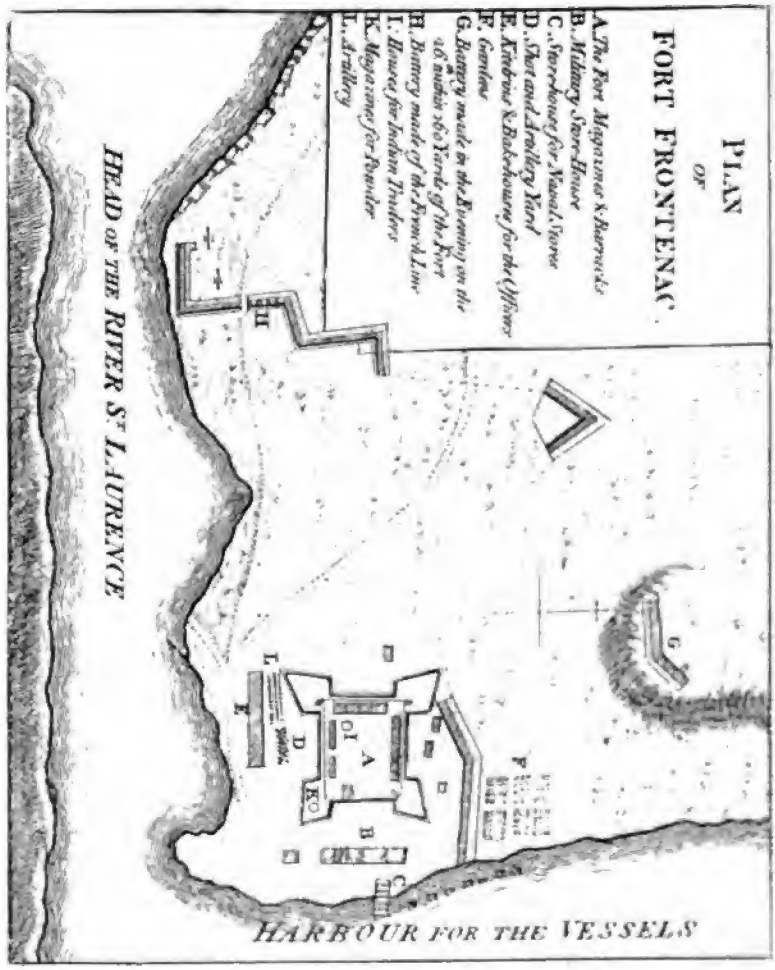
In 1789 barracks were built for soldiers on the site of the old Fort, this being the reinauguration of the place as a military station.

Rochefoucauld, writing in 1795, says that Kingston in that year had "about 120 or 30 houses," and in 1796 a writer says that there were from sixty to a hundred men quartered in the barracks, and that in 1794 the population of Cataraqui village was 345.

The remains of the tower in the interior of the old Fort Fronte-

nac were removed in 1827. The town was laid out in 1784, and in 1841 Kingston was selected by Lord Sydenham as the capital of United Canada.

These facts are all in harmony with our Masonic work. The first settlers in Cataraqui were Craftsmen. The Deputy Surveyor-General, John Collins, as stated, was the Provincial Grand Master of the Province of Quebec, and the late M.W. Bro. Dr. James A. Henderson, asserted to the writer that on Carleton Island a Masonic



PLAN OF FORT FRONTENAC, 1763

lodge met in one of the regiments stationed there in the early years of the settlement, and on the 7th August, 1794, lodge No. 6 of the Provincial Grand Lodge of Upper Canada was constituted at "Bro. John Darley's Freemasons' Tavern," Kingston.

But prior to this date, away back in 1781, the footprints of the Mason were visible even in the rocky soil surrounding Kingston. The lodge with which Cataraqui, now Kingston, is more particularly identified, is that one warranted in 1781 by the Provincial Grand

Master of the Province of Quebec, the Hon. John Collins. The warrant has not been preserved, but a page of the minute book of the Provincial Grand Lodge of Quebec is in the possession of the writer, and a fac simile is given in connection with this chapter. It is written on the first page of a sheet of foolscap in an official hand and signed by "Jas. Tanswell, G. Sec'y."

On the third page of the sheet is a minute ordering the remittance of "Three Guineas for every lodge you shall constitute, for the use of the Grand Charity." It might seem from this as if the brethren named in the petition were empowered to organize lodges at places other than Cataraqui, but evidently it refers to the fees payable to the Grand Lodge. The document reads:

LODGE, No. 14.

Quebec, 12th May, 1781.

At the petition of our Worshipful Brothers, Major James Rogers, Captain John Walden Meyers, Lieut. William Buell, Captain Ozariah Pritchard, Lieutenant Solomon Johns, James Taylor, James Ferguson, & William Marsh, in the King's Rangers.

A Warrant was granted, constituting said Brethren into a Regular Lodge of Free & Accepted Masons, by the name of St. James' Lodge, No. 14, of Quebec, bearing Date as above, & signed by the Right Worshipful, the Honble. Jno. Collins, Esqr., Grand Master, Thos. Aylwin, Esqr., Deputy Grand Master, & Jas. Tanswell, Grand Secretary, & appoint'g W. Bros. Major James Rogers, Master, Capt'n. John Walden Meyers, Senior Warden, & Lieu. William Buell, Junior Warden, for opening said Lodge, &c.

Jas. Tanswell, G. Sec'y.

Same time you Remit to the Treasurer of the Society, for the Time being in London, Three Guineas for every Lodge you shall constitute, for the use of the Grand Charity.....The burthen of all which we will make easy to you by Our Presence, so often as our Health & Publick Vocations will permit.

Given at Cataraqui, in the Province of Quebec, under Our Hand & Seal of the Grand Lodge, this 23rd Day of June, A.L. 5784.

By Command of the Most Worshipful Grand Master

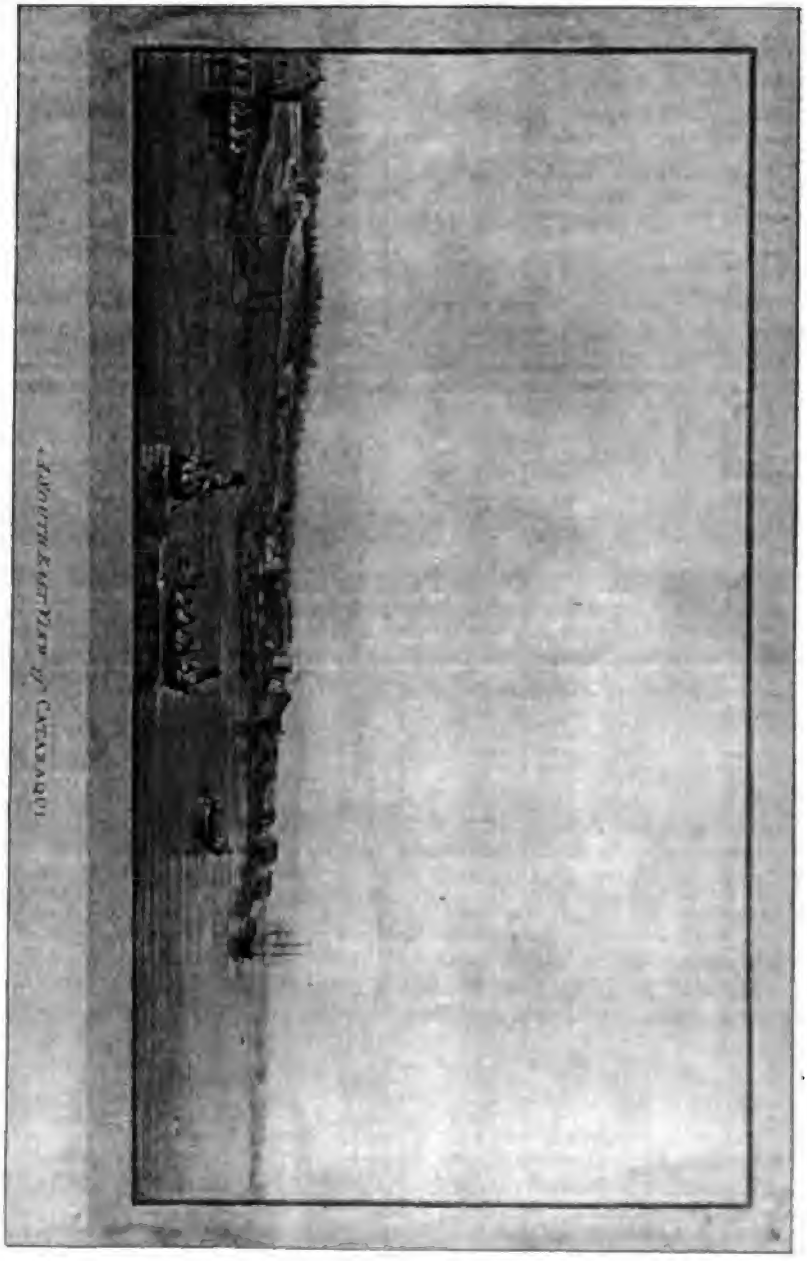
J. Tanswell.

R. W. Bro. James Tanswell, the Provincial Grand Secretary, writing from Quebec on the 22nd October, 1781, and notifying the R.W. Grand Secretary of England as to the remission of eight guineas, states that five were for their lodge but "the remaining Three for St. James' lodge, No. 14, in the King's Rangers, constituted the 12 May last in the G. Lodge Room at Quebec."

The view of Kingston in 1783 is given in two forms. The first is a half-tone reproduction from the original water color, drawn by James Peachy, ensign of the 60th regiment, and "taken" by Louis Kotte. The reduction in the half-tone is so great that the houses cannot be seen distinctly. The second is a pen-and-ink sketch of the same picture, with a key made by M.W. Bro. R. T. Walkem of Kingston.

There are eight figures upon the tracing to which reference is made. The sketch or drawing was taken twenty-five years after the bombardment of the fort by Bradstreet, and the walls still bear traces, in the picture, of the bombardment. Bradstreet's batteries were placed, one to the west of the house marked No. 1, another on the

high ground behind the house marked No. 2, No. 1 being about the site of the present market place, and the other on the high ground on Queen street, near the corner of Bagot street.



CATARAQUI (KINGSTON), FAC SIMILE OF SKETCH IN 1783.

No. 1 represents a small house, but of the owner or occupant nothing is known It is near the site of the old Recollet church, which appears to have been removed or destroyed.

No. 2 represents the Commandant's house, which was on the line of Queen street, nor far from Bagot street.

No. 3 represents the barracks built by Count Frontenac inside the fort, the walls of which are designated by No. 4. The barracks

CATARAQUI (KINGSTON), PEN SKETCH FROM KOTTE'S DRAWING, WITH KEY.

appear to have been on the north-west side of the fort. The wall of the fort in the original picture is partly dark shaded and partly light. The light part represents the south-west side of the wall, the dark the south-east side.

No. 5 is a round tower built within the bastion at the corner of the fort. This was the south bastion. This tower was built of strong rubble masonry and continued in existence until 1832, when it was razed to the ground. The site of the tower, indicated by the circular stone work, is distinctly visible to-day in the barrack square close to the ball alley.

No. 6 is a three-cornered building, which was built of stone in front of and a protection to the entrance to the fort, which was on the north-east side facing Barriefield. One angle pointed towards Barriefield, and the building was constructed in this shape in order to divert the fire of guns which might be directed against the gate.

No. 7 represents a storehouse with a wharf in front of it, which formerly belonged to Mr. Forsythe.

Further east, No. 8 represents the storehouse owned by the Hon. Richard Cartwright, with a wharf in front of it. The adjoining building also probably belonged to him. Beyond this storehouse the land runs to a point and then sweeps into the left, forming a bay, which has now been nearly all filled up on which are the Montreal Transportation Company's shipyard, Anglin's mill and other works. The other houses are probably engineer's or officer's quarters, or houses occupied by inhabitants. The place seems to have been very thinly populated at the time.

The names in the petition of No. 14 in 1781 are familiar not only to Freemasons, but also to Canadians.

The first township was named after George the Third, "King's Town," which was afterwards abbreviated into Kingston. This township was allotted to the loyalists from New York; the second and third townships were allotted to the 2nd battalion of the 84th regiment, commonly called Sir John Johnson's regiment, also the King's New York Royal Rangers. By the rebels it was called "The Royal Greens."

In 1784 these soldier settlers migrated to the midland district. The first battalion was Jessups' Corps, which settled at Edwardsburgh and Augusta, while the second, Rogers' Corps, located on the Bay of Quinte. A company of the second battalion was at Carleton Island in 1782. Major James Rogers was an officer in Rogers' or the King's Rangers. His son, Robert Rogers, was in 1776 Governor of Michilimackinac. Both officers were Masons.

Captain John "Walden" Meyers, whose name in the manuscript should read not "Walden" but "Walter," was made a Mason at Quebec in 1780. The name was originally written "Waltermeyer," as in the German, but was afterwards divided.

In 1781 Meyers had under his command a company of ten men, and with great daring attempted to carry off General Schuyler, who resided at Albany. An old account says that

"the party entered the dwelling, commenced packing up the plate and made a search for the General. But that gentleman opened a window, and, as if speaking to an armed force of his own, called out 'Come on, my brave fellows, surround the house and secure the villians who are plundering.' This happy stratagem caused Walter Meyer and his follows to betake themselves to flight."

Another version of the story is that Meyers went with ten men

to Albany, and, on reaching the residence of the general, they entered the yard and, through the window, saw the object of their search. They entered the house but could find no sign of a human being, although they examined the place from garret to cellar. In the latter place there were some puncheons, a number of which were examined, others not. It appears that the general after the war told Meyers that seeing his enemies approaching the house he had hidden himself under one of the puncheons, which, fortunately, was not examined.

During the war Bro. Meyers carried despatches from Canada to New York. On one occasion, returning from the States, he lost his way and nearly starved to death. He had with him a favorite dog, which became sick for want of food, and so great was his love for the animal that he carried it for days and finally reached home in safety.

Meyers was a brave and resolute man, but limited in education. On the 10th May, 1782, he was commissioned as a captain by Governor Haldimand. The name in the Masonic minute book would indicate that he was a captain prior to that date. He was a pioneer in all enterprises, owned a mill on the Moira river, and sailing vessels, and with these did a considerable trade with the settlers. He first lived on the front of the ninth township before it was surveyed, and in 1790 settled on the Moira river, where he erected a saw mill. The river was called "Meyers' Creek" until 1812, and subsequently "The Moira," after Earl Moira, Lord Rawdon, and the town was called "Belleville," after Lady Bella Gore, wife of Lieut.-Governor Gore.

The Masonic certificate of Captain Meyers has been preserved by his family and is a curious old MS. It reads:

Lux sit et Lux fuit.

John Walden Meyers was entered into the Ancient and Honorable Society of Free and Accepted Masons in St. Andrew's Lodge, No. 2, Quebec, there passed, and raised to the sublime degree of Master Mason. In testimony of which we have hereunto affixed the seal of our lodge, this 28th day of February, 1780, and of Masonry, 5780, and caused our said brother to subscribe his name in our presence.

Laud Smith, as Master.
John Hurst, S.W.
James Durward, J.W.
John Lynd, Secretary. (Seal.)
John Walden Meyers.

Lieut. William Buell was the ancestor of the Buell family, the father of the late Bro. Col. Wm. Buell of Brockville. He was born in Hebron, Conn., on the 5th October, 1751. When the war broke out he made his way to Montreal and received a commission in the King's Rangers. He was a member of the early lodges at Brockville and died there in 1832. His son, the late Bro. William Buell, died in February, 1894, and was also a member of the Craft there.

Capt. Ozariah Pritchard, Lieut. Solomon Jones, James Taylor and William Marsh were all well known residents of Brockville. James Ferguson is supposed to have been a relative of the barrack master at Cataraqui from 1782-85.

The Hon. John Collins was the Provincial Grand Master at

Quebec in 1781, and as Deputy Surveyor-General knew well that Cataraqui would be an excellent location for a new lodge. James Tanswell, the Grand Secretary, was, at a later period, a prominent resident of Kingston. He was Grand Secretary of the Provincial Grand Lodge of Quebec from 1781 to 1784, for in both years his signature was attached to official documents. It is almost unnecessary to state that there are no records of this old lodge at Kingston. The first meetings were held in the barracks, at least this is the impression which the late Bro. Sellars expressed in speaking to the writer. Bro. Sellars died in 1891, aged 99 years and eight months. His father was a soldier and stationed at old Fort Frontenac. His early recollection was that his father had said that the lodge at Cataraqui met in the old French fort, for it was not in so great a state of decay in 1781 as to render it uninhabitable.

CHAPTER XIII.

ST. JOHN'S LODGE, NO. 15, P. R. Q., NO. 465, E. R., AT MICHILIMACKINAC, NOW MACKINAW.—A LODGE IN THE UPPER PENINSULA OF MICHIGAN, 1782.—WHAT OCCURRED AT A GAME OF LACROSSE.

The term "Michilimackinac" or "the country of Michilimackinac," was applied by the early French settlers to a large portion of the eastern half of the upper peninsula of Michigan. The term, however, finally became restricted to the island of Mackinac.

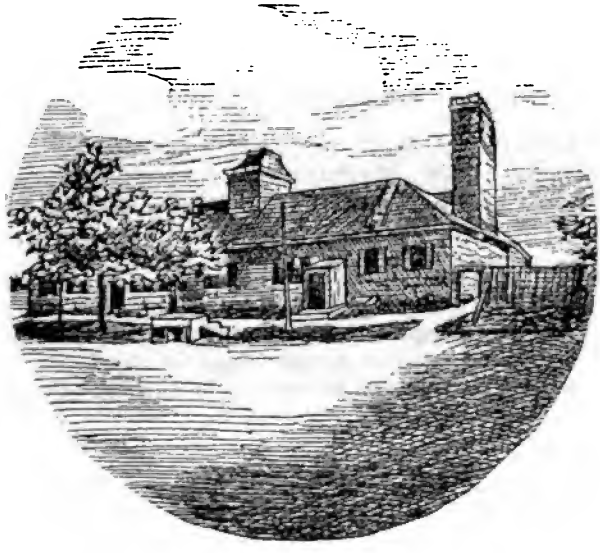
Mackinac is a county in Michigan, in the eastern part of the upper peninsula, borders on Lakes Huron and Michigan, and is separated from the lower peninsula by the Strait of Mackinac.

THE OLD BLOCK HOUSE, BUILT IN 1780.

Mishinimakina, in the locative case, Mis Ninimakinang, "at the great uplifted bow," "at the great hanging arch," is the Indian name for the Island of Mackinac.

The French "La Pointe de St. Ignace," applied to the whole of the little peninsula, the base of which may be defined by drawing a line due west from the mouth of the Carp River to Lake Michigan. The map gives the southern half only.

John Nicolet in 1634 was the first white man to see the island of Mackinac. In 1669 the Jesuit Father Claude Allouez visited it, and in 1670 Father Claude Dablon, as Superior of the Jesuits, selected La Pointe de St. Ignace as the site of a mission. In 1671 Father Marquette arrived, and in 1679 La Salle, after a voyage of twenty days, visited the settlement, journeying in the "Griffon," the first sailing vessel on the lakes above the Falls of Niagara, a boat built on Cayuga Creek, a tributary of the Niagara.



OFFICERS' QUARTERS AT MICHILIMACKINAC WHERE ST. JOHN'S LODGE MET IN 1784.

On the 24th July, 1759, Niagara surrendered to the British. On September 18th Quebec surrendered, and on 8th September, 1760, Montreal and all the French Canadian territory also capitulated. On the 28th September, 1761, British troops first arrived at Michilimackinac. Under the conspiracy of Pontiac this fort was one of eleven attacked, of which eight, including Michilimackinac, were captured.

Pontiac was a North American Indian chief of the Ottawa tribe, an ally of the French. In 1762 after the surrender of all French Canadian territory to the British, he formed a coalition of many western tribes and attacked British garrisons and frontier settlements.

On the 2nd June Fort Michilimackinac was captured. The garrison consisted of Captain Etherington, Lieutenants Jamet and Leslie and about thirty-five men. A band of Chippewas, while playing

a game of lacrosse just outside of the fort, knocked the ball, as if by accident, so that it fell inside the stockade; the players rushed after it, and seizing their weapons from squaws, who had them concealed under their blankets, and had previously entered the fort as part of the plot, they raised the war-whoop and fell upon the garrison. Lieutenant Jamet and fifteen men were killed. Captain Etherington and Lieutenant Leslie, who were watching the game of ball, and the rest of the garrison were taken prisoners; they were afterwards ransomed by Lieutenant Gorell and his command from the fort at Green Bay.

St. John's lodge at Michilimackinac was warranted by the Provincial Grand Lodge of Quebec in 1782, as No. 15, and the Lodge appears in the English records as constituted on the 15th November 1784. It was No. 465 until 1792, when it became No. 376, on the English register. It met in one of the rooms of the officers' quarters, which were built in 1780, and tradition says that some of the meetings were held in the upper part of the old blockhouse of the fort.

In 1784, on the 31st July, F. B. Fry, an ensign of the 8th foot, and George Clowes, of the same regiment, which was then stationed at Niagara, were at Mackinac.

In the register of warrants and patents of the first Grand Lodge of England, on page 3, there are three entries, affecting as many lodges warranted in Canada. Bro. Tanswell was the Grand Secretary of the Grand Lodge at Quebec. The entries read:

"Mr. Tanswell, P.G Sec. for Canada, advises in his letter 15th Nov., 1784, to have constituted 3 lodges and has remitted 3 Guin's for each, vizt:

"465. No. 15, St. John's Lodge at Michilimacinac.

"466. No. 17, Barry Lodge in 34th Regt.

"467. Rainsford Lodge, 44th Regt."

By the Treaty of Paris, September, 1783, the post of Michilimackinac fell within the boundary of the United States, but the English did not withdraw for some years later.

CHAPTER XIV.

St. John's Lodge of Friendship, No. 2, Niagara, Township of Niagara, County of Lincoln, 1782-94.—First Trace of a Permanent Lodge in this District.—Its origin unknown.

The first lodge that worked in the Niagara district was under field warrant No. 156, in the King's or Eighth Regiment of Foot. While this lodge was for a time upon the register of the Provincial Grand Lodge of Quebec, it could not be considered as a Craft organization which would be permanent in the district or country.

Some few years ago MS. petitions found in the Niagara district revealed the fact that contemporary with the lodge in the Eighth

regiment, which worked in the fort on what is now the east or American side of the Niagara River, there was a lodge on the west side working at Queenston, in the district now known as the county of Lincoln.

These petitions date from 1782, the earliest being that of Joseph Brown, dated 14th September, 1782, to the brethren of "Lodge No. 2." This proves conclusively that there was a lodge at work in the district, at least, five years before the advent of the Quebec lodge of 1787. Subsequent evidence indicates that the lodge met in the house of Bro. Joseph Brown in the township of Newark or Queenston, in the county of Lincoln.

Our knowledge of this lodge is confined solely to the petitions. There is no trace, however, of the authority from which the lodge "No. 2, of Friendship," derived its original warrant.

The petitions of lodge No. 2, have been in the hands of Bro. S. S. J. Brown of Toronto, and were given to him by his grandfather, Bro. Joseph Brown, who was initiated in 1782. That venerable brother told his grandson that he had been a member all his life of Niagara lodge, No. 2, which met in the township of Newark or Queenston. So that we have ample evidence that the lodge was a working organization, and that it eventually became the No. 2 on the list of lodges warranted by R. W. Bro. Jarvis about 1794.

Bro. Joseph Brown's house was a popular one with the Craft. It was situated on lot 13, township of Niagara, fronting on the river of that name, two miles and a half north of Queenston and four miles south of Niagara. It was burnt down in 1812, and another building was erected upon the same site. It was here that the lodge meetings were held until it became untenable, and was finally torn down. The house now standing upon the farm has been erected upon another site and is occupied by a grandson of the original Bro. Joseph Brown. Bro. H. J. Brown, who is a P.M. and member of Niagara, No. 2, has a brother, A. G. Brown, of St. Catharines, also a member of the Craft in St. George's lodge, No. 15, St. Catharines.

The petitions are odd specimens of MS., faded and yellow with age, but mementoes of the Craft work of over a century ago in the Niagara district. Copies of these petitions from 1782 until 1790, with some particulars concerning the brethren mentioned are herewith given. They were all taken from the same package in consecutive order, and certainly belong to one and the same lodge.

14th Sept., 1782. Petition of Joseph Brown. "To the Worshipful Master and Brethren of Lodge, No. 2, Ancient York Masons."

—— 1787. Petition of James Cooper. "To the Master of St. John's Lodge of Friendship, No. 2."

This is the brother whose certificate is given. The date of the certificate is 1799, but the brother nevertheless may have been initiated in 1787. Certificates or clearance certificates were frequently issued at periods subsequent to entry into the lodges.

James Cooper had a farm at the Pine Grove on the Niagara River road, two miles below Queenston.

7th Aug., 1787. Petition of Charles Field. "To the Master and Wardens of St. John's Lodge of Friendship, No. 2."

This petition is peculiar in its wording. It reads:

"The petition of Charles Field shewth that your petitioner has long been desirous of becoming a Mason, and wishes to be initiated in your lodge, should he be thought worthy. I refer the lodge to Mr. Clark, who has been acquainted with me, and I am, with respect,

Your most obed't
h'bl servant,
Charles Field."

Charles Field was an old resident of Niagara. Nothing is known concerning his family.

16th April, 1790. Petition of Jessie Hulburd, "To the Worshipful Master and Brethren of Lodge No. 2, Antient York Masons."

30th April, 1790. Petition of Minar Bredt, "To the Worshipful Master and Brethren of St. John's Lodge of Friendship No. 2, Ancient York Masons."

There is no record of the work of the lodge nor any reference to it from 30th April, 1790, until 18th April, 1796, when we have the petition of Mr. Thomas Clarke for initiation, followed by others from Thomas Ingersol, John Clow, John Crysler, James Secord, and several as late as 1810. The fact that all these early petitions from 1782-90, and those from "St. John's Lodge of Friendship, No. 2," from 1796-1810, were tied up in one package, labelled "St. John's Lodge of Friendship, No. 2, Niagara," and that Bro. Brown, who had them in his possession, said that they were the property of the lodge of which he had all his life been a member, is fair evidence that the lodge, No. 2, of 1782, or earlier, worked in the township of Queenston from that date until 1794, when it became "Lodge, No. 2, of Friendship," on the roll of the first Provincial Grand Lodge under R.W. Bro. Jarvis.

This concludes the limited history of an old lodge, which may have been warranted by an early colonial jurisdiction, or may possibly have worked originally under a military warrant. The fact that it was given the local No. 2 indicates an authority nearer home, and points to the probability of its having been warranted by the Provincial Grand Lodge of Quebec under the first Grand Lodge of England (Moderns).

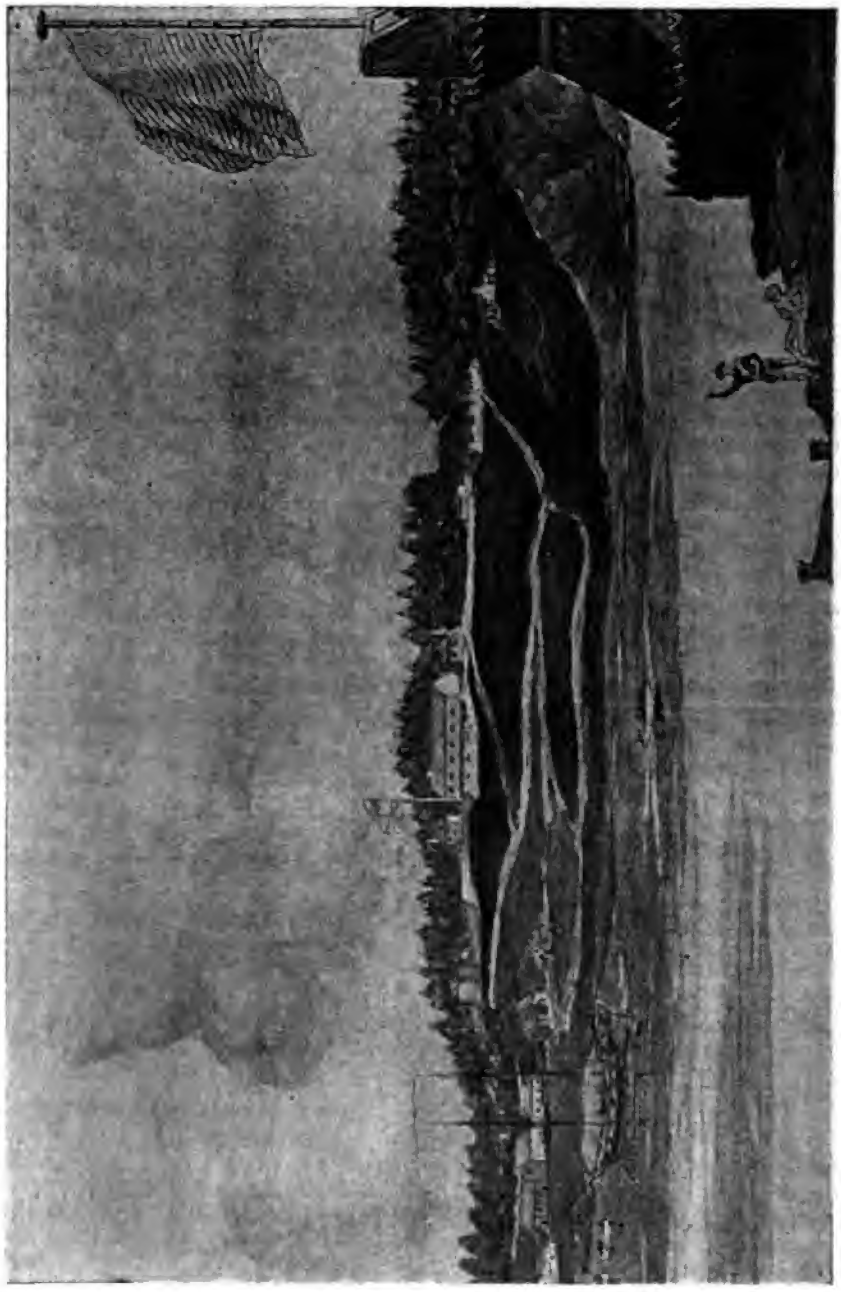


PHOTO FROM ACKERMAN'S ACQUATINT 1814.

Navy Hall. Fort George. The American Fort.

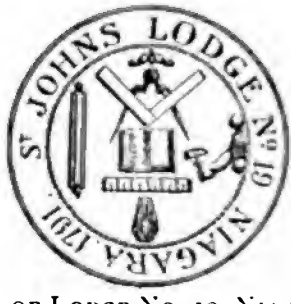
FORT GEORGE, UPPER CANADA, FROM THE AMERICAN SIDE OF RIVER, 1812.

CHAPTER XV.

LODGE NO. 19, P. R. Q., AT NIAGARA, 1787-96.—ONE OF TEN LODGES WARRANTED IN THAT PART OF CANADA WHICH WAS AFTERWARDS KNOWN AS UPPER CANADA.

The first references which attracted attention in modern days to lodge No. 19, at Niagara, were found in the "Upper Canada Gazette or American Oracle" of the 14th July, 1794, and 29th August, 1794. In this journal, which was the official newspaper of Upper Canada, at that time are published two notices calling meetings of the Craft, and signed by "Rolfe Clenche," as "Secretary."

As with the original No. 2 at Queenston its origin was—if not a mystery—a question which would not survive close enquiry. No. 19 could not have been warranted by R. W. Bro. Jarvis, for the lodge given that number on his register did not exist until after 1800, when No. 19 in the township of Haldimand was formed. Therefore, we had to seek elsewhere for the authority under which No. 19 at Niagara worked.



SEAL OF LODGE NO. 19, NIAGARA.

In collating MSS. in the possession of the writer, not only the day and date of the warrant have been found, but also the correspondence with reference to its issue. No. 19 was a creation of the Provincial Grand Lodge at Quebec. A letter, written within thirteen days of the issue of its warrant, disposes of a vexed question which has been discussed for many an hour by the Craft in the Niagara district.

It was customary in the days of the early Provincial Grand Lodges to appoint a committee to answer communications received from the mother Grand Lodge. On the 23rd October, 1787, the committee appointed by the Provincial Grand Lodge of Quebec for this purpose, after references to other matters, wrote the Grand Secretary of England as follows:

"Upon the Petition of Lieut. Col. Butler a warrant was granted, 10th Inst., constituting a lodge at Niagara by the name of St. John's Lodge, No. 19, of which our said Bror. Col. Butler is appointed Master; the Fee of five guineas for the same together with our annual donation of one Guinea will be given you by our W. Brother Adam Lymburner, Esqr."

This paragraph is followed by another, important because it refers to the proposed action of the Provincial Grand Lodge with regard to other lodges. It reads:

"As several of the Lodges holding under the constitution of England in this country are extinct, we mean to revise them, and if we have time for that purpose we shall enclose you a correct list of those that remain."

These paragraphs settle two points. The first establishes the identity of "No. 19," as warranted by the Provincial Grand Lodge of Quebec, and the second shows that the Provincial Grand Lodge was prepared to take action regarding the lodges of English birth which had worked in Canada and become dormant.

The warrant of No. 19 had been granted by the Provincial Grand Lodge during the interregnum which occurred between the death of R. W. Bro. Christopher Carleton, and the appointment of Sir John Johnson to the chair of Provincial Grand Master. The former had died in June of 1787, and the latter was appointed in 1789.

The fees and communications concerning "No. 19" had been carried to England by Bro. Adam Lymburner, but the Grand Secretary of England had apparently neglected to acknowledge the receipt of this money to the provincial body at Quebec, although, no doubt, he gave one to Bro. Lymburner. This neglect was noted in a letter of the committee of the Provincial Grand Lodge, dated 13th June, 1788, to the Grand Secretary of England. The Canadian brethren were evidently dissatisfied. They wrote:

"What surprises us most is that we have no acknowledgment for the money we have remitted to the Grand Lodge of England for constituting the Lodge at Niagara called St. John's Lodge; unlefs the Prov. Grand Lodge can give the said Lodge of Niagara as afsurance that their Fees have been regularly paid, so that they may be registered by the Grand Lodge of England, we fear they will follow the example of some other Lodges in this Province by refusing to contribute a single shilling to the contingencies either of this Grand Lodge or that of England, and we will not undertake to answer for the consequences; for with all our attention & Zeal & Desire to conform to the true principles of our institution, we have not been a little reproached, not from any error on this side of the water, and we beg leave to say we have struggled hard to preserve the unanimity & harmony that has hitherto prevailed"

In the proceedings of the Grand Lodge of England, at the Quarterly Communication held on the 13th February, 1788, we find under the head of Constitutions: "St. John's lodge, Niagara, £2 2s. 0d."

The next reference to No. 19 is in the "Upper Canada Gazette or American Oracle" of Monday, the 29th August, 1794, which reads:

"A meeting of the members of St. John's Lodge, No. 19, to be held in the lodge room, Newark, on Tuesday, 22nd instant, at 11 o'clock, A.M., of which all concerned are desired to take notice."

"By order,

14th July, 1794. "Rolfe Clench, Secretary."

This meeting was held in the Freemasons' Hall, which had been erected by the Land Board in 1792. "Rolfe Clench" should read "Ralfe Clench," as we find it given in the official records of the country.

This meeting points to the closing days of the lodge, and its probable amalgamation with No. 2 on the register of the Provincial Grand Lodge under R. W. Bro. Jarvis. It was in 1794 that the lodges of his regime were formed.

The next notice of No. 19 is in a supplement to the Upper Canada Gazette, dated Monday, 29th August, 1794. It reads:

"A meeting of the members of St. John's Lodge, No. 19, to be held in the lodge room, Newark, on the second Tuesday in October, at 11 o'clock A.M., of which all concerned are desired to take notice.

"By order,

31st July, 1794. "Rolfe Clench, Secretary."

Whatever transpired at the meeting of the 22nd July was apparently of more than ordinary routine, for the meeting called a few days later was three months in advance of the regular time. Unfortunately, the records from 1794-96 are incomplete, but the belief that No. 19 returned its warrant to the Provincial Grand Lodge at Quebec and united with No. 2 of Niagara is strengthened by the fact that in December of 1796 a meeting of "St. John's Lodge of Friendship, No. 2," was called at Wilson's Hotel in Newark, by a summons signed "Rolfe Clench," as "Secretary." Along the line of proof we find a notice of a meeting in June, 1797, of "St. John's Lodge of Friendship, No. 2," signed by "Thomas Clarke, Secretary." This brother's petition for initiation was found in the package of papers belonging to No. 2 of 1782, and his presence as secretary shows the connection between the old lodge of 1782 and the later one of 1795, warranted by R. W. Bro. Jarvis.

There is no further reference to No. 19 in the MSS. That it was originally a lodge of the Provincial Grand Lodge at Quebec is proved by the records, and that its membership swarmed into "St. John's Lodge of Friendship, No. 2," township of Niagara, is practically an assured fact.

CHAPTER XVI.

UNION LODGE, No. 9, P. R. Q., No. 521, E. R.—CORNWALL, 1793.—AN OLD LODGE IN THE EASTERN DISTRICT.—AN ANCIENT CERTIFICATE THAT GIVES A FAINT TRACE OF THE LODGE.

Cornwall is an incorporated town on the St. Lawrence, in the township of Cornwall, Stormont County, and is the county seat. The first settlers came to Cornwall in 1776, and the pioneers in the front townships of Stormont, Dundas and Glengarry, were the discharged soldiers and retired officers of Sir John Johnson's "The Royal Regiment of New York," and a few companies of the 84th Regt. Many of the first-named regiment were Masons. These forces were all disbanded in 1784.

In a map of 1786 made for Sir John Johnson the town plot is set out and named "New Johnstown," a familiar name in early Craft work. There were a number of Masonic lodges in different parts of this section of country, which was known as the Eastern District. The Masonic map which accompanies this volume will show better than letter press the location of those old lodges, which

existed from the earliest years in that part of the old province of Quebec, known as the district of Montreal, and which district included the whole of the territory formerly Upper Canada, and now the Province of Ontario.

There are enough of the records of the lodge at Cornwall to show that it was warranted by the Provincial Grand Lodge of Lower Canada. There is no record of its work, except that on page 28 of the register of warrants in the archives of the original Grand Lodge at London, there is an entry to the effect that in 1793, No. 521, "Union Lodge, at Cornwall, in Upper Canada," was entered on the list at London. Under the line quoted from the English records there is another entry which reads: "522, St. John's Lodge of Friendship, at Montreal," and then this note, which gives us the necessary clue to the paternity of the lodge:

"The 2 above named lodges I rece the acct. of from Mr. Thos. McCord of Montreal, Prov. G. Sec. for Canada, dated 5 Novr., 1792, p. Mr. Beck."

Bro. McCord was well known as a prominent Mason in Montreal. The lodge met at Cornwall, and seems to have been the predecessor of one known as lodge "No. 9, at Cornwall, County of Stormont, Province of Upper Canada," the history of which will be found with those warrants issued by R. W. Bro. Wm. Jarvis. The earliest record of Masonry in Cornwall is a certificate issued in 1799 by lodge No. 9, and now in possession of the writer.

There is no information regarding the manner in which the lodge obtained the local number "9." The first lodge with that number was warranted at Bertie (Fort Erie) by R. W. Bro. Jarvis, which was believed to have succeeded what was known as lodge "No. 5," at Fort Erie, but of which there is only a trace. The certificate of No. 9, Cornwall, is genuine. The warrant may have been an old field warrant, for Bro. John Pescod, who signed it as W. M., was an ex-soldier of one of the colonial regiments, and settled in that locality. The following is a copy of the certificate:

AND THE DARKNESS COMPREHENDED IT NOT;

IN THE EAST A PLACE FULL OF LIGHT, WHERE REIGNS SILENCE AND PEACE.

These are to certify that the Bearer hereof Brother William Emery being justly and Lawfully raised an Entered Apprentice, Pafsed a Fellow Craft, after sufficient Proof and Trial of his Integrity and Attachment thereto, was raised to the Sublime Degree of aMaster Mason, whose zeal for the Craft Induces us to recommend him to all true and faithful Brethren, wherever dispersed through the Globe and worthy of being admitted into any regular Lodge after due Examination, Given at our LODGE ROOM, No. 9 at Cornwall, County of Stormont, Province of upper Cannada, and under our Hands and Seal this thirteenth DAY of June, A Dom: One Thousand seven hundred and Ninety Nine, and in the year of Masonry, 5799.

John Pescod, Master.
Frank Clark, Sen'r War'd.
Robt. McGloughlond, J.W.

Daniel Campbell, Treasurer.
James Utterworth, Secretary.

On the 13th February, 1804, a lodge known as Athol, No. 3, was warranted by R. W. Bro. Jarvis at Cornwall, whether as the successor

of "No. 9" in this chapter is not known. No. 9 met in "our lodge room, No. 9, at Cornwall." This gives the exact location of the warrant.

Cornwall was deemed an important place, and amongst the list of early settlers, emigrants from the United States, disbanded soldiers, and officers of the British army and others, are the names of many who were Craftsmen. The town was famous from 1803 to 1812 for its schools, and some of the leading men of the province at that time were educated there by the Rev. Dr. Strachan. Amongst these are also many members of the Craft, including Bro. Samuel Peters Jarvis, Registrar of Upper Canada; Bro. Thos. Gibbs Ridout, a Provincial Grand Master of the Grand Lodge of Upper Canada; Bro. J. Macaulay of Kingston, and many others prominent in Masonic, business and legal circles.

CHAPTER XVII.

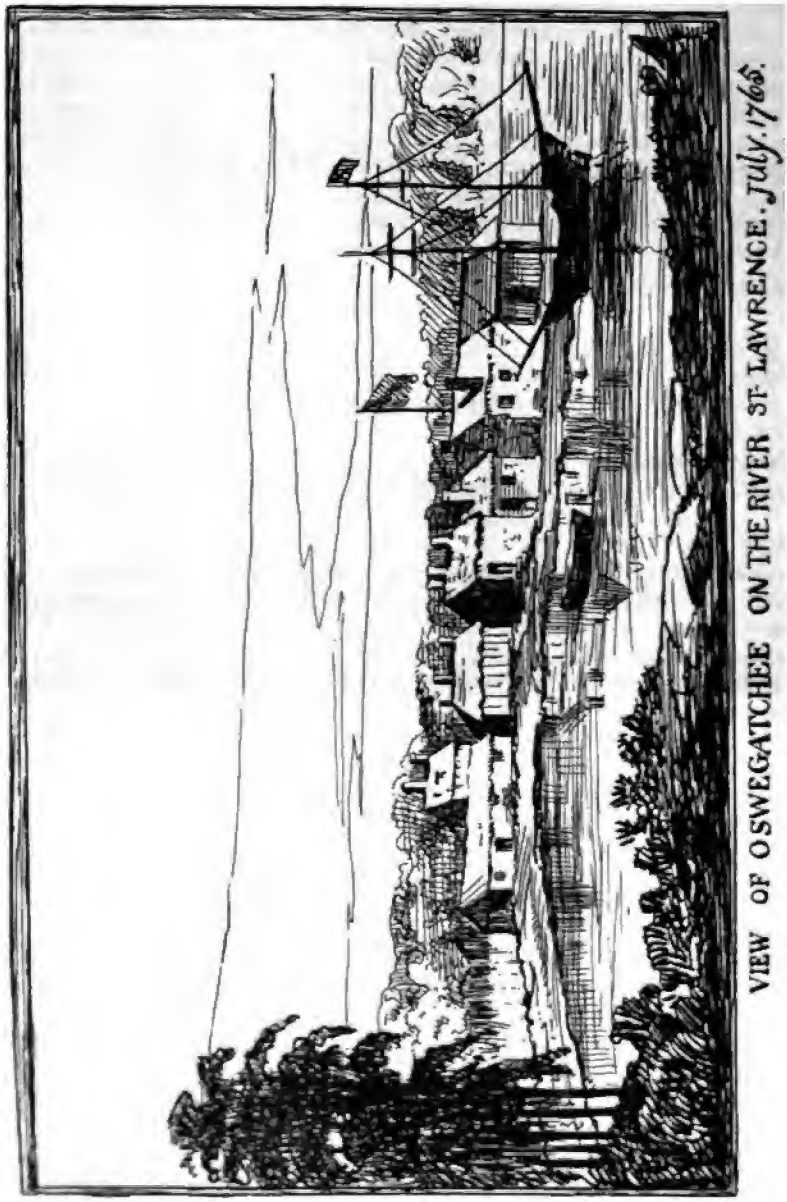
New Oswegatchie Lodge, No. 7, N. Y., and No. 7, P. R. Q., No. 520, E. R., 1786-91.—A Lodge with an American and Canadian History.

There is a halo of interest surrounding the history of early Craft work. The discovery of old records bearing the handwriting of the sturdy sons of Britain, who turned their reaping hooks into bayonets, and, armed with the old flint lock musket, marched shoulder to shoulder in defence of their adopted land, is especially entertaining. Amongst the earliest of these records are the minutes of the "New Oswegatchie" lodge, which met at Elizabethtown, in the county of Leeds, in 1787. The minutes preserved are the first writings of the kind we have of any Craft lodge work in what was then the province of Quebec, but which by the act of the imperial parliament in 1791, was divided into Upper and Lower Canada.

This lodge was of American origin, and was warranted as No. 7 by the Grand Lodge of New York on the 7th May, 1783. The claim is maintained that the lodge met in the American Fort Oswegatchie on the south side of the St. Lawrence. Another statement is that the lodge worked under a dispensation obtained from Ogdensburg in New York State. This latter deliverance was made by Bro. Adiel Sherwood. The probability is, however, that the warrant was issued by the Grand Lodge of New York.

The name Oswegatchie—or Chouegatchie—is supposed to be a corruption of the Huron word meaning "Blackwater." Fort Oswegatchie is associated with the early struggles of the United States and Canada. The fort, which has long since gone to ruin, was originally built by the French in the immediate vicinity of Ogdensburg, in St. Lawrence county, New York, on the banks of the River Oswegatchie, which runs adjacent to the modern town of Ogdensburg. The fort was known, in 1740, as Fort Oswegatchie, but is also

called, on old French maps, La Presentation, and La Gallette. It was occupied by the French during the Seven Years' War, but was captured by the British in 1760, when they were en route down the St. Lawrence to attack Montreal.



The above view of Oswegatchie on the River St. Lawrence, dated July, 1765, is taken from the original drawing which the writer found in the British Museum in 1895. It is believed to be the earliest picture of Ogdensburg known.

Among the English troops, which, after the fall of Quebec, in 1759, made an attack under General Amherst on the French posts on the St. Lawrence, one of which was La Presentation, afterwards Oswegatchie, were the 44th regiment, and five companies of the 80th.

These regiments had field lodges, but not in the case of the 44th, till 1784, and, in that of the 80th, many years after.

The fort finally fell into the hands of the English, after a severe engagement. Lieut.-Col. Massey, with his grenadier regiment, took possession of the fort, the garrison was sent to New York, and the post named by General Amherst, Fort William Augustus.

The town of Ogdensburg and its suburbs are rich in historic memories of the old French and revolutionary wars, and a sail on the dark waters of the Oswegatchie recalls the marvellous stories of Putnam, and the gallantry of the defenders of the old battlement.

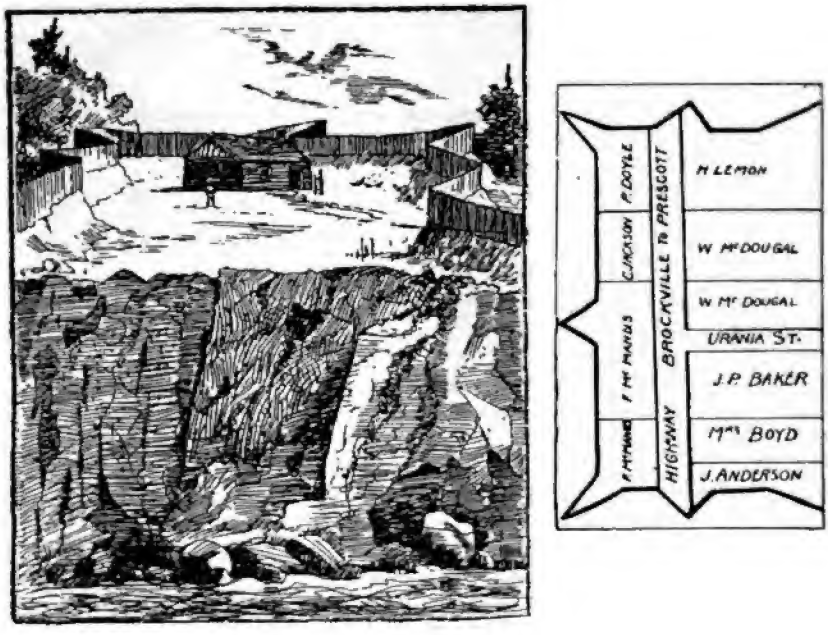
Directly opposite Ogdensburg is the Canadian town of Prescott, and east of Prescott is the township of Augusta, in the county of Grenville, in which was situated a district known as New Oswegatchie, a section of country that was for years a home and stronghold of Masonry.

Near the present village of Maitland, in 1758, defensive works were erected by the French, and because of the conveniences of timber a shipyard was established. The original French fort, with its pickets was in existence in 1785. It contained about six acres, and was star-shaped. About forty years ago a small portion of the earth works was visible. When Upper Canada was divided into townships, the fort was found to occupy lot 29 of the first concession of the township of Augusta, county of Grenville.

The house, represented in the centre of the accompanying sketch, was the French officers' quarters, and was the only one left when the place fell into decay and ruin. R. W. Bro. Ziba M. Phillips had a house on this site in 1820. It was a tradition among the early settlers that the French had buried money within the grounds of the fort, but although numberless relics of the days of the war have been discovered there, no money was ever found. The sketch shows the beach along the lake shore. The gates of the fort had been removed twenty years before the sketch was made. The small plan shows the property-holders on the present site.

The lodge certainly gained its title from either the river on the north side of the St. Lawrence, the creek near Maitland, or the section of country on the south side of the river. A correct presentation of the old and new Oswegatchie is necessary in order to locate the origin and seat of this old lodge, the records of which, having lain in darkness for a hundred years, have been brought into the sunlight in the endeavor to piece together the bits of Craft history which years of search and research have produced for the edification of the modern Mason.

In 1889 the minute book of New Oswegatchie lodge was discovered in the county of Leeds. The records are in an excellent state of preservation, kept in a manner which would reflect credit upon the modern lodges of this country. The old minute book is a curiosity in its way. It contains a couple of hundred leaves of stout hand-made paper, an almost square book, about 6 in. x 5 in., with a



VIEW OF FORT OSWEGATCHIE, CANADA, 1785, AND PLAN OF THE SITE, 1897.

stiff parchment cover, well bound, and none the worse for its century of existence. From the day the first minutes were penned this old book travelled with the secretary from place to place and from house to house, wherever the brethren found it convenient and profitable to meet together for "the making of Masons." The handwriting gives evidence that the pedagogue was not abroad when the secretary made his pot-hooks and early scrawls at the village school. The roll contains the names of many who were prominent in the defence of Canada during the war of 1812-15, and nearly every member of the lodge was a United Empire Loyalist.

For the information of the reader who may not be informed as to early Canadian history, it may be stated, that after the struggle between the revolted colonists and Britain closed in 1782, a treaty of peace was signed, giving the United States its independence. But before the close of the war, and after the treaty of peace, no fewer than ten thousand persons, who had fought for the unity of the Empire, and against the separation of the thirteen States, rather than live under a foreign flag removed to Canada. Life had been made uncomfortable for them in the States. Their property was confiscated, and they were practically driven out of their homes. These were the United Empire Loyalists, and the British government assigned land to them and to their children in different parts of Canada. In Nova Scotia and Prince Edward Island extensive settlements were made, and also on the northern side of Lake Ontario in Upper Canada.

Sir John Johnson, son of Sir William Johnson, was one of the

most loyal men. He had gathered together a regiment of about 800 of his friends from the Johnson estates on the Mohawk River. This regiment was the "Royal Greens," as it was popularly called, but in military phrase the "84th Royal New York." The regiment had been stationed on Lake Champlain. The wives and children of the soldiers having to leave the States, had journeyed from the settlements on the Mohawk River, so as to be with their husbands and fathers.

In the autumn of 1783 the refugees reached Sorel, and in 1784 ascended the St. Lawrence. Part of the first battalion located in the townships of Cornwall, Osnabruck, Williamsburgh and Matilda, in the county of Durham, and the remainder of the detachment of the Johnson regiment, known as "Jessup's corps" settled in June, 1784, on what was afterwards Edwardsburgh, Augusta, and Elizabethtown.

The accompanying picture is by Lieut. James Peachey, a military officer. The scene is on the banks of the St. Lawrence, below Prescott. The drawing of this picture was made on the spot, 6th June, 1784, and it was copied in water colors in 1785. The original is in the possession of Mr. Lawrence Heydon, Toronto, who has kindly permitted a reproduction of it for this work. The Hon. Judge Pringle, of Cornwall, who is a member of the Craft, writes in connection with the location of Johnstown, that it

"was intended for the district town of the old district of Lunenburg and the plot for it was a few miles east of Prescott, where a building for a court house and jail was erected, which I remember seeing in 1833. Cornwall became the district town early in the century and Johnstown never developed even into a village."

The lodge met regularly in what was afterwards the township of Augusta, county of Grenville, Upper Canada, then known as the New Oswegatchie district. The minutes are recorded from 10th October, 1787, until the 13th September, 1791.

The title page of the minutes tells us that there are therein contained "Records of the Proceedings of the New Oswegatchie Lodge, No. Seven."

On the 7th May, 1783, a warrant, No. 7, was issued to "a lodge in His Majesty's Loyal American Regiment," by the Grand Lodge of New York. The jurisdiction of this American Grand Lodge was adjacent to what is now Canada.

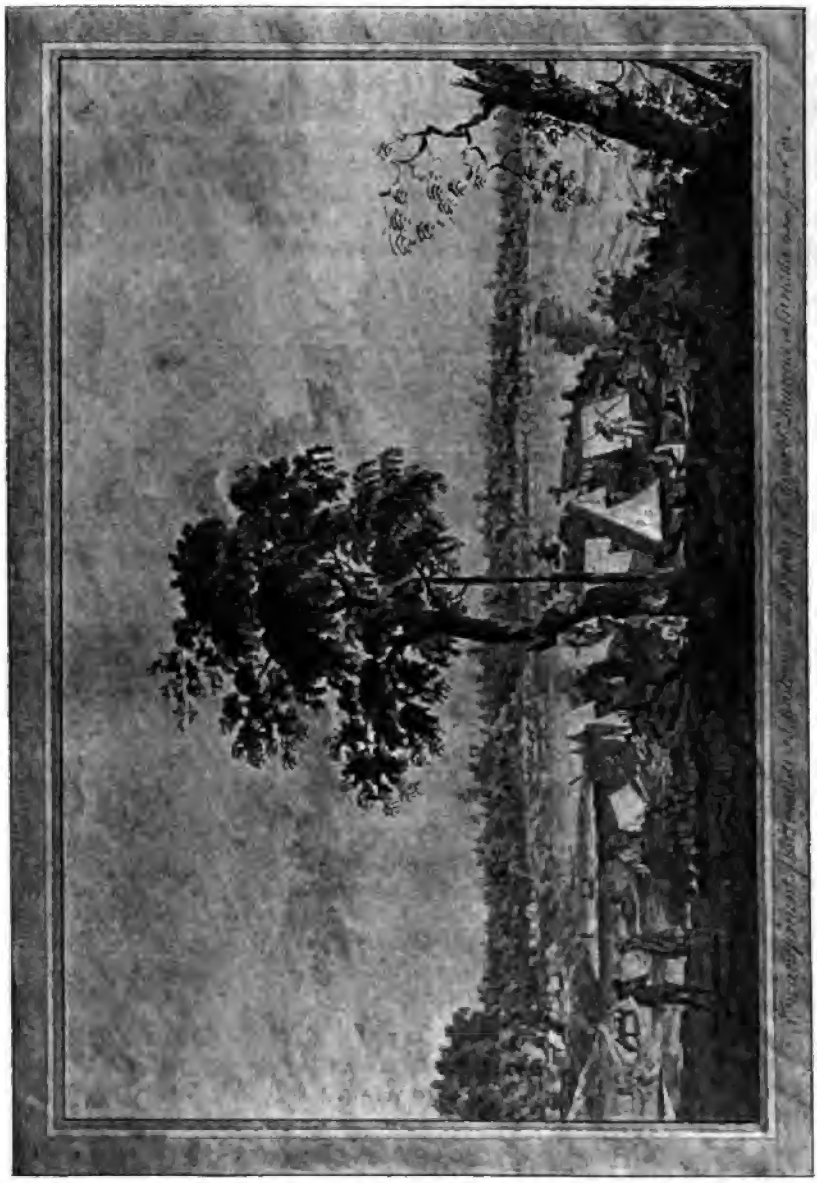
In the "History of the Craft in New York," by Barker, Vol. I., page, 11, at the meeting of the Grand Lodge, held on the 7th May, 1783, the minutes read,

"Read a petition for forming and holding a lodge in His Majesty's Loyal American Regiment, which, being recommended by Lodge, No. 210, was unanimously granted."

And on the 12th June, 1783, at a special meeting of the Grand Lodge of New York, held for that purpose, we have a record of the issue of the warrant. The proceedings read:

"June 12th, 5783, Grand Lodge met and opened in ample form. The Right Worshipful the Reverend William Walter in the Chair. This Grand Lodge being called for the special purpose of constituting Lodge, No. 7, to be held in His Majesty's Loyal American Regiment or elsewhere, the peti-

tioners for that lodge presented brother Anthony Allaire to be Senior Warden, Brother Caleb Fowler to be Junior Warden, who, meeting with the approbation of the brethren, were installed and invested with their proper jewels, after which the Right Worshipful Grand Master delivered them their



ENCAMPMENT OF THE U. E. LOYALISTS AT JOHNSTOWN, ON THE BANKS OF THE RIVER ST. LAWRENCE BELOW PRESCOTT, JUNE 6TH, 1784.

warrant, By-laws and Book of Constitution, with instructions to meet on the first and third Tuesday of each calendar month. The business being finished the Grand Lodge closed."

In the same volume are the proceedings of the Grand Lodge,

dated "New York, June 3rd, 5789." "The Right Worshipful Brother Peter McDougall, J.G.W., in the chair," that the representatives of lodges No. 2, 210, 169, 8, 5, Holland, and No. 4 were present.

At a meeting of Grand Lodge, on 4th March, 1789, it was resolved that a committee consider the status of the several lodges and meet

"For the purpose of settling the rank of the respective lodges in this city, and that they make report of their proceedings to the next Grand Lodge." (Barker, N.Y., p. 79.)

This committee reported at the meeting of Grand Lodge, on June 3rd, 1789, and from this report it appears that the representatives of Nos. 212, 2, 169, 5, 4, 210 and 8, with a representative from Holland lodge, were present at its deliberations. The report was read to Grand Lodge. In it is a resolution reading

"Brother Malcom, seconded by Bro. Harrison, moved that No. 5 be considered as the seventh, and carried in the affirmative." (Barker, p. 84.)

This is the first reference to No. 7 in the proceedings of New York since the meeting of 12th June, 1783, and the fact of the omission of all reference to its work is collateral evidence that it was the New Oswegatchie lodge, and was working in a part of the jurisdiction remote from the centre. The facilities for communication in those days were imperfect, which may account for no report of the lodge in the proceedings of the Grand Lodge of New York. There is no record of Hiram lodge, "No. 5," under its changed number until the meeting of Grand Lodge, December 1st, 1790, when among the lodges represented is "No. 7."

Then at the proceedings of the Grand Stewards' lodge, on March 16th, 1791, the representatives of "Hiram lodge, No. 7," were in attendance, and again at the Grand Stewards' lodge, on May 25th, 1791, "Lodge No. 7." (Barker, pp. 112-3).

In a copy of the constitution of the Grand Lodge of New York for 1819 is a

"list of lodges whose warrants have become extinct and conformable to a resolution of the Grand Lodge of 4th June, 5819, cannot be revived."

The following line is under the date of 1783:

"No. 7, Royal Amer. Regt. Travelling warrant, June 12."

This corresponds with the date of the constitution of the lodge in 1783. In 1809 there was another lodge at Ogdensburg, entered in the list of New York, as

Title.	Town.	County.	Date of Warrant.
No. 186, St. Lawrence.	Oswegatchie	St Lawrence.	Sept. 6, 1809.

This No. 186 was, of course, a new lodge, and had no connection with the No. 7 of 1783.

McClenachan in his "History of Freemasonry in the State of New York," page 434, says:

"as little is known of the doings and history of this lodge as that of Fort William Henry, nor is it likely that aught of moment occurred to disturb its peaceful repose until its final sleep as no record appears of the return of its warrant."

The American historian wrote in 1886, but in 1889 the "peaceful repose" was disturbed, by reason of which we are enabled to give many of the records of the brethren who assembled for Craft work in Canada over a century ago.


Records of the Proceedings
of the New Oswegatchie Lodge
No Sum.

FAC SIMILE OF THE TITLE PAGE OF MINUTE BOOK OF NEW OSWEGATCHIE LODGE.

It has been proved that the New Oswegatchie lodge was duly warranted as No. 7, N. Y., that it must have worked at Ogdensburg from the date of its warranting until 1787, when it was transferred to the north side of the St. Lawrence river, probably by some of its members in the loyal American regiment, who settled in that part of Canada. It is well, however, to trace its history from 1787. In his Records, Lane gives "New Oswegatchie, Canada," with 1786 as the date of its warrant, with the No. 520 until 1792, when it became No. 429. The warrant was erased from the English list in 1813.

Considerable research gives clearly the connection of this lodge with Canada. It must have met under the original American warrant in the "Loyal American Regiment" at Fort Oswegatchie, which in 1787 was in the possession of the British. The minute book, which has been preserved, does not contain the records of any meetings of the lodge prior to 1787, so that the earlier records from 1783-86 must have been lost, perhaps in the archives of some of the old lodges in the State of New York. In 1787 the lodge was transferred to Canada. The statement in Lane's Records assuredly came from information received from the Provincial Grand Lodge at Quebec. The first record of the lodge on the official list of Quebec is in a return sent 23rd October, 1787, to the Grand Lodge of England (Moderns). It reads:

"List of Lodges constituted by the Provincial Grand Lodge of Canada and holding under the Grand Lodge of England, whereof His Royal Highness, the Duke of Cumberland is Grand Master, revised and reduced to regular numerical succession."

In another memorandum by the Grand Secretary of England of the same date is noted "John Jones, Prov. G. Sec. for Canada, in letter 24 Oct., 1787, mentd the following lodges which were not registered." He then gives the name of seven, including "520, New Oswegatchie."

These entries almost prove that the original warrant was renewed at Quebec, or given up to Quebec, and a new warrant issued.

Further evidence that the lodge was a military one is furnished by a letter to Mr. Adiel Sherwood, son of Bro. Thomas Sherwood, to Dr. Canniff, of Toronto, which is quoted later on.

In February, 1789, at a regular meeting of the lodge the minutes state, "proceeded to make a return to the Grand Lodge from July to December 27th, 1788." This is the first allusion to a Grand Lodge, which must have been that at Quebec.

At the meeting of 9th February, 1790, another entry of importance occurs. It was

"voted that Br. Secretary make a return of the proceedings and forward it, together with all arrears due to the Grand Lodge, as also a letter requesting to be numbered on the warrant of Establishment for this Lodge."

This minute refers to the Grand Lodge at Quebec. The request to be numbered is not intelligible, unless it meant that the lodge desired to have the original notation of No. 7 changed to its proper number on the register of the Provincial Grand Lodge. Against this, however, is the fact that in an official list of the provincial lodges, dated 1787, New Oswegatchie is No. 14, and in another list it is given as No. 520 on the register of the Grand Lodge of England. The minute book of the lodge concludes with the record of the meeting of 13th September, 1791.

There was quite a number of half-pay British officers in the lodge. They knew that the lodge was of American origin, and consequently made application to the Grand Lodge of England (Moderns) for a new warrant, which was issued in 1786. The local number of the lodge, Bro. Adiel Sherwood stated, was "No. 2," and was styled "Harmony lodge." The first thirty-five pages of the minute book are devoted to the records of New Oswegatchie, but on the thirty-sixth page is a memo. of an account of "Harmony Masonic Lodge, Dr. 1839 to Bro. Wm. W. Howard for expenses of sd. lodge and clearances from Farmersville, £8 15 0." This village was in the township of Yonge, county of Leeds. It is said that the lodge was continued here, and was eventually broken up through the introduction of political feeling.

In the same book are the minutes of lodge No. 13, in the county of Leeds, on the register of the Provincial Grand Lodge of Upper Canada under R. W. Bro. William Jarvis. The first minutes were those of a meeting held in Elizabethtown, a township in the county of Leeds, at the house of Thomas Sherwood. Elizabethtown was named after Elizabeth, one of the fifteen children of George III. The members of the Sherwood family were enthusiastic Masons. At the conclusion of the revolutionary war, in 1783, the first settlers in Upper Canada, and especially the counties of Leeds and Grenville, were ex-soldiers of the provincial military regiments, which, under Major Jessup, of "The Royal Rangers," and Major Rogers, of "Rogers' Rangers," had been stationed at the frontier post of St. John's, twenty-seven miles from Montreal, on the south side of the River St. Lawrence. About June of 1784, these settlers came up, and located on the banks of the St. Lawrence, a short distance west of the provincial line, and along the shores of the Bay of Quinte.

Thomas Sherwood, at whose house the first meeting, of which

we have record, was held, was the first settler in the county of Leeds. His house was on lot No. 1, in the first concession of Elizabethtown, and was built in June of 1784. He was one of a family of three brothers, Seth, Thomas, and Adiel Sherwood. Thomas was a native of old Stratford, Connecticut, and was born in 1745. He emigrated to the State of New York, and located on a farm five miles north of Fort Edward, a short distance from the spot where Burgoyne surrendered. At the beginning of the American revolution, Thomas Sherwood remained loyal to Britain, made his way to St. John's, Lower Canada, where he was employed by the military authorities in secret work, going into the United States to enlist men for the service of George III.

The Sherwood family, in 1779, removed from the States to St. John's, and Thomas Sherwood received a commission as a subaltern in Major Jessup's corps. Both his brothers entered the revolutionary army as officers. Thomas Sherwood was made captain of the first provincial regiment raised in Leeds, and received the first commission issued to a magistrate in that county. At that early period, magistrates were legally qualified to perform the marriage ceremony, and Bro. Sherwood probably united in the holy bonds more individuals than even the regularly licensed clergyman.

There is no trace of the initiation of Thomas, but his brothers, Seth and Adiel, were initiated in Master's lodge, which was warranted 5th March, 1768, at Albany, N. Y. The lodge opened for work on 4th April, 1768, and in 1776 the brothers, Seth and Adiel, were duly initiated into the mysteries of Freemasonry.

Adiel Sherwood was one of the leading men of the Johnstown district, and filled the positions of colonel in the first regiment of Leeds, military paymaster, treasurer, and finally sheriff of the district. We hear of his Masonic connection at a much later date. In alluding, however, to the first Craft lodge, Adiel Sherwood writes to Dr. Canniff, of Toronto, the author of "The Settlement of Upper Canada," as follows:

"The first Lodge of Freemasons that I am aware of, was held in the township of Elizabethtown, near Brockville. I am unable to give the precise date. The members consisted principally of half-pay officers, who were located along the bank of the St. Lawrence. I understood that they met under a travelling warrant. It was some years after the settlement of the Province that the regular organization of the fraternity took place. I believe it was accomplished by Mr. Jarvis, who came out as Secretary of the Province, and acted under the appointment of the Duke of Sussex, then Grand Master. Mr. Jarvis assuming the duties of Provincial Grand Master, and issuing the necessary warrants."

(Signed) "Adiel Sherwood."

Adiel Sherwood refers in this letter to the lodge of which his father was a member. Young Adiel, for he was only a boy of eight years of age in 1787, had, up to the time of his death an excellent memory, and his statement as to the lodge meeting is borne out by the MSS. extant. He was born at Fort Edward, New York, on the 16th May, 1770, was brought to St. John's, in Lower Canada, while at his mother's breast, and, at five years of age, removed to the banks of the St. Lawrence, saw the first tree cut down in the united counties of Leeds and Grenville, and the first hill of corn and potatoes planted.

In 1800 he was a member of the Craft, and lodge No. 13, under the Jarvis regime, met at his house. In writing Bro. Sherwood speaks of the lodge as working under "a travelling warrant." This is further confirmation that the warrant alluded to was that of New Oswegatchie, for it met at different places in Elizabethtown and Augusta. There is no evidence in the MSS. of meetings earlier than 1787. If the meeting had been for organization, some reference would have been made to the fact. The minutes, which are also reproduced in fac simile, read:

"Tuesday, October 10th, 1787. New Oswegatchie Lodge Assembled at the house of Ensign Thos. Sherwood, in Elizabethtown, and opened in due form at 6 o'clock P.M.

"Present. John Jones, Esq., Master, Ensign William Buell, Sen. Warden, Brother Caleb Closson, as Jun. Warden, Ensign David Breakenridge, acting Secre'y, Brother George Campbell, acting Tyler, Capt. Samuel Wright, Ensign Thomas Sherwood, Brother Jeremiah McArthur, Visitor.

"Capt. James Breakenridge, by petition proposed himself as a Candidate; was balloted for, and two negatives appeared against him, Lieut. Alex. Campbell, proposed himself a Candidate by petition, was balloted for, and unanimously accepted. At 10 o'clock, business being completed, the Lodge was closed in due form."

The names of those present at this meeting include many of the early settlers of Leeds, viz.: Capt. John Jones, concession 2, lot 10-11, north part 1-2, 100 acres, Elizabethtown, patented March 26th, 1798. Bro. Jones, who was W. M., came originally from Maine, and was a captain in Rogers' Rangers. Being of dark complexion, he was called "Mahogany Jones." He was persecuted by the Whigs, tied with a rope, dragged through the water, thrust into Boston jail, escaped, and arrived at Quebec in 1780. Among his feats was the capture of his old enemy the American general, Cushing.

"Ensign William Buell." The Buell family settled originally on the town plot of Brockville. The town in those days was known as the village of Elizabethtown, and, in 1784, landings were frequently made at Buell's Bay, by western-bound emigrants, but, owing to the rocky nature of the land where Brockville now stands, no location of a permanent character appears to have been made until the arrival of Wm. Buell, Sr., or rather Bro. Wm. Buell, the S. W. of New Oswegatchie. The entire site was called "Williamstown, in the township of Elizabethtown."

Ensign Buell was of English descent, but was born in Connecticut, on 5th October, 1751. When the war broke out he was on the loyal side, left the States, found his way to Montreal, where he received an ensign's commission in the King's Rangers. He was the bearer of important despatches from Canada to New York, and was present at the surrender of Burgoyne.

In consequence of the quarrelsome nature of some of the settlers, the site of Brockville was called "Snarlingtown," the first house in which was erected by Bro. Buell, and the first tavern by Adiel Sherwood. The place, however, increased in importance, and assumed the name of the village of Elizabethtown, and, at a later period (1811), an attempt was made by the Buell family to change it to Williamstown. The Buell and Jones families of that day were not friendly, but General Brock settled the name by styling it "Brockville."

Another name is that of "Bro. Caleb Clauson." In the original minutes it is spelt "Closson." This brother resided at concession 1, lot 11, E. 1-2, 102 acres, patented December 1st, 1797, also concession 1, lot 33, E. 1-2, 108 acres, May 17th, 1802, and concession

Tuesday October 10th 1787. New-Oswegatchie Lodge
Assembled at the House of Bro.r Jno.s Sherwood in Elizabethtown,
And opened in due form at 6 O'Clock P. M.

Present,-

John Jones Esq.r Master,
Ensign William Buell, Sen.r Warden.
Brother Caleb Closson, as Jun.r Warden.
Ensign David Breakenridge, acting Secry.
Brother George Campbell, acting Tyler.
Capt.n Samuel Wright.
Ensign Thomas Sherwood.
Brother Jeremiah M.c Arthur, Visitor.

Capt.n James Breakenridge, by Petition proposed himself as a Candidate; was balloted for, & Two negatives appeared against him.

Lieu.t Alex.r Campbell proposed himself a Candidate by Petition, was balloted for, & Unanimously accepted.
At 10 O'Clock, business being Completed, the Lodge was Closed in due form.

Augusta, Tuesday, November 13th 1787, 6 O'Clock P. M.
Opened the Lodge in due form at the house of Justus Sherwood Esq.

Present,

The Wp.ful John Jones Esquire, Master.
Ensign Wm. Buell, Sen.r Warden.
Justus Sherwood Esq.r Jun.r Warden, & pro tem. Secry.
Ensign Thos. Sherwood.
Ensign Thos. Smyth.

After Rehearsing an Entered apprentice's Lecture, the Lodge was Closed in due form, and in harmony at 10 O'Clock.

FAC SIMILE FIRST PAGE OF MINUTE BOOK OF NEW OSWEGATCHIE LODGE 1787.

3, lot 37, W. 1-2, 100 acres, May 1st, 1798, all in the township of Augusta. Bro. Clauson could not have been the regular occupant of the J. W.'s chair, for it is written "as" junior warden. In the next meeting we find that Justus Sherwood was the J. W.

"Ensign David Breakenridge," the acting secretary, lived in concession 1, lot 32, E. 1-2, 114 acres in Augusta, patented May 17th, 1802. His family were U. E. Loyalists, and his father, Lieutenant James Breakenridge, was a lieutenant in Rogers' corps. Ensign David Breakenridge afterwards received his commission as a colonel. He was a magistrate, militia colonel, and local elder, all in one, and performed more baptisms in the district than all the regular preachers put together. He was an ardent Tory, and of U. E. Loyalist stock. A writer, Mr. Carrol, says:

"Possessing a fair education, and a large public experience, he occupied a foremost position. As a preacher, he was caustic and severe. He would advise those who were so strenuous about the quantity of water in baptism, to make thorough work of it, and have themselves 'put to soak over night,' and those who carried their divinity in their pocket 'to put a lock and key on it, lest they should lose it.'"

The Bro. George Campbell on the list was a member of the Campbell family, who resided with Alexander Campbell, at concession 3, lot 35, W. 1-2, 100 acres, township of Elizabethtown, patented 4th September, 1800. Bro. Campbell was acting tyler.

Captain Samuel Wright was before the war an officer in one of the provincial corps. Ensign Thos. Sherwood has been alluded to in connection with his son, the late Adiel Sherwood.

Bro. Jeremiah McArthur was a visitor, probably from an American lodge.

Capt. James Breakenridge, the father of the acting secretary, appears to have "proposed himself a candidate by petition, was balloted for, and two negatives appeared against him." Capt. Breakenridge resided in the township of Elizabethtown. It does not state whether he was elected or rejected—probably the latter. Lieut. Alex. Campbell, who was also a resident of Elizabethtown, met with more favor.

The next meeting of the lodge was held in the house of Bro. Justus Sherwood. He resided in concession 5, lot 17, N. E., 1-4, 50 acres, township of Augusta, patented August 24th, 1706 This farm was near the spot where the old "blue church" was erected. Bro. Sherwood was a captain in the colonial militia, on active service during the American war of independence. He came from the United States in 1769, to St. John's in the province of Quebec, where his second son, the late Justice Sherwood, of Toronto, was born. He settled in Augusta. He had another son, Bro. Samuel Sherwood, a member in 1853 of King Solomon's lodge, No. 22, Toronto, and in 1854 of St. Andrew's lodge, No. 16, Toronto, and, prior to his death, in 1867, was Registrar of the City of Toronto.

"Augusta, Tuesday, November 13th, 1787. 6 o'clock P.M. Opened the Lodge in due form at the house of Justus Sherwood, Esq.

"Present. The Wpfl. John Jones, Esq., Master. Ensign Wm Buell, Senr. Warden, Justus Sherwood, Esq., Junr. Warden, and acting Secty. Ensign Thos Sherwood. Ensign Thos Smith. After rehearsing an entered apprentice's lecture, the lodge was closed in due form, and in harmony, at 10 o'clock."

Ensign Thomas Smith, or Smyth, was an officer in the provincial corps. There does not appear to have been a quorum present,

which accounts for omission of work, and the recital of the E. A. lecture only. The minutes of the next meeting read:—

"Elizabethtown, December 11th, 1787, 6 o'clock P.M. The Lodge was opened in due form at the house of Joseph White, Esq., and proceeded, 1st. to the Initiation of Lt. Alex. Campbell. 2nd, Gave an entered apprentice's Lecture. 3rd, Closed the Lodge, and adjourned to 8 o'clock. 8 o'clock opened a Master's Lodge.

"Present,—The Wpfl. John Jones, Esq., Master, Br. William Buell, Senr. Warden, Br. Justus Sherwood, Junr. Warden, and acting Secty, Br. David Breakenridge, acting Tyler, Br. Thomas Sherwood, Br. George Campbell, Br. Elijah Bottum, Br. Samuel Wright. Proceeded to choose the officers of the Lodge for the ensuing year; Made choice unanimously of the Wpfl John Jones, Esqr., Master. Of Br. William Buell, Senr. Warden, Br. Justus Sherwood, Junr. Warden, Br. David Breakenridge, Secretary, Br. Elijah Bottum, Treasurer, Br. Caleb Closson, Senr. Deacon, Br. Geo. Campbell, Junr. Deacon.

"Lodge closed at 9 o'clock, and adjourned to the 27th inst., at this house to celebrate the Festival of St. John."

This meeting was held at the house of Joseph White, concession 4, lot 30, all, 200 acres, township of Augusta, patented 17th May, 1802. A new name appears in the minutes of this meeting, Bro. Elijah Bottum. He was a military man and a captain. Governor Simcoe arrived in Upper Canada in 1792, and, on his leaving Brockville for the west, the loyal provincial corps assembled at the inn of Johnstown, and toasted success to the Governor in his mission. Capt. Bottum was one of the jolly crowd, and a report of the meeting says:

"Captain Elijah Bottum, a large portly person, having at his side a formidable, basket-hilted claymore, then addressed them in brief, military phrase, and gave one of the old war slogans."

Bro. Bottum resided on concession 1, lot 27, E. 1-2, 130 acres, township of Augusta, patented May 17th, 1802. In 1813 Bro. Bottum was one of the town and church wardens of Augusta.

"Elizabethtown, St. John's Day. Lodge assembled by adjournment, and opened in due form at 10 o'clock A.M. Present, Wpfl John Jones, Esq., Master, Br. Wm. Buell, Senr. Warden, Br. Justus Sherwood, Junr. Warden, and Br. David Breakenridge, Secretary, Br. Elijah Bottum, Treasurer, Br. Caleb Closson, Senr. Deacon, Br. Geo. Campbell, Junr. Deacon, Br. Thos. Sherwood, Br. Samuel Wright, Br. Alexander Campbell. Received a petition from Mr. Bemslee Buell, who was balloted for, and unanimously accepted. Business being completed, the lodge was closed in due form at one o'clock P.M."

No account is given in the minutes of the manner in which this Masonic festival was celebrated. The lodge opened at 10 a.m., and closed at 1 p.m., which gave ample time for an enjoyable re-union.

"Elizabethtown, 8th Jany, 1788. An entered Prentice's Lodge opened in due form at 6 o'clock P.M. Present, the Wpfl John Jones, Esqr., Master, Br. William Buell, Senr. Warden, Br. Thos. Sherwood, acting Junr. Warden, Closson, Senr. Deacon, Br. Samuel Wright, Br. Alex. Campbell.

"Proceeded to business. Initiated Messrs Bartholomew Carley, and Bemslee Buell. Business being completed, the Lodge was closed in brotherly and Br. David Breakenridge, Secty, Br. Elijah Bottum, Treasurer, Br. Caleb harmony at 9 o'clock."

Bartholomew Carley, one of the newly initiated brethren, resided on concession 2, lot 20, E. 1-2, 100 acres, township of Augusta, patented May 17th, 1802. Bemslee Buell was a relative of the S. W., Br. Wm. Buell.

"Tuesday, Feb. 12th, 1788. 6 o'clock opened an Entered Apprentice's Lodge in due form. Present, The Rt. Worshipful Wm. Buell, Master Pro tem, Br. Thomas Sherwood, Sen, Br. Caleb Closson, Jun, Acting Wardens, Br. Alexr. Campbell, acting Sec'ry, Br. Bemsley Buell, acting Tyler, Br. Bartholomew Carley. Proceeded to business. 9 o'clock closed the Lodge in due form, until the second Tuesday in March, unless in case of emergency."

"Elizabethtown, March 11th, 1788. The Lodge opened in due form on the first step of Masonry.

"Present, Br. Wm. Buell, acting Master, Br. Thos. Sherwood, and Br. Geo. Campbell, Wardens, Br. Thos. Smyth, acting Secty, Br. Elijah Bottum, Treasurer, Br. Bartw. Carley, Br. Bemslee Buell, Tyler.

"Mr. Danl. Dunham proposed himself by Petition as a Candidate. Was balloted for & unanimously accepted. Closed the Lodge at 9 o'clock P.M. in brotherly harmony."

Mr. Dunham "proposed himself by petition as a candidate." This was an ingenious method of dispensing with the formality of a proposal and seconder. The lodged closed in "brotherly harmony."

"April 8th, 1788. 7 o'clock P.M. opened an enteredly Prentice's Lodge in Due form. Present. The Wpfl John Jones, Esqr., Master, Br. Wm. Buell, Senr. Warden, Br. Justus Sherwood, Junr. Warden, Br. D. Breakenridge, Secty, Br. Elijah Bottum, Treasurer, Br. Thos. Sherwood, Br. Caleb Clauson, Br. Alex. Campbell, Br. Bemslee Buell, Br. Bar. Carley.

"S. Ducalon proposed himself a Candidate by Petition, was balloted but not accepted. Daniel Dunham was then initiated. At 8 o'clock closed the Lodge upon the first step of Masonry; opened a Fellow's Craft Lodge, and passed Brothers Campbell and Bemslee Buell, and Bartw. Carley. Then closed the Lodge in due form and in harmony at 10 o'clock."

There is no trace in the county of "S. Ducalon." Bro. Daniel Dunham was a native of Argyle, near Saratoga, New York. He was loyal to the core, and travelled for seven days and nights to join Burgoyne's army. The Dunhams came to Canada in 1784, in the first brigade of boats up the St. Lawrence, landing at Dunham's Bay in Augusta, where the ruins of the log shanty which they first built could be seen a few years ago.

"The Second Tuesday in May, 1788, 6 o'clock P.M. Opened an Enteredly Prentice's Lodge in due form. Present the Wpfl John Jones, Esq., Master. Proceeded to business. Made choice unanimously of Br. Wm. Buell, Master for the ensuing six months. Br. Justus Sherwood, Senr. Warden. Br. Thos. Sherwood, Junr. Warden and Treasurer. Br. Samuel Wright, Senr. Deacon. Dr. Thos. Smith, Junr. Deacon. Brs. Elijah Bottum & Caleb Clauson, Stewards. Voted the former Secty shall continue another six months. Recd. Bro. Ziba Phillips a member of this Lodge by unanimous consent. 10 o'clock closed the Lodge in due form and harmony."

This meeting gives the first record of an election of officers, who were chosen every six months, at the December and May meetings. The name of Bro. Ziba Phillips, given in these minutes, refers to an English Craftsman, who emigrated about 1785, and to whose indefatigable zeal the fraternity is indebted for much of its success in the early days. His work will be found specially in connection with

the Grand Masonic Convention of 1817-21, the Provincial Grand Lodge of 1822, and the attempted revival of 1842. Bro. Phillips and Bro. John Dean did herculean work for the Craft in later days in this section of the country. The peculiar term, an "Enteredly Prentice Lodge" will be noticed.

"The second Tuesday in June, 1788, 8 o'clock P.M. Opened an end'ly Prentice's Lodge in due form. Present the Wpfl John Jones, Esq., Late Master. Br. Wm. Buell, Senr. Warden. Br. D. Breakenridge, Secty, & acting Junr. Warden. Br. Elijah Bottum, Br. Alex. Campbell, Br. B. Carley, Br. Bemslee Buell, Br. Danl Dunhem. Enstalled Br. Wm. Buell, Master. Closed the Lodge at nine o'clock in due form and brotherly harmony."

This is the first record of an installation, and also the first mention of a past master, although the term used is "late Master." Bro. Jones "enstalled" his successor. The festival of St. John the Baptist, does not seem to have been kept, as it is in this day, for installation ceremonies:

"An Enteredly Prentice's Lodge opened in due form. The second Tuesday in July, 1788, 6 o'clock, P.M. Present the Wpfl Wm. Buell, Ensn & Master. Br. Thos. Sherwood, Senr. Warden, Bro. Elijah Bottum, J. Warden, Pro tem. Bro. David Breakenridge, Secty. Bro. Caleb Clauson, Bro. Bemslee Buell, Tyler. 9 o'clock closed the Lodge in due form and in harmony."

"August 12th, 1788, 6 o'clock, P.M. Lodge opened upon the first step of Masonry in due Form. Present Br. Thos. Sherwood, acting Master, Br. E. Bottum, acting Senr. Warden, Br. Caleb Clauson, acting Junr. Warden, Br. Geo. Campbell, acting Secty. Br. Bemslee Buell, Tyler. Br. John Jones, Past Master, Br. Saml Wright, Br. B. Carley, Br. Stephen Burritt, Visitor. 7 o'clock closed the Lodge. Closed in due form; and then opened and closed a Fellow Craft's Lodge. Then opened a Master Mason's Lodge, and raised Br. Alex. Campbell, Bro. B. Carley, and Br. Bemse Buell, to the sublime Degree of Master Masons. 9 o'clock closed the Lodge in due form & in harmony."

Bro. John Jones, present as a past master, and "Bro. Stephen Burritt, Visitor." The name of the Burritt family has been associated with the Craft from, possibly, 1790, down to 1898. The family of William and Stephen Burritt emigrated from Wales in 1600. Both brothers fought on the royalist side at the battle of Bennington, Vermont. After the engagement they found a wounded American—a Mason—on the field, whom they nursed and saved. Some time after the Burritts were thrown into jail at Bennington, and the soldier Craftsman whom they had befriended was their guard. He aided them to escape. Stephen came to St. John's and joined the British army. After the war he received his discharge, and as a U. E. Loyalist drew lot No. 29, 1st concession of Augusta. Bro. Stephen then went out on the Rideau on an exploring expedition, and founded Burritt's Rapids in the township of Marlborough. It was there that Col. Edmund Burritt was born, the first white child on the Rideau, December 8th, 1793.

Sept. 9th, 1788. Opened an Enteredly Prentice's Lodge in due form at 7 o'clock P.M. Present the Wpfl Wm. Buell, Master, Br. Justus Sherwood, Senr. Warden, Bros. Thos. Sherwood, Junr. Warden, Br. David Breakenridge, Secty. Bro. John Jones, P. Master, Bro. Caleb Clauson, Bro. Saml Wright, Bro. Alexr. Campbell, Bro. B. Carley, Bro. Henry Larne, Visitor

Proceeded to ballot for Mr. Lem'l Castle, who had proposed himself a candidate by Petition, & was unanimously accepted; after which an Entered Apprentice's Lecture was rehears'd, and the Lodge clos'd in due form at 10 o'clock in Harmony."

Mr. Henry Larne was a visitor, probably an American Mason. Mr. Lemuel Casswell, not "Castle," as in the MSS., resided on concession 3, lot 29, 30, W. 1-2, E. 1-2, 200 acres, Elizabethtown, patented May 17th, 1800.

"October, 14th, 1788, 7 o'clock P.M. Opened an Enteredly Prentice's Lodge in due form. Present the Wpfl Wm. Buell, Master, Br. Justus Sherwood, Senr. Warden: Br. Thos. Sherwood, Junr. Warden, Br. John Jones, P.M., Br. David Breakenridge, Secty, Br. Elijah Bottum, Treasurer, Br. Caleb Clauson, Br. Ziba Phillips, Br. Bartw. Carley, Br. Daniel Dunham, Br. Alexr. Campbell, Br. Bemslee Buell, Tyler, Br. Levi Stone and Br. Stephen Burritt, Visitors. Proceeded to Business. Initiated Mr. Lem'l Castle. 2nd. read the warrant. 3rd read the by-laws. Closed the Lodge at 10 o'clock in due form and Brotherly harmony."

"The Inclemency of the Weather prevented the Lodge from being opened the Second Tuesday in November, 1788."

Bros. Levi Stone and Stephen Burritt were both present as visitors, and it is also recorded that the warrant and by-laws were read. What an amount of information could be conveyed to the Craftsmen of to-day, if but a copy of the venerable piece of parchment, containing the sign manual of the English Grand East, could be obtained. With the success which has attended present search for old MSS. the warrant under which Oswegatchie lodge opened and worked may yet be found.

"December 9th, 1788, at 6 o'clock P.M., opened an Enteredly Prentice's Lodge in due form. Present the Wpfl William Buell, Master, Br. John Jones, Esqr., P.M., Br. Thos. Sherwood, & Br. Elijah Bottum, Wardens, Pro tem, Bro. Ziba Phillips, Secty, Pro tem, Br. Caleb Clauson, Steward, Br. Bartw. Carley, Br. Bemse Buell, Tyler. Proceeded to choose the officers of the Lodge for the ensuing six months. Unanimously balloted in Br. Justus Sherwood, Esqr., Master, Br. Thos. Sherwood, Senr. Warden, Br. Elijah Bottum, Junr. Warden, Br. Ziba Phillips, Secty, Br. Caleb Clauson, Treassurer, Br. George Campbell, Senr. Deacon, Br. Barthw. Carley, Junr. Deacon, Bro. Saml Wright & Br. David Breakenridge, Stewards. Br. Bemslee Buell, Tyler. Business being completed the Lodge closed in due form & in harmony (till the 27th Instant)."

"December 27th, 1788, at 12 o'clock the Lodge assembled to commemorate the Festival of St. John, the Evangelist, and opened on the first step of Masonry. Proceeded to business. Enstall'd Br. Justus Sherwood as Master for the ensuing six months. Br. Thos. Sherwood, & Bro. Elijah Bottum, Wardens, Br. Caleb Clauson, Treasurer, Br. B. Buell, Tyler, Br. Thos. Smyth, Secty, Br. B. Carley, Deacon, Br. David Breakenridge, Steward. The above officers were enstall'd for the ensuing six months. The other members present were Br. John Jones, Br. Ziba Phillips, Br. Wm. Buell, Past Masters, Br. Lem'l Caswell, Br. Danl Dunham, Br. Peter Loop, & Bro. Henry Larne, Visitors. The Brethren walked in Procession to Mr. Henry Cross's, where a sermon was read by Secry. Smyth, suitable to the occasion, and an oration delivered by the Rt. Wpfl Justus Sherwood, Esqr.; Then returned in form to the Lodge Room, where after proper Refreshments the Lodge was closed in due form & Harmony."

This is the record of the second election of officers. Bro. Ziba

Phillips, who had been elected secretary on 9th December, had declined to act, and Bro. Thos. Smyth was, therefore, installed into that office. Bro. Phillips had been made a Mason in England before emigrating to Canada, and was a P. M., but of what lodge is not known.

This is the earliest record of celebrating the festival of St. John the Evangelist in this part of Canada. Henry Cross lived on concession 6, lot 33, 200 acres, township of Augusta, patented April 14th, 1798, and he had land on concession 1, lot 25, W., 1-2, Augusta, patented 14th April, 1798. He probably kept a public house, or owned a public hall. The location of this land may lead to the discovery of the spot on which St. John's day was first celebrated in central Canada.

Jany. 13th. 1789, an Enteredly Prentice's Lodge opened in due form at 7 o'clock P.M. Present the Wpfl Justus Sherwood, Esqr., Master, Br. Thos. Sherwood, Senr. Warden, Br. Caleb Clauson, Treasurer & acting Junr. Warden, Br. Geo. Campbell & Br. Carley, Deacons, Br. Bemslee Buell, Tyler, Brothers John Jones and Wm. Buell, Past Masters, Br. Sam'l Wright, Br. Danl Dunham, Br. Leml Caswell, Br. Peter Loop, Junr., Visitor, & acting Secretary. Proceeded to business. Read a petition of Joshua Smadas, who was balloted for, not accepted. A petition of Henry Cross was read, he was balloted for and accepted. Then the Wpfl. Master Called from labor to Refreshment for the space of half an hour, which time being elapsed, Call'd to order, and Closed the Lodge in due form & harmony."

Bro. Peter Loop, a visitor, kindly acted as secretary. Mr. Henry Cross, at whose house St. John's day had been celebrated, was accepted as a member of the lodge.

"Second Tuesday in February, 1789, 7 o'clock P.M. An Enteredly Prentice's Lodge in due form was opened. Present the Wpfl J. Sherwood, Esqr., Master, Br. Thos. Sherwood, Senr. Warden, Br. Caleb Clauson, Treasurer, & acting Junr. Warden, Br. B. Carley, Br. Bemslee Buell, Tyler, Bro. Danl Dunham, Br. Peter Loop, Junr. Visitor, & acting Secty. Br. James Jordan, visitor. Proceeded to make a return to the Grand Lodge from July to December 27th, 1788. Read a petition of Jonathan Fulford, which on account of the thinness of the Lodge was referred to the next regular Lodge night. 10 o'clock closed the Lodge in due form."

The "thinness of the lodge" was probably due to the weather, for February in the old days before the forest was cleared, was a month which sent the thermometer down many degrees. The second paragraph is the first allusion to the governing body. There are no records of this return.

"Tuesday, 10th March, 1789. 7 o'clock P.M. Opened an Enteredly Prentice's Lodge in due form Present, Br. Thos. Sherwood, acting Master, Br. Elijah Bottum, acting Senr. Warden, Br. Caleb Clauson, acting Junr. Warden, Br. David Breakenridge, acting Secty. Bro. Alexr. Campbell, Br. Ziba Phillips, Br. Barthw Carley, Br. Danl Dunham, Br. Lem'l Caswell, Br. Bemslee Buell, Br. E. Merwin, Visitor. Proceeded to business. Read the Petition of Jon'n Fulford balloted for, not accepted. Read the petition of Benoni Wiltse balloted for and not accepted. Closed the Lodge in due form and in harmony at 10 o'clock, until the second Tuesday in the ensuing month."

Mr. Fulford was not accepted, although he was of a highly respected family, nor was Benoni Wiltse. Benoni Wiltse was the first settler in the township of the rear of Yonge, county of Leeds.

Opposite the residence of the Wiltse's is the remains of an antique causeway, that was built long before white men settled in the vicinity, and of which making the Indians could give no definite information.

"April 14th, 1789, 7 o'clock P.M. Opened an Enteredly Prentice's Lodge in due form. Present, the Wpfl. Thos. Sherwood, acting Master, Br. Elijah Bottum, & Bro. Z. Phillips, acting Wardens, the Wpflul John Jones, Esqr., Past Master, Bro. Caleb Clauson, Treasurer, Br. Alexr. Campbell, Bro. Barthw. Carley, Tyler Pro tem, Br. Geo. Campbell, Br. E. Mervin, and Br. Jas. Jordan, Visitors, Bro. Peter Loop, Junr. Visitor, & acting Secty. Proceeded to business. A Resignation of Br. David Breakenridge was handed up to the chair, and ordered to be read by the Secty, and was postponed until a future Lodge. There was also read a petition from Mr. Francis Scott, signifying his desire to become a Mason, referred till the next Lodge night. Business being completed the Lodge closed at 10 o'clock in due form & harmony."

Bro. Mervin and Bro. Jordan are entered as visitors. The frequency of visitors at meetings shows that there were other Craft lodges at work in this section of Canada.

"May 12th, 1789. 7 o'clock P.M. Opened an Enteredly Prentice's Lodge in due form. Proceeded to business. Present, The Wpfl. Justus Sherwood, Esqr., Master, Br. Thos. Sherwood, Senr. Warden, Br. William Buell, acting Junr. Warden, Br. John Jones, Past Master, Br. Danl Dunham, Br. Barthw Carley, Br. Bemslee Buell, Tyler. A petition of Mr. Francis Scott was read, balloted for, and accepted. Received at the same time a petition from Mr. Asa Starkweather, who was balloted for and accepted."

Asa Starkweather was a relative of Bro. John Starkweather, who about 1800 made for Rawdon lodge, of York, Royal Arch furniture, which was afterwards used in No. 16, a record of which is in its minutes.

"June 9th, 1789. 10 o'clock P.M. opened an Enteredly Prentice Lodge. Present, the Wpfl. Justus Sherwood, Esqr., Master, Brother Thomas Sherwood, Senr. Warden, Br. E. Bottum, Junr. Warden, Brothers John Jones and Ziba Phillips, Past Masters, Br. Caleb Clauson, Treasurer, Br. Barthol'w Carley, Junr. Deacon, Br. Bem'e Buell, Tyler, Br. David Breakenridge, Br. Saml. Wright, Br. Danl Dunham, Br. Leml. Caswell, Br. Alex. Campbell, Brothers Stephen Burritt, Leml. Bottum, Peter Loop, Junr., Acting Sec'y, Visitors. Mr. John White was proposed by Br. Sen'r as a Candidate for Masonry, was balloted for & accepted. Then proceeded to ballot for the Officers for the ensuing six months—made choice of Br. Thomas Sherwood, Esqr., Master, Br. Elijah Bottum, Senr. Warden, Br. Caleb Clauson, Junr. Warden, Brother Justus Sherwood, Secty, Br. Alex. Campbell, Treasurer. Business being completed—Closed the Lodge in due form & in brotherly harmony at 10 o'clock."

"Wednesday, 24th June, 1789. St. John's Day. An Enteredly Prentice's Lodge opened in due Form at 10 o'clock, A.M. Present, the Wpfl Thomas Sherwood, Esqr., Master, Br Elijah Bottum, & Br Caleb Clauson, Wardens. Brs. John Jones, Esqr. & Ziba Phillips, Past M., Br. Alexr. Campbell, Treasurer, Br. Bemslee Buell, Tyler, Br Geo. Campbell, Senr. Deacon, Br. David Breakenridge, Br. Danl Dunham, Br. Marsh, Visitor. Br. Starkweather, Secty, Pro tem. Officers not Install'd by the Non-attendance of the Late Master Justus Sherwood, Esqr. 5 o'clock Lodge closed in due form."

These two last minutes contain the record of the third election and a meeting for installation, which, however, did not take place on account of the absence of W. Bro. Justus Sherwood.

"Tuesday, 7 o'clock P.M. 14th July, 1789. An Enteredly Prentices Lodge opened in due Form & proceeded to business. Present, the Wpfl Thomas Sherwood, Esqr., Master, Br. John Jones and Br. Ziba Phillips, Past Masters, Br. Bottum, Senr. Warden, Br. Alexr. Campbell, acting Junr. Warden, Br. Bemslee Buell, Tyler, Br. Barthw. Carley, Br. Starkweather, Secty, Pro. tem, Br. Jordan, Visitor. Initiated Mr. John White. Then closed the Lodge in due form."

The meeting does not contain any account of the installation, which possibly took place on St. John's day.

"Tuesday, 7 o'clock P.M. August 11th, 1789. An Enteredly Prentice's Lodge opened in due form. Present, the Wpfl. Thomas Sherwood, Esqr., Master, Br. Elijah Bottum, Senr. Warden, Br. Wm. Buell, Past Master, acting Junr. Warden, Br. Ziba Phillips, Past Master, Br. B. Carley, Junr. Deacon, Br. Starkweather, acting Secty, Br. John White, acting Tyler, Br. James Jordan, and Br. Henry Larne, attending on business. Visitors. Half past 7 o'clock closed the Enteredly Prentice's Lodge and opened the Fellow Craft's, and Past Brothers Asa Starkweather & John White to the second degree of Masonry. 10 o'clock all the business being completed, closed the Lodge upon the second step of Masonry in due form and brotherly harmony until the second Tuesday in September Next."

The postscript is often the most important part of a letter. It is certainly the most interesting part of these minutes:

"N.B. Before the above Lodge, August 11th, 1789, was closed, it was unanimously ordered that Br. Geo. Campbell should stand suspended till he shall appear and give satisfactory reasons for his non-attention this evening, pay his arrears due to this Lodge, and answer to the complaints brought against him by Brs. Ziba Phillips, James Jordan & Henry Larne."

The brethren at this meeting determined to discipline Bro. George Campbell for non-attendance and non-payment of dues, and for non-fulfilment of his financial obligations. In these days lodges discharged the functions of a court for the settlement of business disputes. This primitive custom has fallen into a state of "innocuous desuetude," to the great relief of lodges, for they would have to meet oftener than once a month if they proposed to adhere to this one of the ancient landmarks, and attempt the work so faithfully performed by many of our brethren who occupy seats in courts established to deal with the question of mine and thine.

One scarcely can realize in these days of modern enlightenment the position of brethren who were called upon not only to practice the art and uphold the principles of Masonry, but also to play the part of jury, advocate, and judge, giving a just deliverance on what they had well and truly tried.

The following minute is of decided interest, and reveals a state of business morality which is commendable, in that all brethren must keep close to the lines of their obligation.

"Tuesday, 8th Sepr., 1789, 7 O'Clock P.M. An Enteredly Prentices Lodge opened in due form. Present, the Wpfl. Thomas Sherwood, Esqr., Master, Brs. John Jones, Justus Sherwood, Z. Phillips, past-masters, Br. Elijah Bottum, Senr. & Br. Caleb Clauson, Junr. Warden, Br. Alex. Campbell, Treasurer, Br. Saml. Wright, Br. Parthol'w. Carley, Br. Geo. Campbell, Br. Bemslee Buell, Tyler, Br. Danl. Dunham, Br. Asa Starkweather, Br. John White. The Fellow Crafts and prentices being desired to withdraw, a Master Mason's Lodge was opened, and Br. George Campbell

was called before them, having made a satisfactory acknowledgment for not attending Last Lodge Night, agreeable to the summons sent him, he was Called upon to answer the Complaints brought against him by Brothers Ziba Phillips, James Jordan & Henry Larne. Br. Phillips then rose and Declared to the Lodge that he was satisfied with Br. Campbell, and desired to withdraw his complaint, which was permitted. Br. Jordan, (a visiting Brother) was called, and alleged that Br. Geo. Campbell did clandestinely dispose of a note of £12 5s. belonging to him the said Jordan, without his knowledge. Br. Campbell confesses he did take the note, but by Jordan's consent to keep for him, and did dispose of it without his knowledge; which he acknowledges was wrong, but that he did afterwards pay Jordan to his satisfaction. Br. Jordan says that Br. Campbell has paid him, but since the complaint was made, and that now he is fully satisfied with Br. Campbell and considers him as a brother mason and an honest man. Br. Larne, being called, says Br. Campbell owed him for hay, which was to be paid in flour, at four dollars per hundred weight, which he has not done. Therefore on examining the above charges, the Lodge is unanimously of opinion, that Br. Campbell has not behaved with that rectitude and honesty, which becomes a man professing Masonry; and hereby order that he shall pay Br. Larne 7/6, which is his just due, and that he shall clear up the aspersions which Larne says he cast on him to Wiltse, and pay up his arrears due to this Lodge immediately, after which he shall stand suspended six months from this Lodge, commencing this night. At the expiration of this term, if it appears that he has reformed from the slippery actions which he has been guilty of, he will be permitted to resume his seat as a member in this lodge; 9 o'clock closed the Master Mason's Lodge. Initiated Mr. Francis Scott; closed the Lodge in due form at 10 o'clock. Justus Sherwood, Secretary."

Four dollars per hundred weight was not an unreasonable price, the more especially as it was a matter of trade and barter, not a cash transaction. Bro. Campbell, however, had to pay the penalty, but had another chance for Masonic life when he had "reformed from the slippery actions which he had been guilty of."

The meeting of Tuesday 8th September, 1789, was an important one for Bro. George Campbell, and, if the procedure was unique, it answered every purpose. It was a shorter method of disposing of the complaint than bringing it before one of the primitive courts of those days.

"October 13th, 1789. Tuesday Evening, 7 o'clock P.M. Opened an Enteredly Prentice's Lodge in due form. Present, the Wpfl Justus Sherwood, Esq., acting Master, Br. John Jones, Past Master, Br. Alexr. Campbell, acting Senr. Warden, Br. Thos. Smyth, acting Junr. Warden, Br. Ziba Phillips, Past Master and acting Tyler, Br. Starkweather, acting Secretary. A letter from Br. George Campbell, directed to the Wpfl Master, was read publicly in the open Lodge, recommending Mr. Samuel Wilson as a candidate. Deferred acting thereupon till next Lodge Night. Mr. James Morris having made application to be admitted as a visiting member, the Lodge deputed Brs. Thos. Sherwood, Esqr., Ziba Phillips, & Thos. Smyth to confer with the said Morris, enquire into his character, and make a report to the Lodge. 9 o'clock closed the Lodge in due form & harmony."

Nature had evidently made a man who would not be disheartened by adversity, for Bro. Campbell must have written this letter after being disciplined by suspension. However, his recommendation was effective, for on the 8th December Mr. Wilson was accepted and initiated.

"November 10th, 1789. Tuesday Evening, 7 o'clock, P.M. Opened an

Enteredly Prentice's Lodge in due form. Present, the Wpful Thos. Sherwood, Esqr., Master, Br. Elijah Bottum, Senr. and Br. Caleb Clauson, Junr. Warden, Br. Wm. Buell, Past Master, Br. Alexr. Campbell, Br. B. Carley, Br. L. Caswell, Br. Francis Scott, Br. David Breakenridge, acting Secretary. The Enteredly Prentices being desired to withdraw, a Master Mason's Lodge was opened, and Br. Starkweather was raised to the Sublime Degree. Then the Lodge was closed in due form & harmony."

"Decemr. 8th, 1789, Tuesday Evening, 7 o'clock P.M. Opened an Enteredly Prentice Lodge in due Form. Present the Wpful. Thos. Sherwood, Esqr., Master, Br. Elijah Bottum, Senr. and Br. Caleb Clauson, Junr. Warden, Br. Ziba Phillips, Past Master, Bro. Thos. Smyth, Br. Asa Starkweather, Secty. pro tem, Br. Carley, Br. Francis Scott, Br. Jno. White, acting Tyler. Proceeded to business—Balloted for Mr. Saml. Wilson, who was unammously accepted and initiated. Then proceeded to the Election of officers for the ensuing six months. Made choice of Br. Elijah Bottum, Master, Br. Caleb Clauson, J., Senr. and Br. Thomas Smyth, Junr. Warden, Bro. Alex. Campbell, first steward, Bro. Starkweather, Secretary and 2nd Steward, Bro. Carley, Treasurer, and Sen. Deacon, Bro. Samuel Wright, Jun. Deacon, Bro. B. Buell, Tyler. Then Made choice of Bros. John Jones, Thos. Sherwood, Elijah Bottum, Ziba Phillips, and Asa Starkweather as a committee to revise the by-laws. As the Festival of St. John will happen on Sunday this Instant Dec., voted that the celebration of the same be deferred till the ensuing Monday; and that Bro. Justus Sherwood shall read a sermon on the occasion; and that Bro. Phillips and Starkweather shall deliever an oration, and Bro. Phillips give a charge to the Lodge on the subject of Masonry. At 10 o'clock closed the Lodge in due form & in Harmony."

Sincerity is one of the first elements of religion, and there need be no doubt that the ceremonial laid down by the lodge for the festival day of the Craft was dictated by the purest and best of thoughts, so that the Sunday service, with its sermon, its oration and charge upon the principles of Masonry, must have been made the doorstep of an entrance into a very temple of wisdom, in the esteem of the Craftsmen of Elizabethtown.

A copy of these old by-laws have not been preserved. The by-laws of all the old lodges were, however, modelled on those of subordinate lodges of the Grand Lodge of England, with such amendments as were deemed necessary by the Canadian brethren. Some of these emendations in other lodges were singular. The brethren of a century ago did not veil their language in allegory, but in framing by-laws for the lodges undertook to look after, not only the mental, but the physical welfare of the members.

"December 22nd., 1789, at 10 o'clock A.M. Opened an Entered Prentice's Lodge in due form. Present the late presiding officers, by whom the newly elected officers were regularly installed, and are as follows, viz.: Br. Elijah Bottum, Master, Br. Caleb Clauson, Senr. and Br. Thos. Smyth, Junr. Warden, Br. John Jones, Esq., Br. Thos. Sherwood, Esq., and Br. Ziba Phillips, Past Masters, Br. B. Carley, Treasurer & Senr. Deacon, Br. Alex. Campbell, first Steward, Br. Asa Starkweather, Secretary & 2nd Steward, Br. B. Buell, Tyler, Br. John White, Br. F. Scott, Br. Peter Freel, Br. Samuel Wilson, Br. Daniel Dunham. Badness of the weather and deficiency of clothing prevented the appointed procession. A. S.

"At 12 o'clock, the Wpful Master called from Labor to Refreshment, at which time Br. Philips delivered a charge to the Lodge, after which the correction of the by-laws was read and duly confirmed. At 6 o'clock closed the Lodge in due form and in harmony."

"Tuesday, 12th of January, 1790. 7 o'clock P.M., opened an enteredly Prentice's Lodge in due form. Present, Wpful Elijah Bottum, Master, Br. John Jones, Br. Ziba Phillips, Br. Wm. Buell, Esquires, Past Masters, Br. Thos. Sherwood, Br. Caleb Closson, Senr. and Br. Alex. Campbell, acting Junr. Warden, Br. B. Carley, Treasurer, Br. Starkweather, Secty. Br. John White, Br. Leml. Caswell, Br. S. Wilson, Br. B. Buell, Tyler, Br. Francis Scott, Br. Saml. Flagan, Visitor. Proceeded to business. Voted that Brs Leml. Caswell, Saml. Wright, Thos. Smyth, & Francis Scott, shall be excused from attending the Lodge oftener than once a quarter. Also the by-laws were again considered, and duly ratified and confirmed. Br. Thomas Sherwood gave an Enteredly Prentice's Lecture. 10 o'clock closed the Lodge in due form."

Non-attendance at the lodge was, in the early days, inexcusable. Therefore, when brethren neglected their duties they were summoned, and, when through business or length of distance from the lodge they were unable to attend, they had to be excused in due and proper form.

"Tuesday, 9th Feb., 1790. 7 o'clock P.M. Opened an Enteredly Prentice's Lodge in due form. Present, Br. Thos. Sherwood, Past Master, acting Master, Br. John Jones, Esq., and Br. Ziba Phillips, Past Masters, Br. Caleb Clesson, Senr and Br. John White, acting Jun Warden, Br Asa Starkweather, Secty, Br. Saml. Flagon, Visitor. Voted that Bro. Secty Make a return of the proceedings and forward it, together with all arrears due to the Grand Lodge, as also a letter requesting to be numbered upon the Warrant of Establishment for this Lodge. 10 o'clock, being completed, the Lodge was closed in due form and harmony."

This reference to the Grand Lodge at Quebec has already been alluded to.

"Tuesday, 9th of March, 1790. 7 o'clock, P.M., opened an Enteredly Prentice's Lodge in due form. Present the Wpfl Thos. Sherwood, Esqr., Past Master, acting Master, Br. C. Clauson, Senr. Warden, Br. B. Carley, Treas. & acting Junr. Warden, Br. John Jones, Br. Jus. Sherwood, Br. Wm Buell, Br. Ziba Phillips, Past Masters, Br. Alexr. Campbell, First Steward, Br. Asa Starkweather, Secty, & Second Steward, Br. Jno. White, Br. Francis Scott. Proceeded to business. Half Past 7 o'clock, the Worshipful Master called from labor to refreshment for the space of half an hour, at the expiration of which term he called to order. Then the Enteredly Prentices and Fellow Crafts withdrew, and a Master Mason's Lodge was opened. Raised Br. Jno. White to the sublime degree. 10 o'clock closed the Lodge in due form and brotherly Harmony.".

"Tuesday, 13th of April, 1790. 7 o'clock P.M. An Enteredly Prentice's Lodge opened in due form. Present, Wpfl Elijah Bottum, Master, Br. Caleb Closson, Senr. and Br. Thos. Smyth, Jun. Warden, Br. John Jones, Br Ziba Phillips, Br. Thos. Sherwood, Past Masters, Br. Carley, Treas., Br. Starkweather, Secty, Br. A. Campbell, 1st Steward, Br. John White, Br. Danl Dunham, Br. S. Burritt, Visitor. Proceeded to business. Br. Geo. Campbell having neglected to comply with the order of the Lodge as recorded 8th of Sept. last, the Lodge have agreed to give him two months longer from this night to render his excuse for not attending to-night, as also his reason for not complying with the said order The sense of the Lodge being taken whether Bro. T. Freel can, with propriety, be considered a member of this Lodge. Voted that he is not Voted that Br Lemuel Caswell be exempted from fines until the expiration of the present quarter on account of illness, Br. Samuel Wright having sent a sufficient excuse for non-attendance the three last Lodge nights. Br. Thos. Smyth having given in his resignation,

prays a discharge from the Lodge. Voted that it be granted, on condition of his paying his arrearages due to the Lodge. 10 o'clock Lodge closed in Due form & Harmony."

Bro. Campbell had neglected to keep faith and carry out the direction of the lodge on the 8th September, and the brethren generously gave him further time to discharge his liability. Bro. Freel's name had been held over, and the resignation of Bro. Smyth is the first record we have of a withdrawal from the lodge being granted.

"Tuesday evening, 7 o'clock, 11th of May, 1790. An Enteredly Apprentice's Lodge opened in due form. Present, the Rt. Wpfl Elijah Bottum, Master, Br. Caleb Clauson, Senr. Warden, Br. Barth. Carley, Junr. Warden & Treas., Br. Alexr. Campbell, Br. Jno. White, Br. Fran. Scott, Br. Bem. Buell, Tyler, Br. John Jones, Esqr., Br. Ziba Phillips, Br. Thos. Sherwood, Esqr., Br. Wm. Buell, Esqr. Proceeded to business. Balloted for Wm. Samson and accepted. Voted that Br. Samuel Wright be summoned to attend the duties of the Lodge next Lodge night; also that Br. David Breakenridge be again summoned to attend to the duties of the next Lodge night, inasmuch as the summons designed for him the last Lodge night did not come into his hands sufficiently seasonable for him to attend. Voted also that Br. Justus Sherwood be summoned to attend the duties of the Lodge next regular Lodge Night. 10 o'clock Lodge closed in due form and in harmony."

Even a past master, one of the active members of the lodge, failing to attend to his duties, was summoned.

"Tuesday, 7 o'clock P.M. 8th of June, 1790, An Enteredly Apprentice's Lodge opened in due form. Present, the Wpfl Elijah Bottum, Master, Br Caleb Clauson, Senr., and Br. B. Carley, act. Junr. Warden, Br Thos. Sherwood, Br. Ziba Phillips, Br. John Jones, P.M.'s. Proceeded to business Choice of officers for the ensuing six months, as follows, viz.: Br. Thos Sherwood, Esq., Master, Br. Alexr. Campbell, Senr., & Bro. John White, Junr. Warden. Br. Asa Starkweather, Secty., & Treas. Voted that Br. George Campbell shall have six months from this night to pay his arrears, and comply with the decree as recorded on his trial this 8th of Sept. last. 10 o'clock Lodge closed in due form and in Harmony."

The lodge was in a liberal frame of mind at this meeting, for we find that it granted Bro. Geo. Campbell six months to pay his arrears.

"Thursday, June 24th, 1790, 10 o'clock A.M. The Brethren assemble to celebrate the anniversary of St. John Baptist. Opened an Entered Apprentice's Lodge in due form. Present—Br. Caleb Clauson, acting Master, Br. Thos. Sherwood, P.M., acting Senr. Warden. Br. Barthw. Carley, acting Junr. Warden, Br. Asa Starkweather, Secty. Br. Alexr. Campbell, Br John White, Br. Lemuel Caswell, Br. Daniel Dunham, Br. Samuel Sherwood, Visitor. Illness having prevented the late Worshipful Master from attending the new elected officers were not installed. A petition of Wm. Warn was read. Proceeded to ballot and unanimously accepted. 7 o'clock P.M. the Lodge closed in due form and in Brotherly Harmony."

"July 13th, 1790. Tuesday evening, 7 o'clock. An Enteredly Apprentice's Lodge opened in due form. Present, Rt. Wpfl Elijah Bottum, Master Br. B. Carley, Senr., and Br. Jno. White, acting Junr Warden, Br Ziba Phillips, Br Thos. Sherwood, Esqr., Br. Wm Buell, Esqr., P.M.'s, Br Alex. Campbell, Treas., Br. Asa Starkweather, Secty, Br. Bemsley Buell, Tyler, Br. Caleb Clausson. Proceeded to business. When the Rt Wpfl Thos Sherwood was installed in ample form, and invested with the Ensigns of his office for the ensuing six months. He was then pleased to appoint and invest with

the badge of their respective offices, viz: Br. Alexr. Campbell, Senr. & Br. John White, Junr. Warden, Br. Asa Starkweather, Secty & Treas., Br. Barthw Carley, Tyler, Br. Samuel Wright, 1st and Br. Daniel Dunham, 2nd Steward. Voted that in consequence of Br. David Breakenridge's application to withdraw from this Lodge he be discharged therefrom. 2nd. voted that Br. Ziba Phillips, Thos. Sherwood, Elijah Bottum, C. Clauson, and Asa Starkweather be a committee to revise the by-laws. Proceeded to the initiation of Mr. William Warn. 10 o'clock closed the Lodge in due form and harmony."

The insignia of office in the pioneer lodges consisted of silver jewels, simple in design, attached to a collar of blue ribbon. In some of the lodges, when the brethren were unable to afford the expense of such-jewels, block-tin was substituted, and answered every purpose. Instances of this kind, however, were rare.

"Tuesday, 7 o'clock P.M. 10th August, 1790. Opened an entered Apprentice's Lodge in due form. Present the Wpfl Thos. Sherwood, Esq., Master Br. Caleb Clauson, acting Senr., and Br. John White, Junr. Warden, Br. John Jones, Esq., Br. Ziba Phillips, Br. Elijah Bottum, Past Masters, Br. Bem. Buell, acting Treas. & Secty, Br. Francis Scott, Br. Barthw. Carley, Tyler. Proceeded to business, when the Wpfl Master gave an entered Apprentice's Lecture. The necessary business of the evening being over the Lodge was closed at 9 o'clock in Brotherly harmony."

It is refreshing to read of the regularity with which the W. M.'s of the old lodges delivered lectures to the brethren when business or work failed to fill up the time.

"Tuesday, 14th of Sept., 1790, 7 o'clock, P.M. Opened an Entered Apprentice's Lodge in due form. Present, Br. Wm. Buell, P.M., acting Master, Br. Jno. White, and Br. B. Carley, Wardens, Br. Wm. Warn, acting Tyler. Proceeded to business, and closed the Lodge at 9 o'clock in Harmony."

"October 12th, 1790, 7 o'clock on Tuesday, P.M. An Entered Apprentice's Lodge opened in due form. Present, The Rt. Wpfl Thomas Sherwood, Esqr., Master, Br. Caleb Clauson, acting Senr and Br. Alexr. Campbell, acting Junr. Warden, Bro. Elijah Bottum, P.M., Br. B. Carley, Tyler, Br. Wm. Warn, acting Secty, Br. Saml. Wright, Br. Bem. Buell, Br. D. Dunham, Br. Daniel Breakenridge, Visitor. Proceeded to business. The Rt. Wpfl Master gave a lecture on the First Step of Masonry. Lodge closed at 9 o'clock In Brotherly Harmony."

"Tuesday, Nov. 9th, 1790, 7 o'clock P.M. Opened an Entered Apprentice's Lodge in due form. Present, the Rt. Wpfl Thomas Sherwood, Esq., Master, Br. Alex. Campbell, Senr., and Br. John White, Junr. W., Br. Asa Starkweather, Secty, and Treas., Bro. Barth. Carley, Tyler, Br. Ziba Philips, Br. Wm. Buell, Esq., P.M.'s, Br. David McFall, Visitor. Proceeded to business, when the Wpfl Master gave an Apprentice's Lecture. The Lodge closed at 9 o'clock in Peace and Unanimity."

"Nov. 30th, 1790, Tuesday, 4 o'clock P.M. Lodge of Emergency opened upon the third step of Masonry. Present, the Rt. Wpfl Thomas Sherwood, Esq., Master, Br. John White, act. Senr. Br. Bem. Buell, Act. Jun. Warden, Br. John Jones, Esqr., Br. Z. Phillips, Br. Justus Sherwood, Esqr., Br. Wm. Buell, Esqr., P.M.'s, Br. Asa Starkweather, Secty and Treas., Br. Barth. Carley, Tyler, Br. Peter Freel, Visitor. Proceeded to business, which being ended the Lodge was closed in due form at 10 o'clock in harmony."

"Tuesday, 14th of December, 1790, at 7 o'clock P.M. Opened an Entered Apprentice's Lodge in ample form. Present, the Rt. Wpful Thos. Sherwood, Esq., Master, Br. Alexr. Campbell, Senr., Br. John White, Junr.

Warden, Br. Z. Phillips, Br. Eh. Bottum, Br. Wm. Buell, Esqr., P.M.'s, Br. Caleb Clauson, Br. Samuel Wright, Br. Bemsley Buell, Br. William Warn, Br. Barth. Carley, Tyler, Br. David Breakenridge, Visitor. Proceeded to business. Br. Wm. Buell and Br. Samuel Wright made verbal application to be discharged from this Lodge, upon which the sense of the Lodge was taken, and their requests granted. Proceeded to initiate Mr. Wm. Samson, then to election of officers for the ensuing six months. Whereupon Br. Ziba Phillips was unanimously made choice of for Master, Br. Caleb Clauson, Senr. Warden, and Br. John White, Junr. Warden, Br. Asa Starkweather, Secty. and Treas., Br. Bemsley Buell, Sen. Deacon, and 1st Steward, Br. Barthw. Carley, Junr. Deacon & 2nd Steward, & Wm. Warn, Tyler. Voted that Br. Ziba Phillips, John Jones, Alexr. Campbell, Elijah Bottum, & Asa Starkweather shall be a committee to revise the by-laws and examine the Treasurer's accounts. 10 o'clock the Lodge closed in due form and in perfect Harmony."

"Verbal application" was frequently made by those withdrawing from the old lodges. No form of demit or discharge seems to have been given. The certificate gave the character of the brother, and, in some cases, the lodge on the rejection of a brother for affiliation would endorse his certificate in language which could not be misunderstood.

"Monday, Dec. 27th, 1790. St. John Evangelist Day. 11 o'clock A.M. opened an Entered Apprentice's Lodge in due form. Present the Wpful Thomas Sherwood, Esq., Master. Br. Caleb Clauson, acting Senr. Br. John White, Junr. W., Br. Z. Phillips, Br. Wm. Buell, Visitor, Br. E. Bottum, P.M.'s, Br. Asa Starkweather, Secty. and Treas., Br. Wm. Warn, Tyler, Br. Barth. Carley, Br. Bem. Buell, Br. Daniel Dunham, Br. David Breakenridge, visitor. The officers, according to the late appointment, were regularly installed, and each took his place in due form. Half after one o'clock the Rt. Wpful. Master called from Labor to Refreshment to continue till the brethren shall have taken dinner. Half after two called from Refreshment to Labor, at which time the Wpful. Master gave an oration to the Lodge and Br. Secty. administered a charge. Closed the Lodge at 7 o'clock P.M. in peace and Harmony."

This was the first lodge in Upper Canada in which R. W. Bro. Ziba M. Phillips was elected as W. M. He had been an active Mason from the date of his initiation, and continued his interest until within a short time of his death in 1845, so that he may fairly be said to have spent fifty-seven years in Craft work.

"Tuesday, Jan. 11th, A.D. 1791. 6 o'clock P.M. An Entered Apprentice's Lodge opened in due form. Present, The Wpful. Ziba Phillips, Master, Br. Caleb Clauson, Senr. and Br. John White, Junr. Warden, Br. Thos. Sherwood, Esq., Br. E. Bottum, Br. Alex. Campbell, Br. Bem. Buell, Br. Barth. Carley, Br. Wm. Warn, Tyler, Br. Daniel Dunham, Br. Wm. Samson, Br. Peter Freel, Visitor. Proceeded to business, which being ended the Lodge was closed at 9 o'clock in Harmony."

"February 8th, 1791, 6 o'clock on Tuesday P.M. Opened an Entered Apprentice's Lodge in due form. Present, the Rt. Wpful. Ziba Phillips, Master, Br. Clauson, Senr., Br. White, Junr. Warden, Br. Thos. Sherwood, Esqr., P.M., Br. Alexr. Campbell, acting Treas., Br. Wm. Warn, acting Secty, Br. Barth. Carley, acting Tyler, Br. Bemsley Buell. Proceeded to business, and opened a Lodge upon the second step of Masonry, and proceeded to pass Br. Warn to the second degree of a Mason, after which the Wpful. Master gave a Craft's Lecture, and closed the Lodge at 9 o'clock in Peace and Unanimity."

"Tuesday, March 8th, 1791. The brethren assembled, but by the indisposition of the new elected Treasurer, the Lodge was not opened."

"April 12th, 1791, Tuesday 6 o'clock P.M. Opened an Entered Apprentice's Lodge in due form. Present, The Rt. Wp'ful Ziba Phillips, Master, Br. Caleb Clauson, Senr, Br. John White, Junr. Warden, Thos. Sherwood, P.M., Br. Wm. Warn, Secty, Br. Alex. Campbell, Treas., Barth. Carley, Tyler, Br. Dunham, Wm. Samson. Proceeded to business, when the Wp'ful Master appointed Br. Warn to give an Entered Apprentice's Lecture, which, being concluded, was ordered that those brethren who have withdrawn from this body be desired to pay their arrears within three months or rejoin the Lodge. After which the Lodge in Harmony was closed."

The order that brethren must either pay up arrears, in cases of those who had withdrawn, or rejoin the lodge, is rather a novel procedure. The value of connection with the lodge is shown in many of the old records. Affiliation was appreciated, and those who withdrew could not expect to be looked upon with favor if they did not act honorably.

"Tuesday, May 10th, 7 o'clock P.M., 1791. An Entered Apprentice's Lodge opened in due form. Present, the Rt. Wp'ful Br. Thos. Sherwood, P.M., acting Master, Br. C. Clauson, Senr., Br. John White, Junr. Warden, Br. A. Campbell, Treas., Br. B. Carley, Tyler. Proceeded to business, and the Lodge closed at 9 o'clock in Peace and Harmony."

"June 14th, 1791, 6 o'clock P.M. Opened an Entered Apprentice's Lodge in due form. Present, the Rt. Wp'ful Ziba Phillips, Master, Br Caleb Clauson, Senr., Br. John White, Junr. Warden, Br. Thos. Sherwood, Esqr., Br. E. Bottum, P.M.'s, Br. Barth. Carley, Tyler, Br. D. Dunham, Nathaniel Hilliyer, Visitor. Proceeded to business. Closed this Lodge. Opened and closed a Fellow Craft's Lodge. Opened a Master Mason's Lodge, and raised Bro Warn to the sublime degree, after which it was closed Then opened an Entered Apprentice's Lodge, and Proceeded to the election of officers for the ensuing six months, when unanimously was re-elected Ziba Phillips, Master, Caleb Clauson, Senr. Warden, and Barth. Carley, Junr Warden Will Warn, Secty, Alex. Campbell, Treas., D. Dunham, Tyler, Bemsley Buell, Senr Deacon and Steward, and John White, Jun. Deacon and Steward Granted Br. Justus Sherwood, Esq., and Will. Warn the liberty of not attending oftner than once in three months. Choose Brs. Thos. Sherwood, Esqr., Alex Campbell, and Barth. Carley, a committee to revise the by laws before the Festival of St. John, on Friday, the 24th of this inst. Lodge closed in due form and harmony."

"The liberty of not attending" for a period was a custom that prevailed in the pioneer lodges. Regular attendance was an essential that obtained in many lodges prior to 1800. As the lodges increased in membership the rule did not seem to be so rigidly enforced, and since 1845 is not specially noted in the minutes of any lodge

"June 24th, 1791, 10 o'clock A.M. The brethren assembled to celebrate the Festival of St. John B. P., and opened an Entered Apprentice's Lodge in ample form. Present, the Rt. Wp'Fnl Ziba Phillips, Master, Br Barth Carley, acting Senr., Br. John White, Junr. Warden, Br Thos. Sherwood, and Elijah Bottum, Past Masters, William Warn, Secty, Alex Campbell, Treas., Br. D. Dunham, Tyler, Br. Buell, Br. Nathaniel Hilliyer, Visitors Br Bemsley Buell, in absence of Br Clauson was installed pro tem. The officers were all regularly installed and congratulated according to form Dr Nathaniel Hilliyer made Verbal Application to be admitted a member Upon which the sense of the Lodge was taken, and he unanimously accepted In ample form the Lodge was closed And Harmony as I suppose."

While "verbal application" to withdraw from a lodge was and is proper procedure, such procedure "to be admitted a member" is an innovation now apparently introduced for the first time into this lodge. It was, however, successful, for the "sense of the Lodge was taken, and he (was) unanimously accepted." The secretary was doubtful as to the proper amount of harmony with which to credit the lodge, so he tempered his closing minute by poetically expressing his mental reservation as follows: "In ample form the Lodge was closed And Harmony as I suppose."

"Tuesday, July 15th, 1791, 6 o'clock P.M. Apprentice Lodge opened in due form. Thos. Sherwood, Esq., P.M., acting Master, Br. Caleb Clauson, Sen. and Br. Carley, Jun. Warden, Br. Nathan Hilliyer, D. Dunham, Tyler, John White, acting Secty, Francis Scott, Br. George Campbell, attending according to summons. Rejoined the Lodge, opened a Fellow Craft's Lodge, and passed D. Dunham to the second step of Masonry. 9 o'clock Lodge closed in due form."

"August 9th, 1791, P.M. 6 o'clock. Opened an Entered Apprentice's Lodge in due form. Present, The Rt. Wp'ful Ziba Phillips, Master, Br. B. Carley, Senr., Br. Buell, Junr. acting Warden, Wm. Warn, Secty, Br. D. Dunham, Tyler, Br. N. Hilliyer, Br. G. Campbell, Br. Thos. Smyth, attending according to summons. Proceeded to business, when the sense of the Lodge was taken whether Br. Smyth shall again pay his arrears, after inspection it evidently appearing he once had paid them, voted that he shall not. Voted that a committee of three be chosen to examine Bro. Starkweather's behaviour in leaving this lodge in so abrupt a manner. Brethren chosen, Thos. Sherwood, Alex. Campbell, and Bem. Buell, and to make their report by the next Lodge night. Granted B. G. Campbell liberty of absence two Lodge nights in quarter. Closed the Lodge in ample form."

Bro. Starkweather was not present at the last meeting, so that his withdrawal must have been on this night, when the committee was appointed to investigate and report upon his unsociability and want of courtesy to the brethren. Granting leave of absence meant that the customary fine would not be imposed on any member who could not be present at the regular meeting of the lodge.

"August 10th, 1791. Wednesday, 4 o'clock P.M. Lodge of Emergency called by B. Francis Scott, opened in due form on the second step of Masonry. Present, Ziba Phillips, Master, Br. Thos. Sherwood, P.M., acting Junr. Warden, Br. Carley, Senr. Warden, P.T., Will. Buell, visitor, acting Tyler, N. Hilliyer, Francis Scott, Thos. Smith, and Peter Freel, Visitors. Proceeded to business, and passed Br. Scott to the second step in Masonry. Closed the Lodge in peace and Harmony."

"Sept. 13th, 1791, 7 o'clock, P.M. Opened an Entered Apprentice's Lodge in due form. Present, the Rt. Wp'ful Ziba Phillips, Master, Br. Caleb Clauson, Senr. Warden, Br. Barth. Carley, Junr. Warden, Br. Alexr. Campbell, Treas., Br. John Sherwood, Br. Elijah Bottum, Past Master, Br. B. Buell, Br. G. Campbell, acting Secty, Br. N. Hilliyer, Br. Wm. Samson, Acting Tyler. Proceeded to business in consequence of Br. Samuel Wright's not attending on the summons sent him by the Secty, the sence of the Lodge being taken, the Lodge have considered and give him to the next Lodge night. 10 o'clock closed the Lodge in due form and Harmony."

A local history of Sussex lodge, Brockville, states that the warrant of New Oswegatchie was cancelled in 1790, and that a new warrant was issued for "Harmony lodge, No. 2." This statement

does not seem to be borne out by the facts presented. New Oswegatchie met until September of 1791, and the last records certainly contain no hint of a discontinuance of the work. It is probable that the lodge continued to meet as Harmony, No. 2, until the advent of the Jarvis warrants in 1794, and then became No. 13 of the county of Leeds on the register of the Provincial Grand Lodge of Upper Canada under R. W. Bro. Wm. Jarvis. As has already been stated the minutes of No. 13, from 1799, are contained in the same minute book as those of No. 7, and the cash account of "Harmony lodge." The history of No. 13 is given with those of the first Provincial Grand Lodge of Upper Canada.

The following is a list of the members of New Oswegatchie lodge:

Buell, William; Brackenridge, David; Bottum, Elijah; Buell, Bemsley; Clauson, Caleb; Campbell, George; Carley, Bartholomew; Caswell, Lemuel; Cross, Henry; Dunham, Daniel; Hillyer, Nathaniel; Jones, John; McArthur, Jeremiah; Phillips, Ziba; Sherwood, Thomas; Sherwood, Justus; Smith, Thomas; Scott, Francis; Starkweather, Asa; Samson, William; Wright, Samuel; White, John; Wilson, Samuel; Warn, William.

The following is a list of the meetings of the New Oswegatchie lodge, from 1787 until 1791, all of which, with the exception of that held at Augusta on the 13th November, 1787, were held in the lodge room at Elizabethtown.

10th October, 1787; 13th November, 1787; 11th December, 1787; 27th December, 1787; 8th January, 1788; 12th February, 1788; 11th March, 1788; 8th April, 1788; 8th May, 1788; 8th June, 1788; 8th July, 1788; 12th August, 1788; 9th September, 1788; 14th October, 1788; 9th December, 1788; 27th December, 1788; 13th January, 1789; 13th February, 1789; 10th March, 1789; 14th April, 1789; 12th May, 1789; 9th June, 1789; 24th June, 1789; 14th July, 1789; 11th August, 1789; 8th Septem er, 1789; 13th October, 1789; 10th November, 1789; 8th December, 1789; 22nd December, 1789; 12th January, 1790; 9th February, 1790; 9th March, 1790; 13th April, 1790; 11th May, 1790; 8th June, 1790; 24th June, 1790; 13th July, 1790; 10th August, 1790; 12th October, 1790; 9th November, 1790; 30th November, 1790; 14th December, 1790; 27th December, 1790; 11th January, 1791; 8th February, 1791; 8th March, 1791; 12th April, 1791; 10th May, 1791; 14th June, 1791; 24th June, 1791; 15th July, 1791; 10th August, 1791; 13th September, 1791.

CHAPTER XVIII.

RAWDON LODGE, OR "THE LODGE BETWEEN THE THREE LAKES," NO. 498, E. R.—THE FIRST LODGE WARRANTED AT YORK (TORONTO), 1792-1800.—CURIOUS RECORDS AND ODD METHODS IN LODGE LIFE AT THAT PERIOD.

In 1793 the site of Toronto was selected by Governor Simcoe with the intention that the future town should be the capital of Upper Canada. The land-locked sheet of water a couple of miles long, and a mile and a half wide, which fronted the site, gave to the town until 1793 the name of "Bay of Toronto," but when Governor Simcoe named the embryo town York, it became the "Bay of York," for the country east, west and north, and including the town site was the county of York, and the new town was situated in the township of York.

It is an odd fact that previous to 1793 the locality of York township was known as Dublin, while to the east of the town site the Scarborough heights were called Glasgow. Darlington, a few miles further east was known as Bristol, and Whitby—now Port Whitby on the lake shore, was called Norwich.

The early inhabitants of the places named came from Great Britain, and, therefore, they sought to perpetuate the familiar names of the old land in the newly-laid out territory. It appears, however, that the name Toronto was familiar for a century before it was applied to Toronto, when in 1686 the Marquis de Denouville, Governor-General of Canada under Louis XIV., named the entire country lying between Gloucester or Matchedash Bay on Lake Huron and Lake Simcoe, the Toronto region. In a French despatch the Governor recommended two military posts, one at the southern end or entrance to Lake Huron, and another at the upper or eastern end at "the pass by Toronto." These posts were located at these places so as to prevent the English fur traders from journeying to Michilimackinac by these routes. The southern post was known as Fort St. Joseph, afterwards the site of Fort Gratiot, near what is now Port Huron in Michigan, opposite the Canadian town of Sarnia. The post at the eastern end was never built, but an old map shows its location not far from the town of Penetanguishene, and the proposed fort is described as "at the mouth of the Bay of Toronto upon Lake Huron."

In the same map which accompanies "Lahontan's Letters," Lake Simcoe is called Lake Toronto, and the Indian tribes of the locality were called Torontoguernons or the Toronto Nation, tribes which were properly known as the Hurons or Urjandots.

By the despatches of the Governor to France and by the old map referred to, it is shown that the name "Toronto," as originally applied, seemed to denominate the country which lay around the shores of Lake Simcoe. A map by Herman Moll, dated 1720, uses the same nomenclature.

In other maps of the period the Humber river, which lies to the west of the city of Toronto, was the line of communication southward between Lakes Simcoe and Huron and was called "the To-

ronto River," and even the route between these lakes by the rivers Otonabee and Trent shows that these rivers were called "Toronto River."

Eventually the Huron tribes, scattered from their homes on Lake Simcoe by the Iroquois, left the country without inhabitants and the name became attached to the country surrounding Lake Ontario.

The derivation of the word "Toronto" is a matter of doubt. Gabriel Sagard, a Franciscan missionary, in his dictionary of the Huron language published in 1632 in Paris, gives "Toronton" as signifying "much or plenty." The term was applied to men and things thus: "Toronton S. ahouyo," meaning that he killed many of the Senecas, a tribe of the Iroquois.

Another interpretation is that the word means "trees rising out of the water." This derivation has arisen erroneously from the fact that the word "Toronto" has resemblance in sound to a Mohawk word, which led those with a knowledge of the dialect to think that it alluded to the long rows of trees that years ago covered the peninsula, now the island opposite Toronto. The word has had various changes. Sagard also gives it as "Otoronton," and in 1799 "Ouentaronk" was a name applied to Lake Simcoe, a similarity which is noteworthy. The word was shortened at both ends, just as "Onigara" is now "Niagara," an initial Indian "O" being dropped off.

Others have suggested different derivations. Lieut. Coke writes that the name was from the French "ronde d'eau," stating that "it is so called from the circular bay upon whose margin the town is built." Sir Richard Bonnycastle thinks that it was named from the Italian officer of engineers who built the old French fort.

The French trading post was known as Fort Rouille, near the southwestern limit of Toronto and was established in 1749. It was known to traders as the Fort at Toronto, and so Fort Rouille became popularly known as Fort Toronto.

The fort was nothing more than a stockaded pallisade with storehouses and barracks for a small detachment of regular soldiers. It was visited in 1752 by Abbe Picquet, a French priest, who found "good bread and wine and everything requisite for the trade."

Pouchot in his memoirs (1755-60) of the war between England and France says: "The Fort at Toronto is at the end of the bay (i. e. the west end) upon the side which is quite elevated and covered with flat rock." The fort "was a square of about thirty toises on a side, externally with flanks of fifteen feet. The curtains formed the buildings of the fort. It was very well built, piece upon piece, but was only useful for trade." He then writes of the Toronto River, now the Humber, which communicates with Lake Huron by a portage of fifteen leagues.

During the war the storekeeper of the fort was anxious for the safety of his men and his stores, and wrote in 1752 to the Governor, stating that he was afraid that the Indians were assembling at the head of Lake Ontario and might be induced by the English to destroy the fort, as the trade at the place injured that at Choueguen (Oswego).

In 1757 a plot by a hundred Mississagas Indians to pillage the fort was frustrated by M. Pouchot. The force at the fort never ex-

ceeded twenty-five men, and at this time there were only eleven including the storekeeper.

Fort Frontenac was captured by the British in 1758, and the French Governor ordered that if Fort Toronto was in danger it should be burned and the stores removed to Niagara. It is believed that this was done and the stores and guard were shipped to Niagara.

On 13th September, 1760, Major Rogers, of the Rangers, with 200 men and fifteen whale boats left Montreal for Lake Ontario. On the 30th September they reached the River Toronto (the Humber), and Rogers in his narrative says: "There was a track of about three hundred acres of cleared ground round the place where formerly the French had a fort that was called Fort Toronto."

The Indians told Rogers that Detroit was only eight days' journey, and that when the French traded at Toronto the Indians came from Michilimackinac by way of the river Toronto, and that the portage from the north end of that river was only twenty miles across country to a river falling into Lake Huron, for the Indians considered the Holland river, Lake Simcoe and the Severn as one stream.

As early as 1788 the Hon. John Collins, the deputy surveyor general of the province of Quebec, reported to Lord Dorchester that "the harbour of Toronto is capacious, safe and well sheltered." Collins was in the western part of Upper Canada that year, and in 1787, when attending to his duties at Cataraqui (Kingston), founded the Craft lodge known at St. James, in the King's Rangers, of which Major Rogers was senior warden.

In Holland's map of the province of Quebec the peninsula opposite the present city of Toronto is marked "Presq' isle, Toronto," and Humber Bay is called "Toronto Bay," while all the tract of land in and around the old French post is named Toronto.

In 1791 Augustus Jones surveyed the whole of the north shore of Lake Ontario, a district that was included in the term: "Toronto, and the Trent head of Bay of Quinte," and in 1792 he surveyed the land around Humber Bay, and in 1793 visited the place with Lt.-Gov Simcoe. They left Niagara and coasted the lake, arriving at Toronto after a journey of seven days, stopping at different places en route.

Joseph Bouchette made the first survey of York harbour in 1793, and in a description of the proposed provincial capital says that the sole inhabitants were two families of Mississagas Indians. Governor Simcoe named the new capital York, in honor of the second son of George III., then a military commander in Europe. In letters and documents appears the expression "York, late Toronto," and "Toronto, now York."

Down to 1793 Niagara had been the seat of government and the capital of Upper Canada. In July and August of 1793, however, steps were taken to remove to York. The Queen's Rangers were sent to the latter station, and on 29th July, 1793, Governor Simcoe left Niagara for York. On arrival they lived under canvas at the garrison at the west end of the town. At a later date the Governor built the log house known as Castle Frank on the Don river, at the east end of the town.

On the 27th August the news of the success of the Duke of York in Holland having arrived, the Governor ordered the union flag to be raised at noon and a royal salute to be fired "in respect to His Royal

Highness, and in commemoration of the naming this harbour from his English title."

In Mrs. Simcoe's diary is found the following entry concerning the naming of York:

"24th August, 1793. The Govr. has received an official account of the Duke of York having distinguished himself in action at Flanders, by which the French were dislodged and driven out of Holland. The Govr. ordered a royal salute to be fired in commemoration of this event, and took the same opportunity of naming this station York. There are a few 12 or 18 pounders which were brought here from Oswegatchie or Carleton Island. The Mississaga and Onondago fired also and their regt."

Probably had it been known that the success which attended the first operations of the Duke did not continue, the harbour might have remained Toronto Bay.

The first Executive Council at York was held in the canvas house on the site of the present fort on the 3rd August, 1793, and the Governor and his family passed the winter of 1793-4 under its shelter.

On the 13th May, 1793, Mrs. Simcoe made the following entry in her diary:

"Coll. Simcoe returned from Toronto, and speaks in praise of the harbour, and a fine spot near it covered with large oaks, which he intends to fix upon as a site for a town."

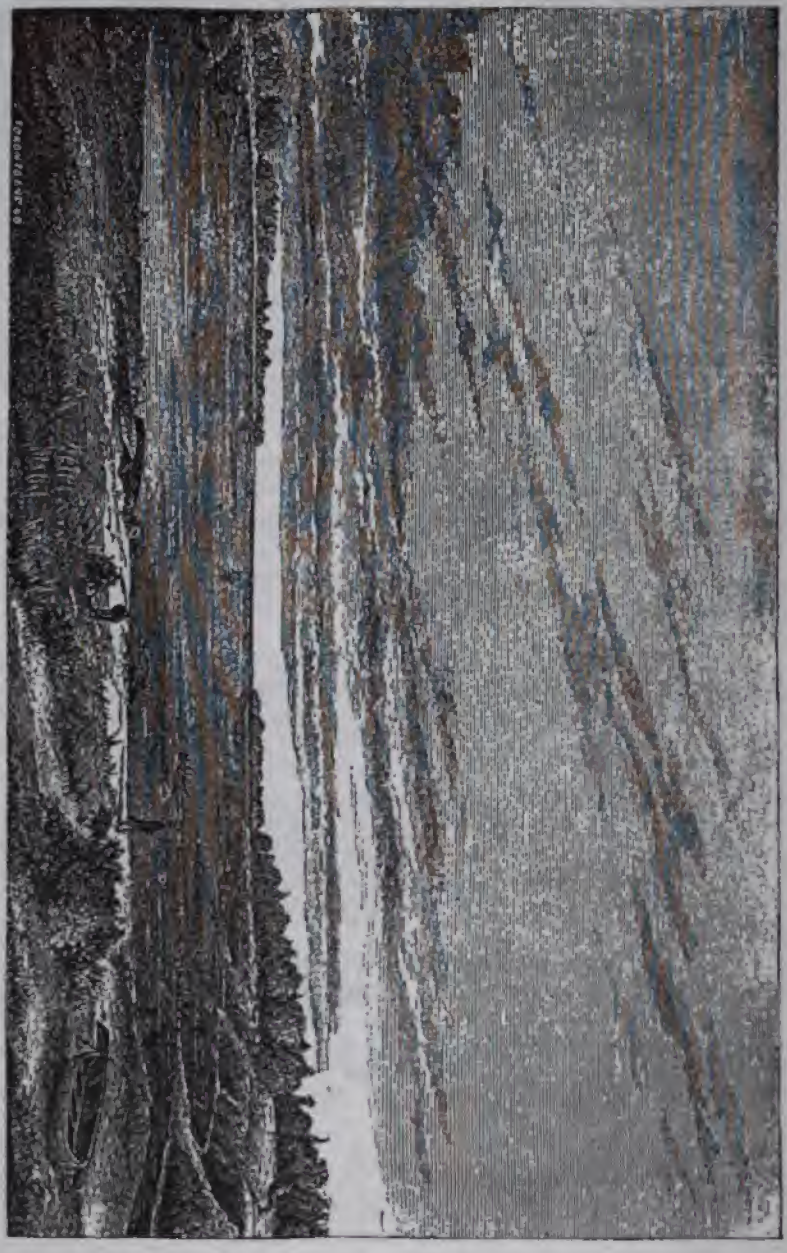
Augustus Jones writes in 1793 of "the town of York." This is the first time that the expression is used in an official document. On the 3rd of August he "waited on his Excellency in Council and went with him to look at the situation of the town of York."

Mr. Talbot, of the Governor's staff, wrote to Col. McKee from York: "There is a most magnificent city laid out which is to begin in the Spring," and Mr. Jarvis, the secretary of the province, who was also the Provincial Grand Master of Upper Canada, wrote to a friend at Niagara that the legislature was to meet, and that after it was prorogued "The Colonel (Governor Simcoe) and his suite are to go to Toronto, a city hunting. I hope that they will be successful."

In Augustus Jones' journal we see that Chief Joseph Brant and Colonel Butler, of Butler's Rangers, were with Governor Simcoe at York in 1793. About the first work that the Rangers had to do was the "making a road from the camp to Toronto old Fort," that is to Fort Rouille.

The original town plot of York was at the north and towards the east end of the present bay. It was defined by George street on the west, Ontario street on the east, Duchess street on the north, and Palace street on the south. In the summer of 1794 the public buildings were erected. These were situated at the east end of the town, between the river Don and the east town limit. The barracks or fort were two miles away at the north west of the harbour. In these barracks the Queen's Rangers' Craft lodge met from 1796, and on festival days they marched to the town and to the public buildings, where divine service was held, after which the evening was spent in enjoyment at some hospitable house in town.

This was the York of 1794. In 1795 a French writer who visited the place states that there were only twelve houses in the town, and that these stood "on the bay near the river Don." But York pro-



View of Toronto (York) Bay, 1793. East end.

gressed, and by the end of the century there were, at least, a hundred people in the town, exclusive of those at the garrison.

In 1795 there was quite a number of houses in the fort at the west end of the town. The picture given by Mrs. Simcoe is one of thirty-three Canadian views discovered by the writer in a portfolio in the King's Library in the British Museum, London, in 1894. The drawings are in sepia, and are interesting because they are so closely identified with a city which, from a population of half a hundred in 1795, to-day has not much less than two hundred thousand within its limits.

One of the pioneer Craft lodges, the first of the early English of which there is any authentic record, was known as Rawdon lodge, No. 498, E. R., or "The Lodge between the Three Lakes," Ontario Simcoe and Huron. This term arose from the situation of Toronto

LORD MOIRA ADDRESSING THE LOYAL EDINBURGH SPEARMEN.

RT. HON. FRANCIS RAWDON HASTINGS, EARL OF MOIRA—COMMANDER OF HIS MAJESTY'S FORCES IN SCOTLAND, 1805. FROM AN OLD PRINT.

on the map, and by the fact that the first trading posts north of Toronto were up in the Lake Simcoe region. In travelling between the three lakes, the first halting-place was an old pine fort called "Gwillimbury," on the Holland river, and from this ancient canoe landing, the journey was made on foot to Toronto, the place "between the lakes."

Rawdon lodge was named after Francis, Lord Rawdon, Earl of Moira, in Ireland, who was at the period of issue acting Grand Master of the Masonic fraternity in England. Lord Rawdon was descended from the ancient family of Rawdons in Yorkshire. His family was seated in that county at the time of the conquest, but in 1600 his ancestors removed to Ireland, from which kingdom they derived the honors they hold in the British house of peers. His father, Sir John Rawdon, Bart., was in 1750 advanced to the peerage with the title Baron of Moira, and in 1761 was created Earl of Moira in the county Down. By his third wife, Lady Elizabeth Hastings, sister of the Earl of Huntingdon, Lord Moira had six sons and four daughters; the eldest of his sons was Francis, after whom Rawdon lodge was named. He became Marquis of Hastings in 1817.

Lord Rawdon was born 9th December, 1754, and was an ensign in the 15th regiment of foot and served in the American war. In the battle of Camden, 16th August, 1780, he greatly distinguished himself. On March 5th, 1783, he was advanced to the dignity of an English peer, with the title of Baron Rawdon of Rawdon, in the county of York, and by the death of his father he succeeded to the earldom of Moira. He took a prominent part in the debates of the House of Lords.

Of his lordship's Masonic career there can be but one opinion. He was acting Grand Master of England from 1790 to 1812. He was also Grand Master of Scotland in 1806. In 1793 he presented an address to the king from the Freemasons, and on his departure for India in January, 1813, a farewell banquet was given him at Freemasons' Hall, at which six of the royal family, members of the Craft, were present: The Dukes of Sussex, York, Kent, Clarence, Cumberland and Gloucester, and five hundred brethren. A magnificent jewel was then presented to Lord Moira, on behalf of the Craft, in an emergent communication of the Grand Lodge: "To no person," says Oliver, "had Masonry for many years been more indebted than to the Earl of Moira." He died in 1826.

Regarding the formation of Rawdon lodge there is in the book endorsed as that of "Warrants of Constitution and Patents to Prov. Grand Masters," now in the archives of the first Grand Lodge of England, the following entry at page 23:

498. The Rawdon Lodge between the three Lakes in Upper Canada.

Wm. Demont, Master.
Thos. Richardson,)
John Hewitt,) Wardens

Const. dated 15th June, 1792, contains this clause:

"The Rawdon L. to be opened and held in any convenient place between the three lakes in Upper Canada, provided the Rt. Wors. Sir John Johnson, Bart., our P. G. M. for Canada shall not object to the holding of sd. lodge."

The new Nos.

In the minutes of the meeting of the first Grand Lodge of England (Moderns) held 21st November, 1792, it is stated, "498, Rawdon Lodge, Upper Canada, £2. 2. 2. 2," meaning that the lodge had been constituted and had paid £2 2 0, and £2 2 0 to the Charity and Hall funds respectively.

These entries are conclusive evidence that this well known lodge received its warrant direct from the Grand Lodge of England. The names of its officers are familiar to the pioneers of York, but in the earliest list extant of the inhabitants of the town, issued in 1805, there is no mention of these names. It is doubtful whether the right to hold the lodge was referred to Sir John Johnson. The lodge was to be held "between the three lakes," and not "between the lakes," as has been the location given the lodge prior to the discovery of the book containing the entries which have definitely decided the matter. It will be observed that W. Demont was the W.M. in 1797, five years after the issue of the warrant.

In the archives of Canada a document relating to the early settlement of the country contains the following:

"Loyal Americans who have signed to go and settle in U. C. (Upper Canada), London, Dec. 26th, 1791. These have pensions, Fred. Herickfield, 1, 1. 2.; Wm. Demont, 1. 1. 0."

The above were both members of the Craft. Bro. Demont was the W. M. of Rawdon lodge, and Bro. Fred. Herickfield was Bro. "Frederick Hirschfieldt, Grand Master," of Kingston, who in 1800 was the Grand Master of the Templar body held under the sanction of lodge No. 6, Kingston. He was no doubt a relative of "Thos. Hershfieldt," who was W.M. of No. 6, Kingston, in 1798.

The lodge worked in Toronto from 1793 until the 27th May, 1800, under a warrant granted by the Prince of Wales, Grand Master of England, and afterwards George IV. The warrant of Rawdon came, as stated, from the first or original Grand Lodge of England (Moderns), and was dated 15th June, 1792.

The earliest minutes of Rawdon lodge in existence are those of an emergent assembly held on the 14th May, 1797. Of the book containing these minutes the first four pages are missing. The fifth page and those following are intact. The first initiation of which there is a record in York (Toronto), is in the proceedings of this lodge on the 27th of May, 1797, when "Mr. William Cooper was brought forward to take the first step in Masonry." Mr. Cooper was a prominent inhabitant. He was one of the first wharfingers, and had a wharf at the foot of Church street, which was afterwards known as "Maitland's wharf." The committee meetings of Rawdon lodge were held in the office of the storehouse on the wharf. His descendants still reside in Canada, one being an Anglican clergyman at Port Hope.

On the 24th of June, 1797, the festival of St. John was for the first time celebrated in Toronto, and on the same date we have a record of the first expulsion from the Order—a brother, John Coons—the reasons for this action are not explained.

The writer, in searching the records of the Toronto Public Library, had his attention called to entries in an old day book of Abner Miles, the proprietor of the Toronto Hotel, frequented by the

Craft on festive occasions. Bro. John Coons was a liberal patron of the house, and the frequency of his name in the ledger, shows that possibly the brethren acted with discretion in expelling him from the Craft. Bro. Coons was certainly the most profitable customer the hotel bar had during Miles' time.

On December 27th, 1797, the lodge met at Miles' tavern, and celebrated the festival of St. John. The hotel stood on the south-west corner of King and Sherbourne (Caroline) streets.

The first record of refreshments being served is after the meeting of March 19th, 1798, and the first intimation of fees charged is at the meeting of June 11th, 1798, when

It being the desire at this time of the officers and brethren in general to know the wealth of the lodge coffers, therefore request the Treasurer to bring forward his accounts properly stated the night of our next meeting.

There was no meeting of Rawdon from this date until 8th December, 1798. No records whatever have been found which show that the lodge had been called together during the preceding six months. An epidemic of what was called "Philadelphia fever," perhaps typhus, afflicted the town, and many died, and this has been given as a reason for the lodge not being convened. The 27th December, 1798, gives us the first record of a past master. The minutes state that W. Bro. John Kendrick "passed the chair."

In 1799 Rawdon lodge met in Marther's Hotel, for the minutes of 27th December, 1799, say that

at 12 o'clock the members formed a procession, called at Mr McDougall's Hotel and refreshed ourselves, and then returned to Marther's Hotel, attended by music from the garrison.

Marther's Hotel was situated on the north-east corner of King and Jarvis streets. The registry office records show that on 4th September, 1800, the Crown granted to Samuel Marther, lot No. 24, on the north side of King street, concession 8, one-fifth of an acre. Samuel Marther was described as an innholder. He sold on 9th February, 1801, to Benjamin Gilbert, also an "innholder." The fact that the grant was not made to Marther until 1800, is no evidence that the hotel was not at the north-east corner of King and Jarvis in 1799, as no doubt some time, perhaps a year before the grant, Marther had taken up the lot and built his house thereon.

The 17th of May, 1800, saw the last assemblage of the members of Rawdon lodge. They had decided to cast their fortunes with the Provincial Grand Master, and give up their old warrant on the English register, and take one with Royal Arch powers from R. W. Bro. Jarvis. This they did on the date named, and Rawdon became absorbed in St. John's Royal Arch lodge, No. 16, which worked from 1800 till 1825, and met regularly in Barrett's Hotel in the town of York. Barrett's Hotel stood on King street east, on the north-west corner of Jarvis street.

In those times lodges opened and closed in whatever degree the W. M. desired to work. On the 24th of June, 1797, the first Masonic festival was celebrated in Toronto. The brethren met at 11 a.m., and "with the utmost harmony and felicity went to their respective houses at 7 p.m."

The minutes of Rawdon are interesting, and as read by the Craft to-day show the earnestness with which our old time brethren faithfully labored to carry out the principles of the fraternity.

The Grand Secretary of the Grand Lodge of England, writing in 1886 to R. W. Bro. J. J. Mason, Grand Secretary of Canada, says:

"I find that the 'Rawdon Lodge,' No. 498, was originally founded in 1792 to meet 'between the three lakes,' in Upper Canada. This lodge, however, never made any returns to this Grand Lodge, and probably ceased to exist shortly after the warrant was issued."

The minutes, however, show that the lodge did not become dormant for many years after the issue of the warrant. The first minutes are as follows:

14th May, 1797. "A Lodge of Emergency met according to order for particular reasons that Brothers Joseph, Hiram, and Duke William Kendrick should be passed and raised to the degree of Master Masons."

This is the first record that remains, as the portion of the minute book saved, by its paging, shows that four pages are missing. The "particular reason" was to qualify sufficient brethren to open a lodge. The above minutes are signed by "order of the Master and Brethren" by "John Coons, Secretary," and the following note is appended, "The petition of Mr. William Cooper was received and accepted."

This is the first petition in the lodge of which we have record.

27th May, 1797. The stated meeting was held on the 27th inst., when Mr. William Cooper was brought forward in order to take his "first step in Masonry." This was the first initiation.

On the 10th of June following, which is styled "Regular Lodge night," Brother William Cooper was passed to the degree of a Fellow Craft, and the lodge then closed, and opened in the Ent'd Apprentice degree. The lodge then proceeded to elect officers for the ensuing year.

It appears from a list of names in the minutes, which are dated the next day, that the following officers were elected on the 10th of June, for the ensuing six months. The secretary probably did not finish his minutes until the morning after the meeting. The officers elected were:

Brothers William Demont, W.M., John Kendrick, S.W., Duke William Kendrick, Treasurer, William Cooper, Secretary.

An emergency meeting was held on the 23rd of June, 1797, and the lodge was opened in the second degree, when, as Brother Phelps was going "to leave the country," he was passed and raised to the sublime degree of a Master Mason, and Brother Bush was also raised to the same degree.

At this period it was the custom to open and close in the degree in which work was to be done, and not as is the rule to-day, to open in the first degree. It was also customary to elect their officers every six months, and to meet semi-monthly, and for the secretary to sign the minutes "by order of the Worshipful Master and brethren" at the time of meeting. To-day lodges can only elect as master, one who has served as a warden of a warranted lodge for one year. The organization and legal existence of Rawdon lodge, therefore, dated from the 24th of June, 1797.

There are no records of previous meetings, but it is evident that the brethren who filled the offices of senior and junior wardens, secretary and treasurer, were raised to the third degree in order to qualify them to take their part in the government of the lodge on the approaching St. John's day.

On the 24th June, 1797, the brethren celebrated the festival of St. John the Baptist. The record is original, humorous and instructive. The minutes state:

24th June, 1797. "In order to celebrate the anniversary of this day (so conspicuous upon the Masonic annals) the Brethren met according to adjournment at 11 o'clock, after going through the necessary business an elegant dinner was served up, when it appeared to be every brother's desire to do honor to the day, with conviviality accompanied by true decorum, after many Masonic toasts were drunk, the Brethren retired with the utmost harmony and felicity, to their respective homes at 7 o'clock."

In this happy and fraternal manner was the first anniversary of the festival of St. John the Baptist celebrated by the first lodge of Freemasons, assembled for that purpose for the first time in York. How pleasant to read that the celebration passed off "with conviviality accompanied by true decorum," and that the brethren "retired to their respective homes at 7 o'clock." What a change a century has brought. Read the records of our celebrations of festivals to-day, when the Craft is never "called off" until a couple of hours after our ancient brethren are said to have "resumed labor," and often the toast of Bro. junior warden is not required until it is low twelve, and "the iron tongue of midnight has tolled the hour."

"June 27th, 1797. Lodge of Emergency opened in the Master's Degree. Brother William Cooper was raised to the sublime degree of a Master Mason."

As the latter portion of the minutes refer to the first expulsion from the Craft in this city, it is here inserted verbatim:

"The Brethren then took into consideration the conduct of Brother John Coons, when after every minute circumstance was investigated the Lodge adjudged the said John Coons unworthy of ever being admitted into their or any other Lodge."

Sweeping as was the condemnation, we are left entirely uninformed as to the offence. A month before he was their secretary, and any slight offence would have been more lightly treated. However, we are assured that the enquiry was searching, and that justice was tempered with mercy, for the following extract from the same minutes shows that the punishment might not be permanent:

"Unless he makes every proper concession for said 'misconduct.'"

This was interlined in the original, probably at the instance of some worthy and charitable brother. Coons had been removed at the emergency on the 23rd inst. from the office of secretary, and William Cooper, a Fellow Craft, appointed in his stead. There is no record that Coons was ever reinstated, so that his name stands as the first brother expelled from the Craft in Toronto.

At this meeting Mr. Seneca Ketchum was proposed for initiation, and notwithstanding the arduous labors of the brethren the lodge was closed at half-past ten o'clock.

Mr. Ketchum was the brother of the well known and philanthropic Jesse Ketchum, a prominent citizen of Toronto.

"July 11th, 1797. Regular Lodge night. The Lodge opened in the first degree."

"Mr. Seneca Ketchum was balloted for, and agreed to be admitted without a dissenting voice."

"The Worshipful Master gave a lecture, and the Lodge closed at 10 o'clock."

"July 25th, 1797. Regular Lodge night. Brother Seneca Ketchum was passed to the degree of a Fellow Craft."

"August 8th, 1797. Regular Lodge night. The Brethren met according to order in the Second Degree, when a motion was made by Bro. John Kendrick and a petition was presented recommending Brother Seneca Ketchum to the sublime degree of a Master Mason, which being approved of and done, the Worshipful Master gave a lecture and the Lodge was closed.

(Signed) William Cooper,
Secretary.

This is the last time Brother Cooper officiated as secretary. The subsequent minutes were signed "Seneca Ketchum, Sec'y pro tem," until the 4th of December, when he was regularly elected.

"Aug. 22nd, 1797. The Lodge again met, but as there was no particular business before it, the Worshipful Master undertook to expound and fully show the beauties of Masonry."

The proceedings of the next meeting are important. The brethren recognized the principle of having a governing body in Canada. Although their charter was direct from England they were willing to pay obedience to the jurisdiction of the Provincial Grand Lodge or the first Grand Lodge at Montreal. The minutes are given verbatim:

Sept. 5th, 1797. Being Regular Lodge night the Brethren met as usual; no particular business coming on, it was generally moved that the Worshipful Master should write and transmit a list of the Brethren belonging to Rawdon Lodge, in order that their names may be registered in the Provincial Grand Lodge of Montreal, and to request a friendly correspondence thereon.

Brother Phelps moved that honorable testimony be given from Rawdon Lodge to the Grand Lodge of Montreal, that not only the registering money, but a donation of at least a half a joanna be sent, sent also with a requisition of acceptance, towards supporting the honor and dignity of the Grand Lodge of Montreal.

A discussion ensued respecting the weakness of the Lodge, when Brother Phelps in conjunction with Brother Hiram Kendrick declared that they themselves would, for the honor of Masonry, pay the sum of half a joanna to said Grand Lodge, at the same time assuring them they hold themselves in every due subordination and submission, and requesting their patronage and instruction, being authorized by the Grand Lodge of England, sanctioned and supported as the Most Ancient Grand Lodge of Masonry, by His Royal Highness, George, Prince of Wales, now Grand Master. The Lodge perceiving the Masonic generosity of the above two Brethren willingly coincided with them.

The Lodge closed in the utmost harmony and good fellowship.

Seneca Ketchum, Secretary, pro tem. Signed by order of the Master and Brethren.

It is rather odd that in sending a subscription a foreign coin should be used to designate the amount. This is probably accounted

for by the fact that there were at that time a large number of foreign coins in circulation in the country, which were principally imported from the United States.

As explained in a previous chapter a "Johannes"—or in English, John, was a Portuguese gold coin, of the value of eight dollars, contracted often into Joe; as, a Joe, or half-Joe. Therefore, a half Joannes would be four dollars. This seems to be the amount considered sufficient for affiliation. We have an official list of the Provincial Grand Lodge at Quebec, issued on 10th January, 1798, which contains a list of lodges, and gives "St. Paul, Montreal," as No. 12. It is possible, however, that the lodge was registered by the Grand Lodge of Canada as "No. 13."

"Sept. 19th, 1797. Regular Lodge Night. No business other than that of routine was transacted."

"Oct. 3rd, 1797. Regular Lodge night. The Lodge was opened in the entered apprentice degree, and motion was made and seconded, and a discussion ensued on the singular conduct of Brother William Cooper, be specially summoned to answer the particulars of his conduct."

There is no record of this "singular" conduct.

"Oct. 31st, 1797. Regular Lodge night. "Lodge opened in the Second degree and the Worshipful Master gave a lecture, accompanied by some good and wholesome advice, and charges respecting Masonry in general, all of which was gratefully acknowledged. Lodge closed at 10."

"Nov. 9th, 1797. Being regular Lodge night the Lodge met and opened in due order in the Apprentice's degree, the Worshipful Master giving instructions to the younger part of the Brotherhood, explaining some matters that were not entirely clear to them."

"The Lodge was then closed, and a Fellow Craft's opened, which continued open for some time, was then closed and a Master's opened."

"A short discourse on the sublimity of Masonry ensued, which gave universal satisfaction."

"The Lodge closed in its usual good order at half past ten o'clock"

The meetings of this lodge were most creditable to the Craft. Its minutes, and the character of its membership, testify to the fact that they lived close to the lines of their obligations.

"Nov. 20th, 1797. Lodge of Emergency was called at the instance of Brother Ketchum for Joseph Phelps to be admitted a Brother; a committee was formed in order to make enquiry into his moral character, &c. Lodge closed at 9 o'clock.

"Nov. 28th, 1797. Regular Lodge night. The Lodge opened in the first degree, a petition was presented from William Marsh and Solomon Arthur, praying to be admitted into our respectable society, and being desirous of receiving some of the benefits of Masonry.

"They were recommended by Brother Josiah Phelps as being well disposed, honest men, and worthy of notice being taken of them A Committee was formed to enquire into their respective characters so as to have a full account the next Lodge night."

"The Lodge closed in its usual manner at 10 o'clock"

"Dec'r 12th, 1797. Regular Lodge night. Lodge opened in the first degree. A favorable report having been received of the two candidates mentioned the last Lodge night, from the committee appointed to inquire respecting them, they were balloted for and duly admitted 'without a dissenting voice.'"

"A short lecture was given and the Lodge closed 'in good order and harmony' at 10 o'clock."

"Dec'r. 26th, 1797. This being Regular Lodge night, and preceding the anniversary of St. John, the Brethren met, and in order to have every requisite preparation for the same opened in the Apprentice's degree."

"Upon motion being made for the installation of new officers the following were chosen:—John Kendrick, Master, Joseph Kendrick, Senior Warden, Duke W. Kendrick, Junior Warden, Josiah Phelps, Treasurer, Seneca Ketchum, Secretary, which being done, and the necessary business of the meeting completed, the Lodge closed with its usual harmony."

"Seneca Ketchum, Secretary. "Signed by order of the Master and Brethren."

The Committee omitted to report on the petition of Josiah Phelps before the lodge closed, so that it was re-opened to admit him, as the following addenda to the minutes show:

"By the report of the committee appointed to scrutinize the character of Josiah Phelps it is found he is worthy of admittance, therefore a Lodge of Emergency is called this night after the close of the other.

"It being the eve of St. John, the candidate and his friends are desirous of his participating in the next day's festivity, he is admitted to the First Degree of Masonry."

"Seneca Ketchum, Secretary. Signed, &c."

The lodge now consisted of thirteen members, four of whom had been initiated since last June, and one expelled (John Coons). The minutes of the following meetings are full of good nature and brotherly love, and are specially enjoyable.

"Dec'r 27th, 1797. Being the Festival of St. John the Evangelist, the Brethren met at Mr. Miles to commemorate the same. After assembling, clothed according to each degree, a genteel dinner was prepared, of which we partook, and after our repast several Masonic and sentimental toasts were drunk, and continued our hilarity, with the truest sense of delicacy, till seven o'clock when we returned, each brother well pleased to his respective home."

"Seneca Ketchum,
Secretary."

The minutes of the new year must commend themselves to every reader.

"January 9th, 1798. Regular Lodge night. The Brethren being met and the Lodge opened in the First Degree, when a short oration was given upon the New Year, and every brother joined with a sincere wish and supplication to the Grand Architect and Master of the World to inspire us with a true sense of our duty, and what we have entered into, earnestly hoping through his divine influence that peace, happiness and unanimity may ever subsist among us and Masons in general."

"A petition was presented recommended by Bros. Dunnie and Bush that Mr. Joseph McDonald be admitted a member."

"Lodge closed as usual."

The examination into the character of a candidate was not a cursory one. He had to be of good repute and worthy. In this case of John McDonald, which should read "Joseph," the committee enquired into "the candidate's character, and finding it to be unexceptionable he was admitted."

"January 23rd 1798. Regular Lodge night. Lodge opened in the First Degree. Brothers Dunnie and Bush requested that Mr. John McDonald should be brought forward. The master desired to know if due inquiry had been made into the candidates character, and finding it to be unexceptionable he was admitted to the First Degree, and after a Lecture the Lodge closed in its usual good order."

"February 5th. Regular Lodge night. Lodge opened in the Second Degree, and Brother Joseph McDonald was passed to the Degree of a Fellow Craft. A petition was presented praying that Messrs. Badger and Beadle be admitted."

Bro. McDonald must have been a very worthy man, for one of the reasons for which he was raised, on the 20th February, to the third degree was "from his particular attention to the Craft, and his general good behaviour."

"The Lecture was given and Lodge closed in usual good order."

"February 20th, 1798. Regular Lodge night. The Brethren met according to order, the Lodge was opened in the Fellow Craft Degree, till the necessary business was gone through, it was then closed and a Master's Lodge opened. A request was made that Brother Joseph McDonald be raised to the sublime degree (from his particular attention to the Craft and his general good behaviour) which was unanimously agreed to. Gideon Badger was admitted to the First Degree, but Mr. Beadle, being a stranger, was refused till further enquiry should be made into his character and abilities.

"The Lodge then closed in its usual harmony at half past ten o'clock"

"Seneca Ketchum,
Secretary."

"March 5, 1798. Regular Lodge night. Brethren met according to order and opened in the First Degree. It was moved that Mr. Beadle should be admitted to the First Degree, which was agreed to and done properly, the Master then gave a lecture and the Apprentice Lodge was closed and a Fellow Craft Lodge opened, when Bro. Badger was admitted to the second degree of Freemasonry. The Lodge then closed in good order as usual at half past 10 o'clock."

"Seneca Ketchum,
Secretary."

The minutes of 19th March, 1798, convey a perfect idea of the harmony which prevailed. The younger brethren were instructed, and the lodge was closed. Then the brethren were "called to refresh themselves," and after mirth, "songs and toasts," retired each to his respective home an hour before midnight "in the usual good harmony." This surely gives to posterity a pattern for imitation.

"March 19th, 1798. Regular Lodge Night. The Brethren met according to order, and the Lodge was opened in the Second Degree, after which several important parts of the constitution were read for the benefit of the young brethren, all tending to illustrate the Ancient and Royal Craft. The Lodge was then closed, after which the brethren were called to refresh themselves, and with some innocent mirth sang a few Masonic songs, and drank some toasts, upon the same at eleven o'clock the brethren retired each to their respective homes in the usual good harmony."

"Seneca Ketchum,
Secretary."

This is the first record we have of the brethren partaking of refreshments after meetings on lodge nights, except at the regular festivals of St. John.

The welfare of the Craft generally was truly the subject matter of this "short lecture," and the "necessary admonition" coming from the east would, no doubt, have a lasting effect.

"April 2nd, 1798. Regular Lodge night. Lodge opened in the First degree, no particular business was transacted, but a short lecture was given, and some necessary admonition touching the behaviour and conduct of Masons generally. The Lodge closed at 10 o'clock."

"Seneca Ketchum,
Secretary."

"April 10th, 1798. Lodge of Emergency. Called for the purpose of passing Bro. Phelps to the Second Degree, that business being done with propriety, the Lodge was closed and the Brethren retired."

"April 16th, 1798. Regular Lodge night. A lecture was given appertaining to the two first degrees.

"Regular business completed, and Lodge closed with accustomed good order."

"April 30th, 1798. Regular Lodge Night. Lodge opened in the Second Degree, and remained opened for some time, then closed and a Master's Lodge was opened, and after the necessary business was completed, a lecture was given in the Third Degree. Lodge closed in good order at half-past nine."

"May 28th, 1798. Regular Lodge night. Lodge opened in the Third Degree. Brothers Badger and Arthurs were raised to the sublime degree of Master Masons. The said brethren paid their full fees after the business of the evening was finished. Lodge closed in good order at half-past ten o'clock.

"Seneca Ketchum,
Secretary."

In the minutes of this meeting we have the first record of fees or dues. The amount paid by members is, however, not given.

"June 11th, 1798. Regular Lodge night. Lodge opened in the Fellow Craft Degree, then closed and a Master's Lodge was opened."

"When Brother Joseph Phelps at his solicitation was raised to the sublime degree of a Master Mason. It being the desire at this time of the officers and brethren in general to know the wealth of the Lodge coffers, therefore requests the Treasurer to bring forward his accounts, properly stated, the night of our next meeting."

"Brother Duke W. Kendrick (The Jr Warden) is requested by the lodge to procure a complete set of jewels, which he agrees to have done.

"At 10 o'clock the Lodge closed in good order, and it is agreed to remain closed until the 20th Inst., so as to appoint Master and Wardens for the ensuing season."

The lodge had at this time sixteen members on its roll, and closed on the 11th of June to open again on the 20th for the election of officers, but "man proposes and God disposes." At this time a serious epidemic ravaged the country, and for six months the brethren were unable to meet. In His mercy the Great Architect staved this plague and restored the devoted band of Craftsmen to health. The record our brethren have left of their thanks to God for this act of mercy is as follows:

"December 8th, 1798. The Lodge met by appointment of the master and brethren with thanks to the Supreme Being for being able to do so after

such a chasm from their last meeting, occasioned by sickness incidental to the country raging among the brethren, so that they could not meet in numbers sufficient to form a Lodge."

"We, however, hope through the assistance of the Great Architect of the Universe, to proceed with it from this time as usual, and form ourselves at regular periods as heretofore."

"A motion was agreed to that 'Brother Marsh should be passed to the degree of a Fellow Craft,' which was duly performed and the Lodge closed in harmony."

Of the nature of the malady there is no record save that it was "incidental to the country." It was possibly typhus fever or ague, and this supposition has weight from the knowledge that the spot first selected to build the town of York was a cedar swamp, bounded on its eastern limit by thousands of acres of marsh, fertile with noxious weeds, the miasma from which, coupled with the effluvia of the new clearings, had a very deleterious effect on the health of the town. We have the evidence in the published report of the death of two individuals living in different sections of the country.

The "Upper Canada Gazette and American Oracle," of October 13th, 1798, states that there

"Died last week of the prevailing fever at New York Mr. James McCobb, and last week at Newark, Mr. James Field, both natives of Ireland."

The inference to be drawn is that it was an epidemic, which swept this portion of America. Another extract from the same paper reads:

"Several letters received by gentlemen in Niagara from their correspondents in Montreal, mentioned the melancholy circumstance of the 'Philadelphian' fever, raging with great mortality, that fifteen of the 42nd Regiment died of it in one day, that the physician, Mr. Gould, who visited the unhappy victims, caught the disease, of which himself and all his family died, many of the inhabitants have already fallen victims."

This fever may have raged in Toronto in 1798, and in Montreal the following year. That the scourge did not afflict the brethren at Niagara as soon as it did those in York is shown by the following notice, taken from the before mentioned paper, of date June 30th, 1798:

"Newark, June 30th, 1798. The anniversary of the Festival of St. John falling on a Sunday, the celebration of the day was deferred until the 25th inst., when the Grand Lodge, and the mother Lodges in town, walked up to Wilson's tavern to meet their brethren from Queenstown, and the Mountain; about one o'clock a procession was formed of the following Lodges, viz.: the Grand Lodge, the Grand Master's Lodge, Lodge No. 2, Lodge No. 4, and Lodge No. 12. They walked to Hind's Hotel and as soon as the business of the day was over, they sat down to an elegant dinner, many loyal and Masonic toasts were drunk, and the brethren parted at eight o'clock in the evening, with the greatest harmony."

"December 8th, 1798. A petition was received from John Clark 'praying to receive the benefits of Masonry,' which was referred to the committee to report on.

"Brother Duke W. Kendrick presented an elegant set of jewels, which he was sometime requested to procure. They were highly approved of, and

the Treasurer was ordered to discharge the bill for the same. The Lodge closed in good order at 10 o'clock"

"Seneca Ketchum, Secretary." "Signed by the order of the Master and Brethren."

"Dec'r 15th, 1798. Lodge of Emergency. Called for the purpose of admitting Mr. John Clark, a favorable account being heard of him, he is therefore entered and takes his first step in Masonry.

"Brother Marsh was raised to the sublime degree of a Master Mason." The Lodge closed, &c.

"S. Ketchum, "Sec'y." "Signed, &c.'

"Dec'r 26th, 1798. The Lodge met according to adjournment, and opened in the Second Degree. Brother John Clark was passed to the degree of a Fellow Craft, after which the Fellow Craft's Lodge was closed, and opened in the Masters' degree."

"He was then proposed on his (Bro. Clark's) intercession to be raised to the sublime degree of a Master Mason, which was agreed to and executed in proper form."

"We then proceeded to the business of electing the several officers for the ensuing season, Brother Joseph Kendrick, in consequence thereof 'passed the chair.'

"The following officers were chosen: Duke W. Kendrick, Master; Gideon Badger, Senir Warden; Joseph Phelps, Junior Warden; John Clark, Treasurer; William Marsh, Secretary.

"The Lodge closed in the usual manner, when the brethren unanimously agreed to meet the next day, it being the anniversary of the Festival of St. John, the Evangelist."

At the election of officers in December, 1797, Brother John Kendrick was chosen W. M., and held office for one year, there being no election held in June for the reasons given. The record, however, distinctly states that Brother Joseph Kendrick "passed the chair." This, therefore, is the first record of "passing the chair," a prerequisite for R. A. Masonry at that period.

"December 27th, 1798. Being the anniversary of St. John the brethren of Rawdon Lodge, No. 13, met at their Lodge room in the house of Mr. John McDougall, where (as it is before agreed upon) they had ordered a dinner to be provided, of which the brethren partook, and after a few glasses of wine being drunk, to toast the season with Masonic sentiments, after much economy and good behaviour the brethren departed in a respectable manner."

"Seneca Ketchum,
Secretary."

The house of John McDougall was one of the early meeting places of the Craft in Toronto. John McDougall was a highly respected citizen. He was the father of the Hon. Wm. McDougall. John McDougall was on the 4th March, 1799, elected at the town meeting held in the City Hall of York, as one of the "overseers of the Highways and Roads, and Fence Viewer for the district of the City of York." In those early days the inhabitants felt that if they did not live in a "city," York would some day or other gain that eminence, and thus they merely anticipated history by about thirty-five years.

An examination of the records in the registry office shows that on 19th March, 1798, the Crown granted to John McDougall, of York, yeoman, a patent for lot 16, in block C., on south side of Duke

street, now called King-street, containing one-fifth of an acre. This lot is at the south-east corner of King and Frederick streets, and is 66 feet x 132 feet, on the east side of Frederick street. It was sold in 1804 to Mr. William Allan. At that time the location was in the centre of the town of York. On the 25th April, 1808, John McDougall and his wife, Sarah, sold to Jordan Post, lot 21 on the south side of King street, one-fifth of an acre, which was the south-west corner of King and George streets. It was granted to McDougall by the Crown on 6th April, 1808.

In 1824 John McDougall bought of Peter McDougall the south-east part of lot No. 10, on the north side of Palace street, near the Market, and opposite the present city weigh scales. The lot No. 16, at the south-east corner of King and Frederick streets, was the site of McDougall's hotel, "in the town of York," and of the old lodge room in which the Craft first held its meetings from 1797. The land had been occupied and the house built some considerable time before the patent was issued. The other lots held by John McDougall are given as from the original plans of the town, so that the difference of opinion which has existed about the site of the old hotel and the lodge room may be settled. The second and third lots held by Mr. McDougall were granted by the Crown years after he had gone out of business. The descendants of Mr. McDougall state that about 1805 he gave up business in Toronto, and removed to a farm a few miles from Toronto, on the west side of Yonge street. A statement has also been made that the hotel referred to was on the south side of King street, and between that street and the bay, not far from Ontario street, but no land in that immediate vicinity was ever owned by John McDougall.

When John McDougall arrived and settled in York there were but few houses, not more than thirty or forty in all. He rented a vacant log house and built an addition to it, on which he kept a store as well as hotel. The house was partly log and partly dressed timber. Lumber at that period was costly for building purposes. Mrs. McDougall, who until her death in 1886 lived in Toronto, stated that her family arrived in York after its capture by the Americans, and she thought the log house had then disappeared, and, although the site was pointed out to her by her husband after her marriage, she could not identify it after so many years. The Hon. William McDougall owned "part of town lot 5, on north side of King street, Toronto, described by metes and bounds." This property, however, was never owned by John McDougall, although he lived there in 1822-23. Dr. Stoyell, an early inhabitant of York, married Mrs. McDougall's mother, and he built the frame house at the north-east corner of King and Ontario streets, and also a large brick hotel, east of this house, on King street, afterwards owned by the Helliwells. The Hon. William McDougall was born in the house on the north-east corner of King and Ontario streets, and this spot is also well known as the site of the Yellow House, the best house of the time in York, erected by Hon. D. W. Smith, the Surveyor-General of 1794-1800.

At the first meeting of the last year of the century, the members are as usual brief but to the point

"January 12th, 1799. Being Regular Lodge night the brethren met and opened in the first degree. A petition was received from William Walsworth, praying to be admitted so as to receive part of the satisfaction relative to Masonry. The Worshipful Master ordered an inquiry as to the points touching the candidate's reputation.

"After receiving a short lecture the Lodge closed in the usual manner at ten o'clock.

"William Marsh,
Sec'y. "Signed, &c.'

"January 26th, 1799. Regular Lodge night. The Lodge met and opened in the Master's Degree. A motion was made that the former petitioner should be balloted for, and it was unanimously agreed that he should come forward. The business being finished the Lodge closed, and opened in the first degree, when the candidate took the first step. After which a short lecture was given, and the Lodge closed with order and harmony."

"William Marsh,
Sec'y. "Signed, &c."

"February 9th, 1799. Regular Lodge night. The brethren met according to order, and opened in the First degree, which being closed and a Fellow Craft's Lodge opened, Brother William Walsworth was admitted to the Second degree.

"The Lodge closed with common decorum."

"William Marsh,
"Sec'y." "Signed, &c."

"Feb'y 23rd, 1799. Regular Lodge night. The brethren met according to adjournment, and opened in the Second degree, after going through the necessary business, a lecture was given, and a Master's Lodge opened, when Brother Walsworth was raised to the sublime degree of a Master.

"The Lodge closed in due form at ten o'clock."

"William Marsh,
"Sec'y." "Signed, &c."

March 9th, 1799. Stated Lodge night. The brethren met according to adjournment and opened in the Master's degree. No particular business was done, except a petition sent from Mr. Michael Miller, and which was presented by Brother Marsh. It was ordered that an enquiry should be made into the candidate's character. Brothers Badger and Clark were appointed to do the same."

"Brethren present: Duke W. Kendrick, Master; Gideon Badger, S.W.; Joseph Phelps, J.W.; John Kendrick, P.M.; John Clark, Treasurer, and John Walsworth.

"The Lodge closed in good order at ten o'clock.

"William Marsh,
"Sec'y." "Signed, &c."

The committee appointed to enquire into Mr. Michael Millar's character was not successful in its first attempt, for although they "report of his being an honest and industrious man" his initiation was retarded for a week.

"March 23rd, 1799. Regular Lodge night. The Lodge met agreeable to adjournment, and opened in the usual manner in the Apprentice's degree.

"The committee that was appointed to inquire into Miller's conduct report of his being an honest and industrious man, but his coming forward is still deferred.

"The Lodge closed in good order at ten o'clock.

"William Marsh,
"Sec'y." "Signed, &c."

"March 30th, 1799. Lodge of Emergency. Being called the Brethren met and opened in due form in the First degree."

"Michael Miller according to his and his friend's request was brought forward and admitted to the first degree."

"Brother Walsworth made a report of Mr. Sealy's being desirous of being admitted into our society, a committee was therefore appointed to examine as to his character and morals."

"William Marsh,
"Sec'y." "Signed, &c."

This appears to be the last time Brother Marsh acted as secretary, for, although some of the subsequent minutes bear his name, they are not in his handwriting.

"April 6th, 1799. Regular Lodge night. The Brethren met in the usual good order, and opened in the Apprentice's degree, which continued some time when it was closed, and opened in the Fellow Craft's degree, and Brother Miller was passed to the second step of Masonry. A lecture was given by the Worshipful Master and the Lodge was closed in perfect order."

"April 20th, 1799. Regular Lodge night. The brethren met in the usual order, the Lodge being opened in the Master's degree.

"Brother Michael Miller was raised to the sublime degree of a Master Mason, after that being done a petition was brought in from a Mr. Dixon, and being discoursed on by the members of the Lodge, it was adjourned to the next night."

"Members present: Duke W. Kendrick, Master; J. Clark, S.W.; Josiah Phelps, J.W."

"The Lodge closed at nine o'clock by order of the master."

"D. W. Kendrick,
signed for W. Marsh,
Secretary."

"May 4th, 1799. Regular Lodge night. Being Regular Lodge night the Brethren met in the usual order The Lodge being opened in the Apprentice's degree a motion was made that Mr Dickson should be balloted for, and if found worthy that he should be entered to the first degree of Free Masonry. It was unanimously agreed to and Mr. Dickson was presented in the First degree of Masonry."

"Signed for W. Marsh. By order of the Master,
D. W Kendrick."

"May 28th, 1799 Regular Lodge night. The Brethren met according to adjournment The Lodge being opened in the Second degree of Masonry a motion was made that Brother Dickson shold pass to the Second degree of Masonry. It was accordingly so done.

A report was then made of a Mr. Robert Young, a committee was chosen to inquire into the character of Mr. Young, and if thought proper to be balloted for the next Lodge night. After that being done, the Master gave a lecture in the Fellow Craft's degree, and the Lodge closed in harmony."

"Signed for W. Marsh, By order of D W Kendrick,
Secretary." Master."

"June 10th, 1799 Regular Lodge night The brethren met according to custom, and nothing of consequence transpired

"The Lodge was closed at 10 o'clock in good harmony."

"John Kendrick, Master; John Clark, S.W., Joseph Phelps, J.W.; D. W. Kendrick, Treasurer."

"June 15th, 1799 Stated Lodge The members met according to custom, and no business being done of consequence, the Lodge was closed in good harmony

"Members present: John Kendrick, Master; John Clark, S.W.; Joseph Phelps, J.W.; D. W. Kendrick, Treasurer."

The term "stated lodge" is an expression used in calling lodges together in the United States. "Stated communication" is perhaps the ordinary form. The minutes of June 10th and June 15th are not signed, and John Kendrick is named as master, while Duke William Kendrick is styled treasurer.

"24th June, 1799. St. John's Day. Members met at Marther's Hotel. Lodge opened at 10 A.M., proceeded to the installation of officers, when Brother John Kendrick was installed Master; John Clark, S.W.; Joseph Phelps, J.W.; D. W. Kendrick, Treasurer, and Michael Miller, Sec'y."

"They then admitted Mr. Robert Young into the First degree of Masonry. After initiation the Lodge called off to refreshment, and had a most excellent dinner, and after a number of Masonic songs and toasts, the Lodge was called to labour."

"Members present: John Kendrick, W.M.; John Clark, S.W.; Joseph Phelps, J.W.; Michael Miller, Sec'y; Duke W. Kendrick, Treasurer; Brothers Badger, Dickson and Ketchum.

"The Lodge closed at ten o'clock in good harmony."

The membership of the lodge at this time was twenty-one.

"July 6th, 1799. Regular Lodge night. The brethren met according to custom, and Brother Young was passed to the Second degree of Masonry."

"And Brother Young reported John Miller and Cornelius Benson. Brother Ketchum reported Mr. George Cutter."

"Members present: John Kendrick, W.M.; John Clark, S.W.; Joseph Phelps, J.W.; D. W. Kendrick, Treasurer."

"Lodge closed at nine o'clock in good harmony."

"July 12th, 1799. Stated Lodge. The brethren met according to custom. The petitions of John Miller and Cornelius Benson were read and agreed to, and they were initiated into the First degree of Masonry, and each paid $12 into the hands of the Treasurer."

"Members present: John Kendrick, Master; John Clark, S.W.; Joseph Phelps, J.W.; D. W. Kendrick, Treasurer."

"Closed the Lodge at ten o'clock in good order."

This entry in these minutes gives an insight into the fees charged, viz., $12. The minutes do not state that it was the full initiation fee, still, it was probably the regular amount.

"July 20th, 1799 Stated Lodge. Members met according to custom, and proceeded to pass Cornelius Benson and John Miller to the Second degree of Freemasonry."

"Brother Clark reported Henry Lamb as a proper person to receive the degrees of Masonry."

"Members present: John Kendrick, W.M.; John Clark, S.W.; Joseph Phelps, J.W.; Michael Miller, Secretary; D. W. Kendrick, Treasurer."

"Lodge closed at ten o'clock in good harmony."

"August 3rd, 1799. Stated Lodge. Members met according to custom and proceeded to raise John Miller and Cornelius Benson to the sublime degree of Master Masons, then closed the Master Mason's Lodge, and opened in the Entered Apprentice degree, and balloted for Henry Lamb, which was agreed to and proceeded to initiate him into the First degree of Masonry, and he paid twelve dollars into the hands of the Treasurer."

"Members present: John Kendrick, W.M.; John Clark, S.W.; Joseph Phelps, J.W.; Michael Miller, Secretary; Duke W. Kendrick, Treasurer; John Miller, C. Benson, and Henry Lamb."

"Closed the Lodge in harmony at ten o'clock."

It will be noticed again that the fee of $12 was paid for initiation.

"August 17th, 1799. Stated Lodge. Members met according to custom, and proceeded to pass Henry Lamb to the Second degree of Masonry, and went through the necessary business, called to refreshment, and had a number of excellent songs, then called to labour."

"Members present: John Kendrick, W.M.; John Clark, S.W.; Joseph Phelps, J.W.; Michael Miller, Secretary; D. W. Kendrick, Treasurer; J. Miller, C. Benson, and H. Lamb.

"Closed the Lodge at ten o'clock in good harmony."

"August 31st, 1799. Stated Lodge. Members met according to custom, and proceeded to raise Henry Lamb to the sublime degree of a Master Mason, and went through all that was necessary for that time."

"Members present: John Kendrick, W.M.; John Clark, S. W.; Joseph Phelps, J.W.; M. Miller, Secretary; Duke W. Kendrick, Treasurer, and Bros. S. Ketchum, H. Lamb, E. Hale."

Bro. Hale must have been a visitor, as there is no record of his either being initiated in or affiliated with Rawdon lodge, down to this date. Bro. Henry Lamb had a short career as a Craftsman. He was, as we have seen initiated, passed, and raised in Rawdon. His certificate has been found among the records of lodge No. 16. It reads:

"And the Darkness comprehended it not."

"In the East a place of Light, where reigns Silence and Peace."

"Virtus et Silentia."

"Wisdom" "Strength" "Beauty"

We, the Master, Wardens and Secretary of Rawdon Lodge, Number Thirteen on the Register of Montreal, do certify that the bearer hereof, our trusty and well beloved brother, Henry Lamb, hath been lawfully entered, passed, and raised to the sublime degree of a Master Mason, and has ever behaved himself as such. We do therefore recommend him to all the worthy Fraternity, wherever assembled or met around the Globe.

"Given under our hands and the seal of our lodge, in the year of Masonry 5799, and in the year of Salvation 1799."

John Kendrick, Master,
Duke W. Kendrick, Secretary. John Clark, Senior Warden,
Joseph Phelps, Junior Warden.

The words "Denied admission 24th June, 1803," and "Unworthy" are written on the margin of the original certificate. On the back of the certificate is the following endorsement:—

"To all whom this may come,—Know ye, that the bearer of this certificate was not found worthy of becoming a member of Lodge No. 16, held in York. Upper Canada, June 24th, 1803.

Thomas Hamilton, Master
John Kendrick, Sen. Warden
Duke W. Kendrick, Jun. Warden."

The minutes do not show when Henry Lamb received his certificate, neither is the document dated. It is likely, however, that he received it in 1799. It appears by the minutes that he was present only on the night of initiation, August 3rd, on the night he received his second degree, August 17th, and on August 31st, when he was raised to the third degree. Here we find a brother initiated, passed and raised in the same month, and before the end of the year—for the certificate was issued in 1799—he asks for and receives his certificate.

"Sept. 14th, 1799. Stated Lodge. Members met according to custom, but there being no business to come before the Lodge at that time, they were called to refreshment, and gave a number of Masonic toasts with the usual honors, and called to labor."

"Members present: John Kendrick, W.M.; John Clark, S.W.; Joseph Phelps, J.W.; Richard Miller, Sec'y; D. W. Kendrick, Treasurer; E. Hale, visitor, H. Lamb, and R. Young."

"Lodge closed in good harmony at ten o'clock."

"Sept. 28th, 1799. Stated Lodge. Members met according to custom, admitted Brother Cherry from No. 43, Columbia Lodge, Connecticut, and as there was no particular business to come before the Lodge it was closed in good harmony at ten o'clock."

"Members present: John Kendrick, W.M.; John Clark, S.W.; Joseph Phelps, J.W.; M. Miller, Secretary; D. W. Kendrick, Treasurer; R. Young; Bros. E. Hale and Samuel Cherry, visitors."

"Oct. 12th, 1799. Stated Lodge. Members met according to custom, but no business done of consequence."

"Members present: John Kendrick, W.M.; John Clark, Senior Warden; Joseph Phelps, Junior Warden; Michael Miller, Secretary; Duke W. Kendrick, Treasurer; Bros. R. Young, J. Miller and E. Hale, visitors."

"Closed the Lodge in good harmony at ten o'clock."

"Oct. 26th, 1799. Stated Meeting. Members met according to custom, no particular business coming before the Lodge, the Brethren were called to refreshment, when a number of Masonic toasts and songs were given, with the honors which are customary on such occasions; called to labor at 8 o'clock."

"Brother Clark resigned the chair of Senior Warden to Brother Young, who will do the duties of Senior Warden until St. John's Day next ensuing. Closed the Lodge in good harmony at ten o'clock."

"Members present: Bro. John Kendrick, W.M.; John Clark, S.W.; Joseph Phelps, J.W.; Michael Miller, Secretary; Duke W. Kendrick, Treasurer; Bros. R. Young, and J. Miller."

No reason is assigned for the resignation of Bro. Clark.

"Nov. 9th, 1799. Stated Lodge. Members met according to custom, and balloted for John Cutter, which was agreed to, and proceeded to initiate him into the first degree of Masonry, and he paid twelve dollars into the hands of the Treasurer. The Lodge was then called off to refreshment, and then had several songs; at eight o'clock called to labor."

"Members present: John Kendrick, W.M.; Robert Young, S.W.; Joseph Phelps, J.W.; Michael Miller, Secretary; Duke W. Kendrick, Treasurer, and Bro. J. Clark."

"Lodge closed at ten o'clock in good harmony."

"Dec. 7th, 1799 Stated Lodge. Members met according to custom. John Copp had previously requested to become a member of this Lodge, the business being then canvassed concerning his character, and he was thought worthy of receiving his degree, and accordingly was initiated into the first degree of Masonry, and paid twelve dollars into the hands of the Treasurer Brother Cutter was raised."

"Members present: John Kendrick, W.M.; Robert Young, S.W.; Joseph Phelps, J.W.; Michael Miller, Secretary; D. W. Kendrick, Treasurer; Bros E. Hale, C. Benson, and J. Young (visitor).

"Closed the Lodge at ten o'clock in good harmony."

"Dec. 21st, 1799 Stated Lodge. Members met according to custom Brother Young reported (proposed?) Mr. Hamilton, and Bro. Hale reported

Mr. John Starkweather, and their characters being so well known that they received the first degree of Masonry without further enquiry, and each paid twelve dollars into the hands of the Treasurer.

"Members present: John Kendrick, W.M.; Robert Young, S.W.; Joseph Phelps, J.W.; Michael Miller, Sec'y; Duke W. Kendrick, Treas."

"Closed the Lodge at ten o'clock."

"Dec. 23rd, 1799. Lodge of Emergency. Members met according to order, and read the petitions of Josiah Leitch, Pitman Collins, and John Titus, and proceeded to enter them into the first degree of Masonry, and each of them paid twelve dollars into the hands of the Treasurer, and they all came forward in the Lodge and returned thanks."

"Members present: John Kendrick, W.M.; Robert Young, S.W.; Joseph Phelps, J.W.; Michael Miller, Sec'y; D. W. Kendrick, Treasurer; E. Hale, P.M., Thos. Hamilton, J. Starkweather, P. Collins, J. Leitch, and John Titus."

"Closed the Lodge at ten o'clock in good harmony."

"Dec. 24th, 1799. Lodge of Emergency. Members met by summons and opened in the Entered Apprentice degree, read the petitions of John Van Allen, and Thomas Shear, which was unanimously agreed to, and proceeded to enter them into the first degree, and each of the paid twelve dollars into the hands of the Treasurer."

"Members present: John Kendrick, W.M.; Robert Young, S.W.; Joseph Phelps, J.W.; Michael Miller, Secretary; Duke W. Kendrick, Treasurer; E. Hale, P.M.; Bros. Thos. Shear, J. V. Allen, J. Titus, J. Leitch, and Bro. P. M. Cherry, visitor."

"Closed the Lodge at ten o'clock in good harmony."

"Dec. 25th, 1799. Lodge of Emergency. Members met at their Lodge room by virtue of summons, opened in the Entered Apprentice degree, and read the petition of Benjamin Gilbert, which was unanimously agreed to, and proceeded to enter him into the first degree of Masonry, and he paid twelve dollars into the treasury."

"Members present: John Kendrick, W.M.; Robert Young, S.W.; Joseph Phelps, J.W.; Michael Miller, Secretary; D. W. Kendrick, Treasurer; Bros P. M. Hale, and P. M. Cherry, Collins, Leitch, Titus, Hamilton, Cutter, Van Allen, Shear, Walsworth, Gilbert."

"Closed the Lodge at ten o'clock in good harmony."

"Dec. 27th, 1799. Festival of St. John, the Evangelist. Members met at ten o'clock a.m., and opened in the first degree. At twelve o'clock formed a procession, called at McDougal's and refreshed ourselves, and then returned to Marther's Hotel, attended by the music from the Garrison. At four o'clock returned home, and waited on our wives and sweethearts, back to the hotel, and partook of a sumptuous dinner at five o'clock. And at seven opened a ball in great harmony which was carried on with a great deal of politeness, and closed the ball at twelve o'clock."

"Members present: John Kendrick, W.M.; Robert Young, S.W.; Joseph Phelps, J.W.; Michael Miller, Secretary; Duke W. Kendrick, Treasurer; E. Hale, and S. Cherry, P.M.'s, and fourteen others."

"The Lodge closed at three o'clock in good harmony."

Probably in the whole of the existing minutes there are none written which convey so aptly the good fellowship that characterized Rawdon lodge, as those of Dec. 27th, 1799. As Craftsmen they did their duty; as husbands they must have been exemplars, and the bachelors in the lodge no doubt were most attentive to the fair sex. With "a sumptuous dinner," a ball carried on with "great harmony," and "a great deal of politeness," it must have been a festive occasion.

This is the first record of celebrating the festival of St. John the Evangelist in so royal a manner. The lodge, although but two years and a half in existence, had thirty-six members on its roll, all of whom were active workers. The many emergent meetings held in the latter part of the Masonic year were in order that all might be made Master Masons, and to celebrate the last Masonic festival of the century. What an imposing sight in the pioneer town on the shore of Lake Ontario to see even nearly a hundred Craftsmen—for with members of other lodges there were that number—marching in procession, headed by the military band from the garrison. What feelings of pride must have filled the hearts of those worthy Craftsmen, the Bros. Kendrick, the Ketchums and the Phelps, as they stood on the threshold of an incoming century and looked back at their efforts to build up in the little hamlet of York an enduring Masonic structure. They deserve a full meed of credit for their work, and their names should have a warm place in the hearts of their Masonic descendants.

The roll of Rawdon lodge, No. 13, on the Grand Registry of Montreal and Three Rivers, was as follows, on the 1st January, 1800:

Master Masons: W. Demont, P.M.; John Kendrick, P.M.; Joseph Kendrick, P.M.; Duke W. Kendrick, P.M.; E. Hale, P.M.; William Marsh, Solomon Arthurs, Joseph McDonald, Gideon Badger, John Clarke, — Bush, H. Lamb, received certificate, William Cooper, Hiram Kendrick, Josiah Phelps, Seneca Ketchum, Joseph Phelps, J.W.; William Walsworth, Michael Miller, Sec'y; Robert Young, S.W.; George Cutter, — Dunnie, — Dickson, John Coons, expelled.

Fellow Crafts: John Miller, Cornelius Benson.

Entered Apprentices: John Copp, Thos. Hamilton, Pitman Collins, John Van Allen, John Starkweather, Joshua Leitch, John Titus, Thomas Shear, Benjamin Gilbert, — Beadle.

Bro. Beadle was initiated as early as 5th March, 1798, and does not appear to have received his second degree. He may have left the country, or died during the epidemic before alluded to.

The nineteenth century opened with bright prospects for the Craft, and the new year festivities were hardly over when the lodge was again at work. The minutes record:—

Jan'y 4th, 1800. Lodge of Emergency. Members met according to custom, and proceeded to pass Brother John Starkweather, Thomas Hamilton, Pitman Collins, John Titus, Joshua Leitch, John Van Allen, Thomas Shears, and Benjamin Gilbert, to the second degree of Free Masonry."

"Members present: John Kendrick, W.M.; Robert Young, S.W.; Joseph Phelps, J.W.; George Cutter, J.W.; George Cutter, Sec'y pro tem; Duke W. Kendrick, Treasurer, and twelve others."

"The Lodge closed in good harmony at ten o'clock."

For some unknown reason there was no election in December, consequently the officers elected in June, 1799, continued in office.

January 11th, 1800. Stated Lodge. Members present according to custom, and proceeded to raise Bros. Hamilton, Starkweather, Collins, Leitch, J. Van Allen, Bro. Shears, and Bro. Gilbert, to the sublime degree of Master Masons."

"Members present: John Kendrick, W.M.; Robert Young, S.W.; John Miller, J.W.; Geo. Cutter, Secretary pro tem; D. W. Hendrick, Treasurer, and twelve others."

"Closed the Lodge at ten o'clock in good harmony."

"January 26th, 1800. Stated Lodge. Members met according to custom, and no business came before the Lodge of consequence, except that W. P.M. Hale gave a lecture in the Entered Apprentice degree, and after the lecture the Senior Warden proposed Mr. Elisha Dexter as a proper person to become a member of this Lodge."

"Members present: John Kendrick, W.M.; Robert Young, S.W.; John Miller, J.W.; George Cutter, Secretary; Duke W. Kendrick, Treasurer, and nine others."

"Closed the Lodge at ten o'clock in good harmony."

"February 8th, 1800. Stated Lodge. Members met according to custom, and opened in the Entered Apprentice degree, and canvassed the petition of Mr. Elisha Dexter, and proceeded to initiate him into the first degree of Masonry. Brother Cutter 'reported' Mr. Ebenezer Hartwell, as a proper person to receive the degrees of Masonry, and paid the report."

"Members present: John Kendrick, W.M.; Robert Young, S.W.; John Miller, J.W.; George Cutter, Secretary; Duke W. Kendrick, Treasurer, and twelve others."

"Closed the Lodge at ten o'clock in good harmony."

One can understand a candidate being "reported" upon, but what is meant by "paid the report" is more than a mystery; unless it refers to the "proposition fee" usual in most lodges. Bro. William Cooper, the first candidate of whom we have record as being initiated, had for some reason refused to pay his fees, and, accordingly, he was summoned to appear at the meeting of 1st March

"February 22nd, 1800. Stated meeting. Members met according to custom and opened the Lodge in the Fellow Craft degree, and proceeded to pass Bro. Elisha Dexter to that degree. W. Bro. John Kendrick 'reported' Anthony Buller, and 'paid the report.' P.M. Hale 'reported' Mr John Emmons, and paid the report."

"Members present: John Kendrick, W.M.; Robert Young, S.W.; John Miller, J.W.; George Cutter, Secretary; D. W. Kendrick, Treasurer, and seventeen others."

"It was ordered that the Secretary should summon Brother William Cooper, to appear on the 19th March, to answer for his past misconduct in not paying up his initiation fees, and in refusing to answer previous summonses."

"Closed the Lodge in good harmony at ten o'clock."

Bro. Cooper did not appear in answer to the summons, indeed he refused to do so. For this he was expelled and the neighboring lodges notified.

"March 1st, 1800. Lodge of Emergency. Members met according to custom, by order of the Worshipful Master, and opened in the Fellow Craft's degree, and proceeded to raise Bro. Elisha Dexter to the sublime degree of a Master Mason."

"A motion was made by Brother Hale that the members of the Lodge should on their stated Lodge nights immediately return to their respective homes, as soon as the Lodge is closed, and the furniture made secure. Which motion was agreed to by the majority."

"At eight o'clock the Lodge took into consideration the conduct of Brother William Cooper in refusing to come forward and answer to his summons. Brother Shears and Van Allen came forward and declared that they did deliver to said Cooper two summonses, and requested him to attend as Masons, which he refused to do. And on that principle the Lodge proceeded to expel him from the Masonic society, and to report in form to their neighboring Lodges."

"Members present: E. Hale, W.M., pro tem; Robert Young, S.W.; John Miller, J.W.; George Cutter, Secretary, and fourteen others."

"Closed the Lodge at ten o'clock in good harmony."

At the meeting of 8th March it is recorded that a candidate was "unanimously blackballed." This was the fate of Mr. Anthony Buller. The name of John Emmons was laid over. Evidently his friends did not wish him to receive the same treatment.

"March 8th, 1800. Stated meeting. Members met according to custom, and the Lodge was opened in the Master's degree, and then proceeded to cancel the petitions of Anthony Buller and John Emmons.

"After balloting for Anthony Buller, and counting the ballots found him to be unanimously blackballed, and the petition of John Emmons was laid over until next stated Lodge night."

At the same meeting of the lodge action was taken with regard to the Royal Arch degree, and furniture and other equipment were ordered on the motion of Bro. Eliphalet Hale. This is the first indication of capitular work in York, and eventually led to the closing of the lodge.

"Brother Hale made a motion that the Lodge should be furnished with complete canopy hangings, with trimmings to complete the same, and likewise a trunk to contain the Royal Arch furniture, and Brother Starkweather was appointed to make and complete the same, as soon as possible, and the expense of the above furniture is to be paid out of the funds by consent of all the members present."

"Members present: John Kendrick, W.M.; Robert Young, S.W.; John Miller, J.W.; George Cutter, Secretary; Duke W. Kendrick, Treasurer."

"Lodge closed at ten o'clock p.m. in good harmony."

"March 17th, 1800. Lodge of Emergency. Members met according to custom, and opened the Lodge in the Entered Apprentice degree.

"Brother Copp being present requested to be passed to the degree of a Fellow Craft, and being found worthy was passed to that degree. Brother Copp then requested the members present to meet the following evening, which was agreed to, for the benefit of Brother Copp."

"Members present: Eliphalet Hale, W.M., pro tem; John Van Allen, S.W., pro tem; Cornelius Benson, J.W., Pro tem; George Cutter, Secretary, and eight others."

"Lodged closed at ten o'clock in good harmony."

"March 18th, 1800. Lodge of Emergency. Members met according to custom by request of Brother Copp, and proceeded to raise him to the sublime degree of a Master Mason. No other business coming before the Lodge it was closed in good harmony at ten o'clock."

"Members present: Eliphalet Hale, W.M., pro tem; Hamilton, S.W., pro tem; Benson, J.W., pro tem; G. Cutter, Secretary, and ten other members."

"March 22nd, 1800. Stated meeting. Members met according to custom, and opened in the Master's degree, and proceeded to business."

"Brother Duke W. Kendrick came forward and requested that the petition of John Emmons might be withdrawn, which was agreed to by the members."

"Brother John Starkweather presented his bill against the Lodge for twenty dollars, which was ordered to be paid out of the funds, and placed to the credit of the Treasurer."

"Mr. Baker from Genessee came forward as a candidate, and being well recommended by Bros. Dexter and D. W. Kendrick, the Lodge took the

business into consideration concerning Mr. Baker, and the disadvantage of his living at such a great distance from the Lodge. They proceeded to initiate him into the first degree of Masonry, and he paid five dollars into the hands of the Treasurer."

"Brother Young 'reported' Abraham Cutter and James Fish."

"Members present: John Kendrick, W.M.; John Young, S.W.; John Miller, J.W.; George Cutter, Secretary; Duke W. Kendrick, Treasurer, and fourteen others.

"Lodge closed at ten o'clock p.m. in good harmony."

The Royal Arch furniture, which had been made by Bro. Starkweather at an expense of $20, which was paid on 22nd March, was improved on the 22nd by an order that the canopy "should be supported by two pillars."

"25 March, 1800. Lodge of Emergency. Members met by order of the W.M. and opened the Lodge in the Entered Apprentice Degree. Afterwards proceeded to pass and raise Bro. Baker to the degrees of a Fellow Craft and Master Mason."

"A motion was made by Brother Hale that the canopy that Brother Starkweather was making should be supported by two pillars, which was agreed to by the majority of members present."

"Members present: John Kendrick, W.M.; Robert Young, S.W.; John Miller, J.W.; George Cutter, Secretary; D. W. Kendrick, Treasurer, and ten other members."

"Closed the Lodge at ten p.m.

"April 5th, 1800. Stated meeting. Members met according to custom and opened the Lodge in the Entered Apprentice degree, confirmed their last proceedings, and took into consideration the petition of Abraham Cutter, and after balloting found him worthy of receiving the degrees of Masonry, and proceeded to enter him into the first degree."

"Members present: John Kendrick, W.M.; Robert Young, S.W.; John Young, J.W., pro tem; George Cutter, Secretary; Duke W. Kendrick, Treasurer, and twelve others."

"Brother Abraham Cutter paid twelve dollars into the hands of the Treasurer. Closed the Lodge at ten o'clock in good harmony."

"April 19th, 1800. Stated Lodge. Members met according to custom and opened in the Entered Apprentice degree, and proceeded to pass Brother Abraham Cutter to the degree of a Fellow Craft."

"Closed the Craft Lodge, and opened in the Entered Apprentice degree, and balloted for and entered Mr. James Fish into the Apprentice degree."

"Members present: John Kendrick, W.M.; Thos. Hamilton, S.W., pro tem; John Miller, J.W.; George Cutter, Secretary; Duke W. Kendrick, Treasurer, and twelve others. Brother Abraham Cutter paid four dollars into the hands of the Treasurer."

"Closed the Lodge in good harmony at ten o'clock."

The fate of Rawdon lodge, however, was sealed on the 3rd May, 1800, when it was resolved to give up the Prince's warrant, and petition for one from R. W. Bro. Jarvis, the Provincial Grand Master for Upper Canada. Rawdon had been warranted by the first Grand Lodge of England, and from 1791-1812, H. R. H., the Prince of Wales, who in 1820 became George IV., was Grand Master. The warrant of Rawdon, having come direct from the Grand Lodge of England, was known as "the Prince's warrant."

"May 3rd, 1800. Stated Lodge. Members met according to custom, and passed Brother James Fish to the degree of a Fellow Craft."

"W. Bro. P.M. Hale made a motion for giving up the Prince's Warrant and taking out another from the Provincial Grand Master of Upper Canada, which was unanimously agreed to, and Bro. Hale was appointed by the Lodge to intercede with the Grand Master for a Warrant."

"Members present: John Kendrick, W.M.; Thos. Hamilton, S.W.; John Miller, J.W.; George Cutter, Secretary, and ten others."

"Closed the Lodge at ten o'clock in good harmony."

No time was lost in carrying into effect the resolution of 3rd May, for on the 10th an emergent meeting was called, and the new officers chosen. The lodges warranted by the "Moderns" or first Grand Lodge of England, were often called "the Prince's lodges," after H. R. H. the Prince of Wales became Grand Master, in order to distinguish them from those of the Athols, or Ancient Masons, which were under the third Grand Lodge of England.

"10th May, 1800. Lodge of Emergency. Members met according to custom and opened the Lodge in the Masters' degree, and proceeded to the choice of officers for taking out a new Warrant from the Grand Master of Upper Canada, when W. Bro. P. M. Hale was unanimously elected Master; Brother Thos. Hamilton, S.W.; Brother George Cutter, J.W.; John Van Allen, Secretary; Cornelius Benson, Senior Deacon, and Joshua Leitch, Junior Deacon."

"Members present: John Kendrick, W.M.; Thos. Hamilton, S.W., pro tem; John Miller, J.W.; George Cutter, Secretary, and ten others."

"Closed the Lodge at ten o'clock in good harmony."

On Saturday, the 24th May, 1800, Rawdon lodge passed out of existence. There are no particulars of the proceedings, but on receipt of the warrant, that of Royal Arch lodge, No. 16, was handed to Bro. Hale, under whose direction the Craft worked with renewed vigor.

"May 17th, 1800. Stated Lodge. Members present according to custom, when it was agreed that Saturday, the 24th May, should be appointed to return our old warrant from the Prince of Wales, and receive a new Warrant from the Right Worshipful Provincial Grand Master of Upper Canada."

"And then the Lodge proceeded to raise Brother James Fish to the sublime degree of a Master Mason."

"Members present: John Kendrick, W.M.; Thos. Hamilton, S.W., pro tem; John Miller, J.W.; G. Cutter, Secretary; Duke W. Kendrick, Treasurer, and ten other members."

"Lodge closed at ten o'clock in good harmony."

And thus ended the labors of Rawdon lodge, No. 13, on the registry of the Provincial Grand Lodge of Montreal and Three Rivers.

The names of Worshipful Bros. John and Duke William Kendrick stand foremost in the annals of this lodge. In its eighty-five recorded meetings they were rarely absent. Like faithful stewards they were true to their trust. John Kendrick was the senior warden at the organization of the lodge, and was its W. M. at the close, holding office continually during its existence. Duke William Kendrick was its first treasurer, and, except when master, held that position until the lodge closed its labors.

Considering the circumstances and the difficulties which must have attended the work of the lodge, a great deal was accomplished in the short time of which we have records. There were initiated, passed, and raised in it, three brethren, viz: Bros. Elisha Dexter, Baker, and James Fish; one, Bro. Abraham Cutter, was initiated and

passed; nine, Bros. John Copp, Thos. Hamilton, Pitman Collins, John Van Allen, John Starkweather, Joshua Leitch, John Titus, Thomas Shear, and Benjamin Gilbert, were all passed and raised. One candidate, Mr. Anthony Buller, was blackballed, and one petition, that of Mr. John Emmons, was withdrawn. Tabulated, the summary of the roll shows:

Master Masons, 38; Fellow Crafts, 1; Entered Apprentice, 1; Total, 40. Expelled Master Masons, 2.

The subsequent history of Rawdon lodge is continued in that of Royal Arch lodge, No. 16, into which it was merged on the 24th May, 1800, when the English warrant was surrendered to England and a new charter received from R. W. Bro. Jarvis.

RAWDON LODGE, No. 498, E.R.—ROLL OF OFFICERS, 1797-1799.

Year.	W. M.	S. W.	J. W.	Treas.
1797, June ..	Wm. Demont....	John Kendrick ..	Joseph Kendrick	D. W. Kendrick.
.... Dec. ..	Jno. Kendrick...	Jos. Kendrick .	D. W. Kendrick.	Josiah Phelps.
1798, Dec. ..	D. W. Kendrick.	Gidn. Badger .	Joseph Phelps...	Jno. Clarke.
1799, June ..	Jno. Kendrick...	Jno. Clarke.....	Joseph Phelps...	D. W. Kendrick.
.... Dec. ..	Jno. Kendrick...	R. Young.....	J. Miller.....	D. W. Kendrick.

List of Members—Arthurs, Solomon; Bush, ——; Badger, Gideon; Beadle, —; Benson, Cornelius X.; Baker, —; Coons, John; Cooper, Wm.; Clarke, John; Copp, John; Collins, Pitman; Cutter, Abraham; Cutter, George*; Dunnie, ——; Demont, Wm.; Dickson, ——; Dexter, Elisha; Fisk, James; Gilbert, Benjamin; Hale, Eliphalet*; Hamilton, Thomas*; Kendrick, John; Kendrick, Joseph; Kendrick, Hiram; Kendrick, Duke W.*; Ketchum, Seneca*; Leitch, Joshua*; Lamb, Henry; Marsh, Wm.; McDonald, John; Miller, Michael; Miller, John; Phelps, Josiah; Phelps, Joseph; Starkweather, John; Shear, Thomas; Titus, John; Van Ailen, John*; Walsworth, William; Young, Robert*.

* These were all Royal Arch Masons.

CHAPTER XIX.

THE FIRST PROVINCIAL GRAND LODGE OF UPPER CANADA, 1792-1822, AT NIAGARA AND YORK (R. W. BRO. JARVIS). AN ACCOUNT OF THE SCHISMATIC GRAND LODGE OF 1802-1822, AT NIAGARA (R. W. BRO. KERR). A VALUABLE DISCOVERY.

The books of the third Grand Lodge of England, known as the Ancient and also as the Athol Grand Lodge, contain the record that on the 7th March, 1792, William Jarvis was appointed "Substitute Grand Master of Masons for the Province of Upper Canada." Without anticipating history it will be a text guide for the reader to know that this Provincial Grand Lodge, which was warranted in 1792, continued in operation until the death of R. W. Bro. Jarvis in 1817, but that in 1802 a rival Grand Lodge was formed at Niagara by brethren who objected to the removal of the Grand warrant from Niagara, and claimed that their organization was the legitimate Grand Lodge of

Upper Canada. After the death of R. W. Bro. Jarvis the Craft was in a disorganized state and the Grand Masonic Convention was formed at Kingston, a body which from 1817 until 1822 performed all the functions of a regular Provincial Grand Lodge.

The picture of a part of Niagara, U.C., shows the north-west end of King street near the river. It was originally made in water-color in 1863, The site at that date had on it two houses, one of which was the "Gleaner" printing office, and the building to the north was an hotel, of which the gable is clearly shown. These buildings were burnt about 1874. The site of these buildings was that on which stood in 1792 the public house, the Freemasons' hall and the residence of D. W. Smith, the Surveyor-General of Upper Canada, all of which were destroyed by fire in 1813. Until about 1860 a blockhouse stood in the centre of the street opposite the "Gleaner" office. Tradition gives the beach at the end of this street as the landing-place of the U. E. Loyalists in 1784.

NIAGARA, NORTHWEST END KING ST., 1863.
SITE OF FREEMASONS' HALL, 1791.

The original draft manuscript copy of the warrant issued to R. W. Bro. W. Jarvis was discovered in the archives of the Grand Lodge of England in July, 1898, by Bro. Henry Sadler, the sub-librarian of the Grand Lodge. It was found in a collection of papers which embraced returns and letters from R. W. Bro. Jarvis to the Grand Secretary of England. The package containing this document was tied up with ordinary red tape in April, 1792, and was untied for the first time in July, 1898.

The following is the endorsement on the draft warrant :

> 274 Dated 7th March 1792 Grand Warrt. for Upper Canada for William Jarvis Esqr. For Mr. Agar, NIAGARA, Mr. Leslie's compliments. To be written upon Vellum in the best manner — half Ingrossing hand and the words Grand Master &c. &c. at the Top in Capital large Letters Ingrossed in the best and handsomest manner.

On the 2nd February, 1820, Bro. H. T. Page, of Ancaster, made a copy of the original warrant. The latter eventually fell into the hands of the Niagara brethren, for writing from that place on the 18th March, 1820, to the W. M. of Stamford lodge, No. 12, Bro. Edward McBride, the Grand Secretary of the irregular Grand Lodge of Upper Canada, at Niagara, says:

"I have the satisfaction to communicate to you, for the information of your lodge, that the R. W. Grand Master and R. W. Past Grand Master have procured the warrant granted by the Duke of Athol, Grand Master of Masons in England, forming a Grand Lodge in Upper Canada."

And again on the 8th February, 1821, Bro. McBride writes to the W. M. of Stamford lodge:

"I have the satisfaction to inform you, for the information of your lodge, that the Grand Lodge has at last got the Grand Warrant in their possession after being so long unjustly deprived of the same."

The finding of the draft of the original warrant seemed to be as close as one would ever get to the vellum itself, and, for that reason, a careful copy of it was prepared for this chapter.

Everything, however, comes to him who waits. So, at least, the writer thought when in January of 1899, while questing in an old farmhouse seven miles from Toronto he found, snug and secure, within the covers of a hidebound trunk, not only the original vellum warrant of R. W. Bro. William Jarvis, but the records of the schismatic Grand Lodge of Niagara from 1816-1822, together with the original minutes of the Niagara and other private lodges from 1795-1822.

This warrant is a well-preserved document. The sheet of parchment on which it is written is 24 x 17½ in. The writing occupies 22 x 14 in. In the upper left-hand corner of the written matter and immediately above the word "Atholl" are inserted two pieces of blue and yellow ribbon, to which very probably was attached the private seal of the ducal Grand Master, while at the bottom of the document under the word "Grand" preceding "Secretary," are two other pieces of ribbon of a similar color interwoven in the parchment, to which was attached the seal of the Grand Lodge of England. The seal is one and five-eighth inches in diameter and is an excellent impression.

The orthography of the names in the original document has been faithfully followed in the above copy. Some of the proper names in connection with the Duke's titles differ from those given in Burke's Peerage. The signature of the Grand Master at head of the document may be "Athole," while in the body of the document the engrosser clearly gives it as "Atholl." "Balveny" is now spelled "Balvenie," and "Balquider" as "Balquhidder."

Such a find as this had never before been made in Canada. Indeed, it will almost rank with some of the great finds of early MSS. made by the Masonic students of the old world.

The accuracy of the copy made by Bro. H. T. Page in 1820 is proven by the fact that when compared with the original parchment there were found only three errors and those of minor importance.

The warrant of R. W. Bro. Jarvis reads as follows:

Atholl, GRAND MASTER.

James Agar, DEPUTY GRAND MASTER.

Watkin Lewes, SENIOR GRAND WARDEN.

John Bunn, JUNIOR GRAND WARDEN.

TO ALL WHOM, GREETING, KNOW YE THAT:

WHEREAS the GRAND LODGE of the most ancient and Honorable Fraternity of Free and Accepted Masons of England and Masonical Jurisdiction thereunto belonging according to the old Institutions in Ample Form assembled in London on the seventh day of March in the year of our Lord one thousand seven hundred and ninety-two, and in the year of Masonry five thousand seven hundred and ninety-two, viz.: The Most Noble Prince John Duke Marquis and Earl of Atholl, Marquis and Earl of Tullibardine, Earl of Strathtay and Strathardle, Viscount Balquider, Glenalmond and Glenlyon, Lord Murray Balveney and Gask, Heritable Constable of the Castle of Kinclaven, Lord of Man and the Isles, and Earl Strange and Baron Murray of Stanley in the County of Gloucester, GRAND MASTER of Masons in that part of Great Britain called England and Masonical Jurisdiction thereunto belonging. The Right Worshipful James Agar, Esquire, DEPUTY GRAND MASTER. The Right Worshipful Sir Watkin Lewes, Knight, SENIOR GRAND WARDEN. The Right Worshipful John Bunn, Esquire, JUNIOR GRAND WARDEN. together with the Representatives of the several Warranted Lodges held under the sanction and authority of the said Grand Lodge in order to remedy the Inconveniences arising from the delays and distance in communicating with this Grand Lodge upon various occasions by the Warranted Lodges in Upper Canada held under our authority and to facilitate the Establishment of new Lodges, and in order more effectually and speedily to rectify and determine ALL Masonic differences and disputes and controversies, if any such should arise BETWEEN the Brethren now resident in the said province of Upper Canada, IT WAS this day in Grand Lodge RESOLVED, THAT a Warrant be granted appointing a Provincial Grand Master for the province of Upper Canada who shall be invested with the full and ample powers, privileges and authority by the Constitutions of Masonry annexed to and vested in the said office of provincial Grand Master, IN PURSUANCE whereof WE DO hereby nominate, constitute and appoint our Trusty and Well beloved Brother, WILLIAM JARVIS, Esquire, of Upper Canada aforesaid, GRAND MASTER of MASONS in the said province and Invest our said Right Worshipful Brother with full and ample powers, privileges and Authority as aforesaid hereby authorizing and impowering our said Right Worshipful Brother to Grant Dispensations for the holding of Lodges and making of Free Masons to such Brethren as shall be sufficiently qualified and duly recommended to receive the same in order that such Lodges and Free Masons may be by Us and our Successors duly congregated and formed into regular Warranted Lodges according to the most ancient custom of the Craft in all ages and nations throughout the World in order to which the said Dispensations shall continue in force for the space of twelve calendar months from the Time of issuing the same respectively and no longer, AND WE DO by these presents further authorize appoint and impower our said Right Worshipful Brother to rectify Irregularities and to hear, adjudge and determine ALL and singular matters of Complaint controversies or differences, if any such should arise relative to the Craft, when and as often as the same may occur in any of our said Warranted Lodges or Masonic Bodies or between the Brothers thereof, resident or being in the said province of Upper Canada aforesaid, strictly requiring all and every our Worthy Brethren in the said Province to be conformable to All the Orders and Degrees which shall be made, and to all Things done by our said Right Wor-

shipful Brother in pursuance hereof, and to aid and assist our said Worshipful Brother in the due Execution thereof, he our said Right Worshipful Brother duly conforming to the known and established Rules and Regulations of the ancient Craft, AND WE DO by these presents further authorize and impower our said Right Worshipful Brother to nominate, constitute and appoint his Deputy Grand Master in and over the said province, who shall be invested with the same powers, privileges and authority to act for our said Right Worshipful Brother and provincial Grand Master aforesaid in his absence or by his directions or desire, hereby ratifying and confirming whatsoever our said Right Worshipful provincial Grand Master or his Deputy shall legally do in the due Execution of their respective offices aforesaid GIVEN under our Hands and the Seal of the Grand Lodge in London, the day and year above written.

Robt. Leslie, GRAND SECRETARY.
(Seal.)

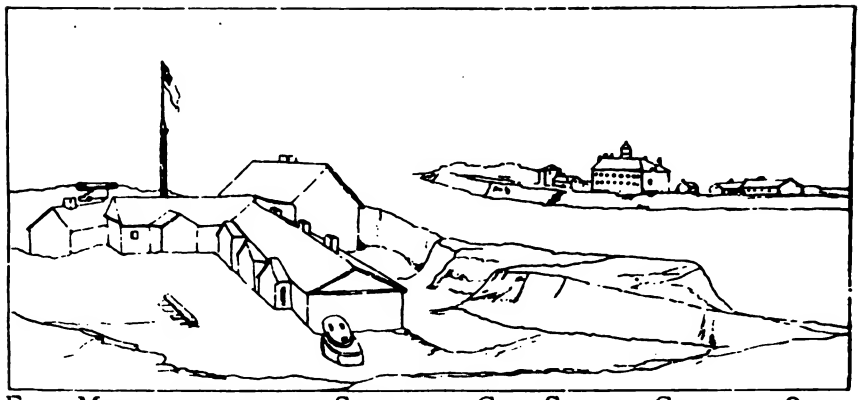
SEAL ON THE WARRANT APPOINTING R. W. BRO. WM. JARVIS, PROV. GRAND MASTER OF UPPER CANADA, 1792.

The text of this warrant for years gave rise to discussion in Masonic circles in Upper Canada, more particularly with regard to the power to be exercised by the governing head of the Craft. The paragraph relating to the power of the Provincial Grand Master reads :

"In pursuance whereof, We do hereby nominate, constitute, and appoint our trusty and well beloved Brother William Jarvis, Esquire, of Upper Canada aforesaid, Grand Master of Masonry in the said province, and invest our said Right Worshipful Brother with full and ample powers, privileges and authority as aforesaid, hereby authorizing and empowering our said Right Worshipful Brother to grant dispensations for the holding of Lodges and making Freemasons to such brethren as shall be sufficiently qualified and duly recommended to receive the same in order that such Lodges and Freemasons may be by us and our successors duly congregated and formed into regular warranted Lodges, according to the most ancient custom of the Craft in all ages and nations throughout the world, in order to which the said dispensations shall continue in force for the space of twelve calendar months from the time of issuing the same respectively and no longer."

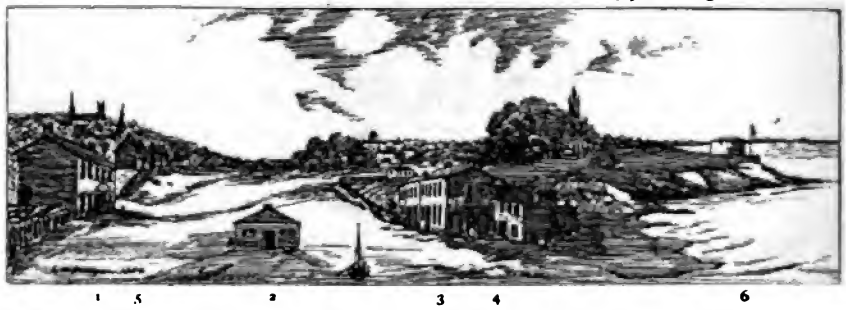
In order to acquaint the reader with the position of Masonic affairs in Canada prior to the appointment of R. W. Bro. Wm. Jarvis, we must turn to the proceedings of the Craft in Quebec in 1791. The Provincial Grand Master of the province of Quebec was R. W. Bro. Sir John Johnson, who resided at Montreal, and was appointed in 1788 by the Earl of Effingham, the acting Grand Master of the first Grand Lodge (Moderns) of England. The third

FORT MISSISSAUGUA, U.S. FORT NIAGARA, N.Y.



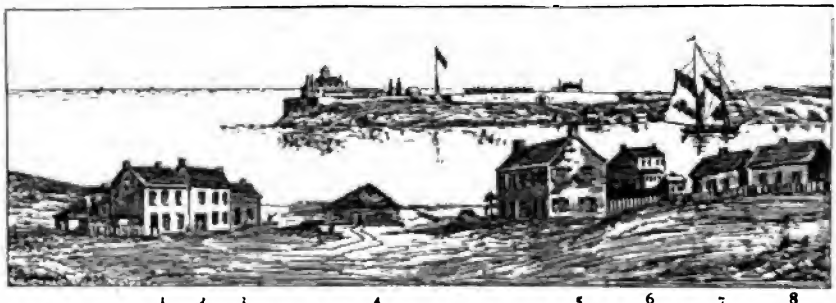
FORT MISSISSAUGUA, FROM SKETCH BY GEN. SEATON GORDON, 1824.

SITE OF FREEMASONS' HALL, NIAGARA, 1791-1813.



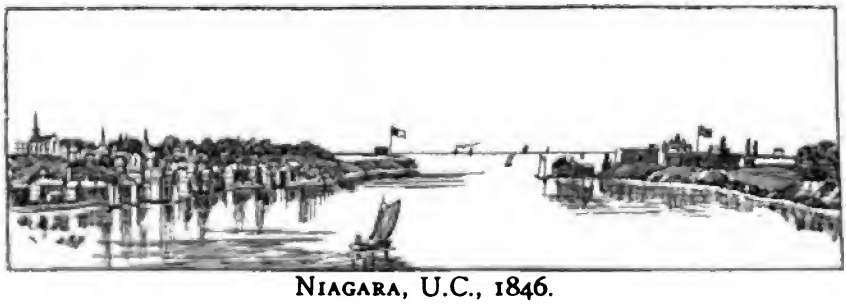
FOOT OF KING ST., NIAGARA, U.C., 1839, FROM RIVER.

(1) Mrs. Elliott's Hse., built, 1838; (2) Guard Hse.; (3) "Gleaner": (4) Tavern; (5) Dugdale's Soap Factory: (6) Fort Mississaugua.



FOOT OF KING ST., NIAGARA, U.C., 1839. FROM THE LAND.

(1) "Gleaner"; (2-3) Oates' Tavern; (4) Guard Hse.; (5) Mrs Elliott's Hse.: (6) Andrew Heron's Hse.; (7-8) Dugale's Soap Factory.



NIAGARA, U.C., 1846.

Grand Lodge of England (The Athols or Ancients) had no foothold in Canada at this period.

The first Grand Lodge of England (Moderns) had appointed, as early as 1760, R. W. Bro. Col. Simon Fraser as Provincial Grand Master. He was succeeded by R. W. Bros. Milborne West in 1762-66; John Collins, 1767-85; Col. Christopher Carleton, 1786-87, and finally by Sir John Johnson in 1788. Many lodges were under the direction of these brethren, whose authority extended over all parts of Canada, from 1760 until 1792. The third Grand Lodge of England (Ancients) had no provincial representative, although prior to 1792 there were in Quebec three lodges which derived their warrants from that Grand Lodge.

The first of these was No. 9, E.R., a lodge in the 4th Battery of the Royal Artillery, first warranted when the battery was in New York, 3rd July, 1781, as No. 213 on the register of the Ancient Grand Lodge. After the peace in 1783 the battery was stationed in Newfoundland, returning to England in 1787, when No. 213 purchased the vacant warrant No. 9, which had been originally issued June 12th, 1752, as No. 11. The battery returned to Quebec in 1790 and held its first meeting 4th Nov., 1790. It is now No. 2, G.R.Q.

The second lodge was No. 241, which from 1784 had worked under a dispensation, but which on 30th May, 1788, was constituted at Quebec under a warrant, dated 22nd Oct., 1787. It is now No. 3, G.R.Q.

The third lodge was No. 40, E. R. It was worked at Quebec under warrant No. 265, E.R., in December, 1790, by some brethren formerly of Merchants' lodge, No. 1, Quebec. The officers were installed in June, 1791. In December of that year No. 265 purchased the vacant No. 40, which warrant had originally been issued in 1755.

As stated in a previous chapter, under the regulations of that Grand Lodge of England, a lodge could, under certain conditions, purchase an older warrant than its own, if such warrant was vacant or lying unused in the hands of the Grand Secretary. In this way lodge, No. 213, purchased vacant warrant No. 9, which had originally been issued in 1752, and No. 265 purchased No. 40, which was originally issued in 1755.

The first members of the Craft in Quebec, who held allegiance to the third or Athol Grand Lodge, felt that for the successful cultivation of Masonry a governing head was necessary. One object was to facilitate the granting of warrants, especially in Upper Canada. Bro. Alexander Wilson, a prominent Mason of Quebec and a member of one of the "Ancient" lodges, was most anxious that an appointment should be made, and offered to act as Deputy until a suitable person for the position of Provincial Grand Master was selected.

In a letter to the Grand Secretary of England, dated 30th Oct., 1791, Bro. Wilson writes:

"We must have a Grand Master, and as we have no very great prospect at this moment of getting a man in high rank to fill that office, I hereby empower you to offer my services to the Grand, as from yourself, to act as Deputy Grand Master for this Province under the Grand Lodge of England, until we can find a person of more elevated station of life to make a Provincial Grand

By this means we might form a Grand Lodge & fill it with very respectable characters, and be otherways the means of granting a number of warrants to such bodies in Upper Canada, as have neither funds or means of sending to you for it; and by paying into the hands of the Grand Lodge part of the Fees of such warrants it might still continue as under your sanction."

Bro. Wilson also wrote—apparently on the same date—to the Grand Secretary to this effect:

"Be pleased also to inform the Grand that the Antient Craft in this place are likely to increase in respectability as well as in number, and that an appointment of a Provincial or Deputy Provincial Grand Master, under the Grand Lodge of England is indispensably necessary."

On the 27th Dec., 1791, the Craft in Quebec communicated with the Athol Grand Lodge, stating that H.R.H. Prince Edward, the fourth son of George III., afterwards the Duke of Kent, had consented "to become Provincial Grand Master of Upper and Lower Canada." The letter was signed by the W.M.'s and wardens of lodges, Nos. 241, 40 and 9, at Quebec, and read:

Quebec, 27th Dec., 1791.

Right Worshipful Sir and Brother:

It is with infinite pleasure we have to inform the Grand Lodge of England of the advancement of Ancient Masonry in this part of the world by the valuable acquisition of His Royal Highness, Prince Edward, who has made himself known to our brother Alexander Wilson as an Ancient Mason, and has consented under his signature to become Provincial Grand Master of Upper and Lower Canada, an office we consider as absolutely necessary for promoting the increase and ease of the Craft in this country, particularly while under the patronage of so exemplary a character as His Royal Highness, and we hope it will appear evident to the Grand Lodge, the difficulties Masons must have in the remote parts of these wide extended Provinces to carry forward to England applications for warrants to constitute lodges. We, therefore, for ourselves and in the names of the Bodies we represent supplicate Grand Lodge to send by the earliest ship for Quebec a warrant constituting His Royal Highness Prince Edward Provincial Grand Master of Upper and Lower Canada, with authority to hold a Grand Lodge and to constitute Lodges.

We have to request you will lay the above circumstance and requisition (in our humble opinion so advantageous to the interests of the society) as early as possible before the Grand Lodge, and we flatter ourselves it will give them much satisfaction and meet their approbation.

The warrant, &c., &c., you will please to convey under cover to Alex. Wilson, Esqr., Surgeon to the Royal Artillery here; whose zeal and assiduity in promoting the good of Masonry has our hearty thanks, and we humbly conceive deserves the attention of Grand Lodge.

The amount of the expense attending the above shall be sent to you by the first returning ship to England.

We have the Honour, &c., &c.

George Beattie, Master.
Archibald Ferguson, S. W.
Thos. Ferguson, J. W. of Lodge No. 241.
James Davidson, Master.
John Lynd, S. W.
Andrew Cameron, J. W., Lodge No. 40.
Robert Moorheard, Master.
Edwd. Byrn, Senr. W.
Jas. McDougall, J. W. of Lodge No. 9.

The proposal made by the brethren of Lower Canada originated, no doubt, from the fact that Upper Canada was a wilderness compared with the populated and civilized settlements in Lower Canada, more particularly at Quebec and Montreal. Therefore, the claim was advanced that, owing to the difficulties of communicating from remote parts of the provinces with England in regard to the issue of warrants to constitute lodges, it would be impossible to conduct Masonic work unless by a warrant in Canada for a Provincial Grand Master "with authority to hold a Grand Lodge and to constitute lodges."

It will be observed that the request was made for a Provincial Grand Master with the powers of a sovereign body.

As is shown by this record the Quebec brethren desired the two provinces, comprising Upper and Lower Canada, to be covered by one warrant, under a Provincial Grand Master, in the person of H.R.H. Prince Edward. Dr. Alexander Wilson, a surgeon in the Royal Artillery, was enthusiastic in Masonic matters and interviewed H.R.H. Prince Edward, afterwards the Duke of Kent, who had arrived in Quebec on the 11th August, 1791. The Prince had "made himself known to Brother Alexander Wilson as an 'Ancient' Mason." Probably Bro. Wilson, knowing by public report that the Prince was a Mason, interviewed the distinguished brother, and, as a guarantee of mutual confidence, both satisfied themselves that each was a member of the Craft. They then discussed Craft matters, the wishes of the Masons of Quebec being placed before Prince Edward, and to these he assented.

Prince Edward had been made a Mason on February 10th, 1790, in the lodge "Union of Hearts," at Geneva in Switzerland. In the same year he was appointed honorary P.G.M. of the first Grand Lodge of England (Moderns), and Provincial Grand Master of Andalusia, a province in Spain. His jurisdiction comprised the stronghold of Gibraltar "and places adjacent." There had been a lodge at Gibraltar as early as 1728.

The record in the books of the Grand Lodge of England shows that at a quarterly communication of the Grand Lodge, when the Duke of Cumberland was Grand Master, with Sir Peter Parker in the chair, acting as Grand Master, the following resolution was carried:

"The Grand Lodge being acquainted by the Grand Master in the chair, that His Royal Highness Prince Edward had been initiated into Masonry in the Union Lodge at Geneva, it was thereupon

"Resolved unanimously.

"That, in Testimony of the high sense the Grand Lodge entertains of the great Honor conferred on the Society by the Initiation of Prince Edward, His Royal Highness be presented with an Apron lined with blue silk, and, in all future Processions, do rank as a Past Grand Master."

There is no record of the "healing" of Prince Edward that he might be brought under the obedience of the Ancient Grand Lodge, indeed, it is likely that his first acknowledgment and obligation to that body were made on the day of his installation.

In the minutes of No. 241, 18th December, 1791, we find that an extract was read "from the members of lodge No. 40," stating

that "Bro. Wilson had in his possession a paper signed by H.R.R. Prince Edward, agreeing to become Provincial Grand Master of Upper and Lower Canada."

The intention of acceding to the request of the Quebec brethren prevailed, for on the 7th March, 1792, Prince Edward was appointed Provincial Grand Master of Lower Canada, and on the same date we have recorded a meeting of the Grand Lodge at London, which contains the appointment of R. W. Bro. Alexander Wilson as the "substitute Grand Master" for Lower Canada, and R. W. Bro. William Jarvis for Upper Canada. These records are important for they show that the appointments of Bros. Wilson, Jarvis and Prince Edward, were all made at the same meeting.

The records of the third or Athol Grand Lodge of England, in 1792, give the appointment of Jarvis, or "Jarvys" as it is there written. The minutes read:

"At the Grand Lodge, Crown and Anchor, in the Strand, the 7th day of March, 1792.

"Present.

"The Rt. W. James Agar, Deputy Grand Master.
The R. W. Thomas Harper, Past Senior Grand Warden.
The R. W. Mr. Robert Leslie, Grand Secretary.
The R. W. Mr. John Feakins, Grand Treasurer.
The W., the Masters, Past Masters and Wardens of the warranted lodges.

"It was moved and seconded that our R. W. Brother Alexander Wilson, of Lower Canada, be appointed, under the sanction of this Rt. W. Grand Lodge, Substitute Grand Master for the said Province of Lower Canada. Ordered upon like Motion that our Rt. W. Bro. Wm. Jarvys, Esqr., soon about to depart for Upper Canada, be Invested with a like appointment for the said Province of Upper Canada."

The office of Substitute Grand Master is of Scotch origin. It is the third office in the Grand Lodge of Scotland, and was originated in 1738. It is an annual appointment, somewhat similar to that of Pro Grand Master in the English system and was introduced for the first time in 1782 on the election of the Duke of Cambridge to the office of Grand Master, when a regulation was adopted by the Grand Lodge of England that whenever a prince of the blood accepted the office of Grand Master he should be at liberty to nominate any peer of the realm to be acting Grand Master, and to this office is given the title of Pro Grand Master. He must be a nobleman and a past master. There have been but few Pro Grand Masters in England. At the death of the Duke of Sussex in 1843 the Earl of Zetland, who was then the Pro Grand Master, assumed the chair, and at the next annual election was chosen Grand Master, and in 1874 when the Prince of Wales was elected Grand Master the Earl of Carnarvon was appointed Pro Grand Master, and at his death the Earl of Lathom, G. C. B., was appointed to fill the vacancy.

In the minutes of the same date we have another entry which is of interest with regard to the establishment of the Royal Arch degree in Upper Canada. The minute reads:

"The R. W. Deputy Moved, and it was seconded, that our said Rt. W. William Jarvys, and several other Brothers of lodge No. 4, being soon to depart for Canada, and not in that capacity to be admitted or received into the Holy Royal Arch, That for the good of the Craft in those parts, a Dispensation pass for those brothers, being recommended to the Grand Officers for the purpose of their being received into the Holy Royal Arch."

To return, however, to the Craft appointments. The following letter, written by the Grand Secretary of England to Bro. Wilson at Quebec, on the 21st April, 1792, gives the inner history of the appointment of both R.W. Bros. Alexander Wilson, H.R.H. Prince Edward and R.W. Bro. Wm. Jarvis, which we do not find in the official minutes, but in the correspondence appended thereto. It aids materially in an understanding of the powers delegated these rulers of the Craft. The letter reads:

Dear Sir:

We are fully sensible how much the Ancient Craft are indebted to your exertions in its behalf, and before we received your last letter of 27th Dec., conveying to us the pleasing intelligence of the last distinguished effects of your zeal in the cause of Masonry in the acquisition of the Prince to us, the Grand Lodge had at their Quarterly Communication on the 7th of March last voted you their thanks for your services to the Craft, particularly for your judicious adjustment of the Masonic differences between the Brethren in Quebec, and had appointed you Deputy Grand Master of the Province of Lower Canada.

The Grand Lodge at the same time appointed our worthy and now R. W. Bro. William Jarvis, Esq., Secretary to His Excellency Governor Simcoe, Dep'y G. M. of the Province of Upper Canada, which by a late Act of Parliament has been separated from the Province of Lower Canada. The late communications from you and the lodges in Quebec desiring that His Royal Highness Prince Edward might be appointed G. M. of Canada induced us to alter that Determination, and we have accordingly appointed His Royal Highness G. M. of the Province of Lower Canada, with full power to appoint his Deputy, &c., and a warrant for that purpose has accordingly been sent by our R. W. Br. Jarvis about a week ago, who will probably see you before you receive this. The Province of Upper and Lower Canada having been separated both in their political and Masonic jurisdiction before we received your communication respecting the appointment of the Prince, and the former Province being then under the Masonic direction of our R. W. Br. Jarvis, we were unable to confer the Masonic government of both Provinces on His Royal Highness, which otherwise we should have been happy to have done.

Agreeable to your instructions and upon your credit a set of Masonic Jewells are making with all expedition by our Rt. W. Brother Mr. Thomas Harper, of Temple Bar, Jeweller, which will amount to Thirty Pounds at least. Our Grand Lodge never takes any concern in these matters, but I was determined that you should not be disappointed in this particular, accordingly gave the order. I doubt not but you will remit the first opportunity. We duly received your Remittance for the renewal of the warrant of No. 40, which was paid into the Grand Lodge in March, and will be further noticed in our circular letter of the next year. I fully intended writing and sending some publications as requested, but unfortunately missed the Captain

By order of the Grand Lodge,

I have the Honor, &c., &c.

Robt Leslie, G Sec'y

21st April, 1792.

Dr. Willson, Quebec.

This letter acknowledges the one of 27th December from Bro. Wilson, and deservedly conveys the thanks of Grand Lodge for his zeal in Craft matters in Quebec. The minutes of the meeting of Grand Lodge on 7th March, 1792, show the record that Bro. Wilson had been appointed Substitute Grand Master for Lower Canada, and Bro. Jarvis to the same office for Upper Canada. The territorial changes which had taken place led to these double appointments. The old province of Canada was about to disappear from view to re-appear in the geographical arena as the newly formed provinces of Upper and Lower Canada, for by the Imperial Act of 1791 these divisions had been ordered.

The letter then confirms the action taken by Grand Lodge on March 7th, appointing Bro. Wilson, Deputy Grand Master for Lower Canada, and Bro. Jarvis, Deputy Grand Master for Upper Canada. These appointments had, therefore, been made in due form, but later the letter of Bro. Wilson making the suggestion that Prince Edward should be appointed Grand Master of Canada was received. This, however, could not be acted upon as R.W. Bro. Jarvis had already charge of Upper Canada, but in order to meet the views of the Quebec brethren as regarded the Prince, the English Grand Lodge agreed "to alter" their original "determination" and appoint Prince Edward "G.M. of the Province of Lower Canada, with full powers to appoint his Deputy." The warrant was not "sent out" but "sent to" R. W. Bro. Jarvis, for "The Henniker" transport on which Bro. Jarvis had taken passage did not sail for three weeks after the date mentioned in the letter of the Grand Secretary of England.

The official letter shows that the Grand Lodge was alive to the territorial changes, for they recognized the fact that the two provinces "in their political and Masonic jurisdiction" were separate and distinct, the province of Upper Canada being at that time "under the Masonic direction of our R.W. Bro. Jarvis." Had it not been for this fact the wishes of the Quebec brethren would have been gratified.

The minutes of the Grand Lodge of England of 7th March, 1792, do not give the resolution appointing R.W. Bro. Jarvis as Provincial Grand Master, although the letter from the Grand Secretary of England on the 21st April, 1792, conveys the incontrovertible fact that the province of Upper Canada was "under the Masonic direction of our R. W. Bro. Jarvis."

The appointment of R.W. Bro. Jarvis is recorded in the minutes of the Athol Grand Lodge in London, p. 395, Vol. III. In the minutes of this meeting, written in and following a copy of the letter of the Grand Secretary, dated 27th Dec., 1791, we find the warrant of H.R.H. Prince Edward. A perusal of this document points conclusively to the fact that the powers delegated to him as Provincial Grand Master were in harmony with the original request of the Quebec brethren, and as ample and complete as they well could be made without investing him with the power possessed by a sovereign Grand Lodge. The warrant contains references to the "inconveniences arising from the Delays and Distances in communicating with this Grand Lodge" and "the warranted lodges." It names

Prince Edward as "Provincial Grand Master for the Province of Lower Canada" and gives him "full and ample powers and privileges and authority," etc., "to grant warrants and dispensations" for holding lodges, making Freemasons "and forming the same into regular warranted Lodges," determining all matters of complaint, conforming to the regulations of the Craft, "paying all due respect to this Rt. Worshipful Grand Lodge," and with the instruction that "a regular and yearly communication" is to be preserved with the Grand Lodge at London and empowering the P.G.M. to appoint his Deputy Grand Master. The following is the Provincial warrant issued to Prince Edward:

[ATHOLL, Grand Master.]
JAMES AGAR, Deputy Grand Master.

WATKIN LEWES, Senior Grand Warden. JOHN BUNN, Junior Grand Warden.

TO ALL WHOM IT MAY CONCERN.

"KNOW YE, THAT

"Whereas the Grand Lodge of the most Antient and Honorable Fraternity of Free and Accepted Masons of England and Masonical Jurisdiction thereunto belonging, according to the old Institutions, in Ample Form assembled in London on the seventh day of March in the year of our Lord, One Thousand, seven Hundred and Ninety-Two, and in the year of Masonry Five Thousand, Seven Hundred and Ninety-Two, viz.:

"The Most Noble Prince John Duke Marquis and Earl of Atholl, Marquis and Earl of Tullibardine, Earl of Strathtay and Strathardle, Viscount Balquider, Glenalmond and Glenlyon, Lord Murray Balveny and Gask, Heritable Constable of the Castle of Kinclaven, Lord of Man and the Isles and Earl Strange and Baron Murray of Stanley, in the County of Gloucester, Grand Master of Masons in that part of Great Britain called England and Masonical Jurisdiction thereunto belonging. The Right Worshipful James Agar, Esqr., Deputy Grand Master; the Right Worshipful Sir Watkin Lewis, Knight, Junior Grand Warden, together with the Representatives of the several warranted lodges under the sanction and authority of the said Grand Lodge, in order to remedy the inconveniences arising from the Delays and Distance in communicating with this Grand Lodge upon various occasions by the warranted Lodges in Lower Canada held under our authority, and to facilitate the establishment of new Lodges, and in order to more effectually and speedily to Rectify and Determine all Masonic Differences, Disputes and Controversies, if any such should arise, Between the Brethren now resident in the said Province of Lower Canada—It was this day in Grand Lodge Resolved, That a warrant be granted, appointing a Provincial Grand Master for the Province of Lower Canada, and invested with the full and Ample Powers, Privileges and Authority by the Constitutions of Masonry annext to and vested in the said office of Provincial Grand Master. In pursuance whereof We Do hereby Nominate, constitute and appoint our Trusty and well Beloved Brother, His Royal Highness, Prince Edward, fourth son of our Most Gracious Sovereign Lord--Lord George, The Third, King of Great Britain, &c., &c., &c., Grand Master of Masons in the said Province, and Invest our said Royal and Right Worshipful Brother with full and ample Powers, Privileges and Authority, as aforesaid, hereby authorizing and impowering our said Royal and Right Worshipful Brother to grant warrants and Dispensations for the holding of Lodges and making of Free Masons in the said Province, and forming the same into Regular warranted Lodges according to the most ancient custom of the Craft in all Ages and Nations throughout the world, and to convene a Grand Lodge when and as often as

the same may be deemed necessary or expedient within the said Province, And We Do by these presents further authorize, appoint and empower our said Royal and Right Worshipful Brother to Rectify Irregularities and to hear, adjudge and determine all and singular matters of complaint, controversies or Disputes if any such should arise relative to the Craft, when and as often as the same may occur in any of our warranted Lodges or Masonic bodies, or between the Brethren thereof resident or being in the said Province of Lower Canada aforesaid, strictly requiring all and every our worthy Brethren in the said Province to be conformable to all the Orders and Decrees, whch shall be made and to all things Done by our said Royal and Right Worshipful Brother, in pursuance thereof, and to aid and assist our said Royal and Right Worshipful Brother in the due execution thereof our said Royal and Right Worshipful Brother duly conforming to the known and established rules and regulations of the Craft, and the said lodges paying all due respect to this Rt. Worshipful Grand Lodge, by whom these presents are granted, and conforming to the Laws and Regulations thereof, and preserving a regular and yearly communication and correspondence therewith, And We Do by these presents further authorize and empower our said Royal and Right Worshipful Brother to nominate, constitute and appoint his Deputy Grand Master in and over the said Province, who shall be invested with the same Powers, Privileges and Authority to act for our said Royal and Right Worshipful Brother, our said Provincial Grand Master aforesaid, in his absence or by his Direction or Desire, hereby ratifying and confirming whatsoever our said Royal and Rt. Worshipful Provincial Grand Master or his Deputy shall legally do in the due execution of their respective offices aforesaid. Given under our Hands and the Seal of the Grand Lodge in London, the day and year above written. R. Leslie, G.S."

This warrant for Prince Edward, authorized on the 7th March, 1792 (pages 398, 400-2, Vol. III., Minutes of Athol Grand Lodge) was given to R.W. Bro. Jarvis, who sailed in May from England, and who on the 11th June, 1792, delivered it to H.R.H. Prince Edward. The warrant of R.W. Bro. Jarvis had not been engrossed when he sailed from England, but was sent to him at a later date. It was evidently authorized on the same day as that of H.R.H. Prince Edward, but, as will be seen it differed in many respects from that issued to the Provincial Grand Master of Quebec. For the purposes of comparison it is necessary, however, to repeat the essential clause of the warrant.

"It was this day in Grand Lodge, Resolved that a warrant be granted, appointing a Provincial Grand Master for the province of Upper Canada, who shall be invested with the full and ample powers, privileges and authority, by the constitutions of Masonry, annexed to and vested in the said office of Provincial Grand Master. In pursuance whereof, We do hereby nominate, constitute and appoint our trusty and well beloved Brother William Jarvis, Esquire, of Upper Canada aforesaid, Grand Master of Masonry in the said Province, and invest our said Right Worshipful Brother with full and ample powers, privileges and authority as aforesaid, hereby authorizing and empowering our said Right Worshipful Brother to grant dispensations for the holding of Lodges and making Freemasons to such brethren as shall be sufficiently qualified and duly recommended to receive the same in order that such Lodges and Freemasons may be by us and our successors duly congregated and formed into regular warranted Lodges, according to the most ancient custom of the Craft in all ages and nations throughout the world, in order to which the said dispensations shall continue in force for the space of twelve calendar months from the time of issuing the same respectively, and no longer."

It will be noted that while appointing Bro. Jarvis as "Grand Master of Masonry in the said Province" he was restricted regarding the issue of warrants. He had power "to grant dispensations," but the lodges so authorized were to be "formed into regular warranted lodges by us and our successors," meaning the Grand Lodge at London.

Both Prince Edward and Bro. Jarvis were Provincial Grand Masters, but the former was given the power to issue warrants, while the latter was limited to the granting of dispensations. The discussion as to the authority of R.W. Bro. Jarvis, in after years, led to much friction in Craft circles.

The Grand Lodge of England in order to place on official record and confirm their procedure with regard to the issue of the warrant to H.R.H. Prince Edward, at a meeting held on the 6th June, 1792, revoked the authority given to Bro. Alexander Wilson on the 7th March, 1792, consequent on the acceptance of the office of Provincial Grand Master of Lower Canada by H.R.H. Prince Edward. The minutes read:

"At the Grand Lodge at the Crown & Anchor in the Strand.
"6th June, 1792.

"The R. W. James Agar, Esqr., Deputy Grand Master, &c. The Rt. W. Deputy informed the Grand Lodge that since the last meeting an application had been received from the warranted lodges at Quebec in Canada, stating that his Royal Highness, Prince Edward, had made himself known to our Rt. W. Brother Alexander Wilson, Esqr., as an ancient Mason, and had consented under his signature to Become Provincial Grand Master of Upper and Lower Canada, and requesting a warrant constituting His Royal Highness Grand Master with authority to hold a Grand Lodge and constitute Lodges, and that consequence of such application the authority granted to our Right W. Brother Alexr. Wilson, Esq., had been rendered of no effect and had not been made out or forwarded—and that a warrant had been granted to His Royal Highness Prince Edward, constituting and appointing His Royal Highness Grand Master for the Province of Lower Canada."

In a second letter, dated 12th July, 1792, the Grand Secretary writes to Bro. Wilson concerning the jewels and regalia for the Provincial Grand Lodge of Quebec and says:

"I hope they will please and that the Grand Warrant forwarded by our R. W. Brother Jarvis will answer every expectation and increase the prosperity of the Antient Craft in Canada."

This is confirmatory of the fact that R.W. Bro. Jarvis had been entrusted with the warrant for H.R.H. Prince Edward as the Provincial Grand Master of Lower Canada.

In the minutes of the Grand Lodge of England (Ancients) in December, of 1792, are statements affecting the Craft in Lower Canada in connection with the powers delegated to H.R.H. Prince Edward, which would lead one to believe that his original warrant did not contain the ample powers outlined in that reproduced in this chapter. The prerogatives and powers in the warrant quoted seem to be most complete. They embrace everything which could be granted to a Provincial Grand Master. In the autumn of 1792, however, H.R.H. desired "a further extension of the powers granted by

the Grand Lodge," and hence the letter to the Grand Lodge in December of that year.

"At the Grand Lodge, Crown and Anchor, Strand.

"London, 5th December, 5792.

"Present:

"The R. W. James Agar, Esq., Deputy Grand Master.

"Grand Lodge opened in due form. Read dispensation from the R. W. the Grand Lodge of Lower Canada, His Royal Highness Prince Edward, Grand Master, praying a further extension of the powers granted by this Grand Lodge. Ordered that the same be entered upon the minutes and mentioned in the next circular. And also"

(Here the lower part of the page is blank in minutes).

There is no further note in the subsequent minutes with reference to Quebec.

It will be remembered that in the minutes of the Grand Lodge, dated 7th March, 1792, it is stated that Bro. Wilson was appointed "Substitute Grand Master" for Lower Canada, and that Bro. Jarvis was invested with a like appointment for "the said Province of Upper Canada." The definition of the term "Substitute" Grand Master" has already been explained. In the minutes the word "Substitute" is used; in the correspondence of the Grand Secretary the word "Deputy" is found.

A Provincial Grand Lodge in England derives its existence from a "patent," not from a warrant. This patent is granted by the Grand Master, and at the death, resignation or removal of the Provincial Grand Master it becomes extinct unless taken charge of by the Provincial Grand Registrar, who keeps it alive until the appointment of another Grand Master. Its authority is limited to minor matters such as the making of regulations and the hearing of disputes, but no extreme penalties can be inflicted without the consent of the Grand Lodge. As Oliver says, "a Provincial Grand Lodge has a shadow of power, but very little substance. It may talk, but it cannot act."

When this minute was read and examined a few years ago it caused an unusual amount of discussion among those in Canada who were interested in Craft history. No one seemed able to give an opinion as to what "a further extension of the powers granted by Grand Lodge" meant. Time, however, brings everything to him who waits, and in this year of grace we find the exact interpretation. Among the MSS. of Canada in the archives of the Grand Lodge of England a letter from Bro. Alexander Wilson, of Quebec, to the Grand Secretary of the Ancients, dated 5th Nov., 1792, has been found. After thanking the Grand Lodge for the honor they intended conferring on him, as Deputy Grand Master, Bro. Wilson writes:

"I am convinced the Grand Lodge should not have confined His Royal Highnefses Masonical Jurisdiction to the Lower Province, as the political division of the country could have no influence on Masonic arrangements. We have already had applications from the upper province for warrants, People of all descriptions wishing to have their authority from the Prince; as they very justly observe it carries with it weight & gives dignity and consequence to the whole craft.

"I have taken the liberty of mentioning this circumstance to His Royal Highnefs, who has been gratiously pleased to observe that he will most readily accept of any further authority the Grand Lodge of England may think proper to invest him with, provided it would promote the general good of Masonry.

"I, therefore, in the strongest manner wish to recommend this to the consideration of the Grand Lodge and humbly presume they might appoint His Royal Highnefs Grand Master of Masons in Canada, and that they might appoint a deputy for each of the Provinces, which would exactly correspond with the government of the Country; the two Provinces having one Governor General & two Lieut. Governors. Should I have presumed too much in offering this hint, I hope the Grand Lodge will attribute it to its proper cause, my zeal for the general good of the Craft."

The letter of R.W. Bro. Wilson had been written with a due regard to the exigencies of the situation. The authority granted to R.W. Bro. Jarvis had not at that time been made generally known to the Craft in Upper Canada, and the fact that the Prince was a Mason, and had been spoken of as Grand Master of both provinces was known to many in the few lodges of the west. Moreover there is no doubt that the high rank of the royal brother stimulated those who proposed organizing lodges to seek a warrant at his hands. Bro. Wilson expressed the view of the Masons of the west in that they would have gladly hailed the appointment of the Prince as Grand Master of both provinces.

In the archives of the Grand Lodge of England is the MS. copy of a letter sent from England to Quebec by the Grand Secretary of England. It was written after the quarterly meeting of the Grand Lodge at London in December, 1792, or January, 1793. It is an important epistle because it clears away the doubts which have for years been expressed regarding the actual meaning of the authority granted to both Prince Edward and R.W. Bro. Jarvis. It reads:

"R.W. Sir & Brother:

"Be pleased to inform the Brothers of the R.W. Grand Lodge at Quebec that previous to the application for a warrant to appoint His Royal Highnefs, Prince Edward, Grand Master, and over all Canada, to facilitate the establishment of new lodges and speedily to rectify and determine all Masonic differences and disputes, if any such should arise, it was Resolved in Grand Lodge to appoint William Jarvis, Esquire, Provincial G. M. of Upper Canada, to Grant dispensations for holding of Lodges and for making of Free Masons, in order that such brethren might in due time be by us and our sucsefsors (the Grand Lodge of England) formed into regular warranted Lodges, such Dispensations were not to continue in force for a longer time than twelve months—reference to the warrant and authority granted by us to Bror. Jarvis.

"That upon receipt of your last mentioned application it became expedient to grant His Royal Highnefs a much more extensive warrant and authority, which his Royal Highnefs has been graciously pleased to accept of and the warrant to Brother Jarvis, as before mentioned, was before granted to and taken by him from hence, limited in the manner before mentioned, but from whom we have not as yet had any return. That upon the receipt of your dispatches since and particularly D.G.M. Wilson's Letter of the 5th Novr., 1792, which was presented to his Grace, the Duke of Atholl, our R.W. Grand Master in London, it became a matter of much concern and particularly to his Grace that the Warrant for his Royal Highnefs, Prince Edward.

was not extended generally to the province of Canada, being our sincere wish to confer every honor in our power on so Noble and worthy a Grand Master, His Royal Highnefs and the R.W. Grand Lodge of Quebec; we intend to grant every aid and afsistance to our R.W. Br. Jarvis, together with warrants if necefsary for Upper Canada, and finally to conclude and settle what will be most conducive to the extention and unity of the Great family of Masons in those very extended provinces. This will at all times meet our confidence and support, and it is with pleasure we reflect that Masonry flourishes so well in Canada under the auspices of so worthy and noble a G.M., & that the zeal and attachment to the Ancient Craft so conspicuously manifested by his Royal Highnefs cannot fail to imprefs the Masonic world in every quarter of the globe with the strongest sentiments of gratitude and esteem. We are, with sentiments of regard,

"Your very sincere brothers in Masonry."

The letter, it will be observed, alludes to the appointment of R.W. Bro. Jarvis, as Provincial Grand Master of Upper Canada, and recites his powers under his warrant, including the time limit of the dispensations issued by him. "It then," the Grand Secretary writes, "became expedient to grant His Royal Highness a much more extended warrant and authority," which "His Royal Highness has been graciously pleased to accept of," but as R.W. Bro. Jarvis had possession of his warrant, although he had not made any return, his territory could not be interfered with. It does not appear by the minutes of the Grand Lodge that any further authority was granted, although when R.W. Bro. Wilson's letter was read by the Duke of Athol "it became a matter of much concern" to him that the warrant of Prince Edward "was not extended generally to the Province of Canada." This clearly settles the point as to the further extension of the powers of Prince Edward.

The clause in the letter which refers to Upper Canada plainly indicates that while the warrant of R. W. Bro. Jarvis was limited, the Grand Lodge of England intended that his powers should be ample, as shown by the statement: "We intend to grant every aid and assistance to our R.W. Bro. Jarvis, together with warrants if necessary for Upper Canada." This may possibly have meant that the intention was to give him power to issue warrants as in the case of Prince Edward.

One can readily appreciate the views of the brethren of Upper Canada, who up to 1818 had grave doubts as to the powers allotted R.W. Bro. William Jarvis as the head of the Craft in the province. To-day with all the correspondence before us it must be confessed that it is somewhat difficult—yea, well nigh impossible—to arrive at a perfectly satisfactory conclusion. The Craft at Quebec had suggested a governing head for both provinces. The Grand Lodge had appointed Substitute or Deputy Grand Masters for the two jurisdictions, had revoked the authority relegated to Bro. Wilson for Lower Canada and allowed that for Upper Canada to remain, at the same time issuing a warrant to H.R.H. Prince Edward as "Provincial Grand Master" of Lower Canada. In the latter warrant ample powers were given for the issuance of dispensations and warrants, without confirmation by the Grand Lodge at London, while in the warrant of R.W. Bro. Jarvis the power was limited to the "granting of dispensations" for the holding of lodges, "in order

that such lodges and Freemasons may be by us and our successors duly congregated and formed into regular warranted lodges," and that "the said dispensations shall continue in force for the space of twelve calendar months from the time of issuing the same respectively, and no longer."

Had there been no territorial change we can readily understand that the warrant of the "Substitute" Grand Master for Upper Canada would not have contained as extensive powers as those delegated to the "Provincial Grand Master of Upper and Lower Canada," but the political changes had taken place and the Craft jurisdiction had also to be altered. Bro. Jarvis also had already been appointed. There was, therefore, only Lower Canada to give to the Prince. The question as to what powers were given Bro. Jarvis will always be a debatable one. His warrant must have been changed, for it has within it the term "Provincial Grand Master," which would not be found in the warrant of a Substitute Grand Master. But while that term is used his powers did not permit him to do more than "to grant dispensations for the holding of lodges" in order that "such lodges" might be "formed into regular warranted lodges."

The original intention of the Grand Lodge of England was that R.W. Bros. Wilson and Jarvis should have the restricted powers of subordinate officers. But after the appointments had been made, the territorial question came to the front. The English authorities rightly judged that it would not do to place Upper and Lower Canada under one governing head, and, therefore, resolved "to alter that Determination" and to separate and make two jurisdictions where originally they only intended to have one.

The warrant for R.W. Bro. Wilson, as we see by the minutes of the Grand Lodge on 6th June, 1792, "had not been made out or forwarded" to Canada, but that of Bro. Jarvis had been delivered to him. We know that on the 28th March, Bro. Jarvis was fully cognizant of his appointment, for in a letter of that date to his brother he alludes to the fact that the Grand Lodge of England had appointed Prince Edward "Grand Master of Ancient Masons in Lower Canada," and "William Jarvis, Grand Master of Ancient Masons" in Upper Canada.

It is difficult to reconcile the statement in the minutes of the Grand Lodge in December, of 1792, to the effect that "a further extension of powers granted" is asked by the lodges in Lower Canada for H.R.H. Prince Edward. As Provincial Grand Master he apparently possessed an almost unlimited prerogative. Nevertheless, the minutes of Grand Lodge state that the request made for "further powers" was ordered "to be entered on the minutes." What action was taken cannot be given owing to the imperfect state of the English records.

It will stand explanation, even after the lapse of a century, why these two warrants differed in text. The impression prevails that the announcement made by Bro. Wilson, of Quebec, to the Grand Lodge of England, regarding the willingness of Prince Edward to accept the position of Grand Master materially changed the opinion of the authorities in England. Had they been free to act they certainly would have appointed Prince Edward Provincial Grand Master of

Canada, with all the powers detailed in his warrant for Lower Canada, and would probably have appointed Bro. Wilson Deputy for Lower Canada and Bro. Jarvis Deputy for Upper Canada. But the action of the Grand Lodge on the 7th March, 1792, prevented any such course, and consequently the jurisdictions were entirely separate.

It is not improbable that the Grand Lodge at London felt that the Prince, as a more distinguished brother, both by his royal birth and Masonic work, having held the position not only of Provincial Grand Master at Gibraltar, but that also of honorary Past Grand Master of the Grand Lodge of England (Moderns), was considered worthy of the highest honor and consequently the most ample privilege and authority, as Provincial Grand Master, and that, while R.W. Bro. Jarvis was in every regard worthy as a man and Mason, one held in the highest esteem by all who knew him, his Masonic experience was not as great, and, therefore, his powers were limited. Both brethren were, however, Provincial Grand Masters, and, to all intents and purposes, their work was the same.

At this writing it matters not as to the text of the warrant of R.W. Bro. Jarvis. If he had not the power he assumed it. If he had been energetic and progressive in the work of the Craft there is no doubt that he could have obtained from the Grand Lodge of England as great an extent of authority as that included in the warrant of Prince Edward issued on the 7th March, 1792. Whatsoever the intention of the Grand Lodge of England may have been the fact remains that the warrant of R. W. Bro. Jarvis had not the scope of that issued to H.R.H. Prince Edward. This defect contributed mainly to the dissatisfaction and unrest which prevailed in Craft circles in Upper Canada from 1797 until 1822.

The work of H.R.H. Prince Edward, brief as it was in Lower Canada, strengthened the Craft in that province He left Quebec in 1794, and in July was at Halifax, where he remained for seven years. He continued to hold the office of Provincial Grand Master for that length of time, the work being done by the Deputy Grand Master. On the resignation of the Duke of Athol, as Grand Master of the Ancients, he was elected Grand Master, and was installed as such on the 1st December, 1813 At the ratification of the union of the rival Grand Lodges of England on the 27th December of that year, he nominated his younger brother, the Duke of Sussex, as the Grand Master of the United Grand Lodge of England.

The records from 1792 until 1817 are not by any means in a perfect condition. Of the Provincial Grand Lodge there are but few and almost all the information obtained of its work is gleaned from the papers, minute books and other documents in the possession of private lodges of the Jarvis regime, which are to-day working under the authority of the Grand Lodge of Canada.

It is certain that R. W. Bro. Jarvis did not assert his authority under his Masonic warrant within the first year of his arrival, although the records of Niagara, which were burned thirty years ago, showed that he was present at the celebration of St. John's day, 27th December, 1792, in the Freemasons' Hall at Niagara, and was received and honored as the Provincial Grand Master of Upper Canada.

From 1782 "St. John's Lodge of Friendship" had been at work

in the township of Newark, alias Queenston, and "Lodge No. 19," Niagara, warranted by the Provincial Grand Lodge of Quebec, was also an active organization. The spirit of Masonry in and about Niagara had been materially enlivened by the work of the lodge, No. 156, in the 8th Regt. of Foot, which had faithfully worked in the fort on the east side of the Niagara river, now in American territory. R. W. Bro. Jarvis found congenial spirits in Lt.-Col. John Butler and the Hon. Robert Hamilton, both Masons, and the fact that both these brethren held office in the Provincial Grand Lodge is evidence that the aim of Bro. Jarvis was to have the best men in the community to aid him.

As will be seen by the tabulated list there were no less than eight different warrants erected in that part of the old province of Quebec, which afterwards became Upper Canada. Two of these lodges were at Detroit, warranted by the Moderns of England, and of one at that place there is no record beyond its name and number. One lodge, also a "Modern," was at York (Toronto), the "Rawdon," or "The Lodge Between the Three Lakes." Another had been warranted at Cataraqui (Kingston), and one in what was then the far west, at Michilimackinac (Mackinaw), both warranted by the Provincial Grand Lodge at Quebec, while a lodge of American origin—"The Oswegatchie"—was in operation at Elizabethtown (Brockville). A lodge, "Union," warranted by the Moderns of England, was also at Cornwall, while at Niagara, including the military lodge in the 8th Regiment, there were "St. John's, No. 2, of Friendship," the original warrant of which cannot be traced, and "St. John's, No. 19," warranted by the Provincial Grand Lodge at Quebec.

From the date of the advent of R. W. Bro. Jarvis as Provincial Grand Master of the Athol Grand Lodge we have an imperfect account of Craft work down to 1817. From that date the records have been fairly preserved.

In an old record of the government Land Board, held at Niagara, it is shown that the authorities, many of whom were Masons, recognized the fraternity by providing for it a meeting-place. The MS. states:

"Land Board, held at Niagara, 24th June, 1791. Present,
"Colonel Gordon, Commanding Upper Posts,
"Lt.-Col. Butler,
"Peter Ten Broeck,
"Robert Hamilton,
"Benjamin Pawling, Esquires.
"John Burch,
"John Warren,
"John McNabb,
"Lt. Brugers, R. Engineers.

"The Board, after re-considering the plans for a county town in this district, relinquish the first proposed by the Surveyor-General and adopt the second as the most eligible, the first having been curtailed by the reservations for Government to a front of only eight hundred yards. They accordingly direct the surveyor to run the outlines of the said town to the west of Navy Hall, adjoining the reservation, and they direct that such persons as may be inclined to build on town lots shall pay to the present possessors two pounds ten shillings, N.Y. currency, for each improved acre, and the present occupants are permitted to retain the lot on which their houses may face.

"The Board authorize a public house to be built on the corner lot at the east end of the town, adjoining the river, and a Masons' Lodge the next to it.

"Adjourned to the 2nd Monday in July."

Why the authorities conceived the idea of locating a Masonic altar and a place of refreshment so close to one another we are unable to decide, but without prejudice to those worthy pioneers we may assume that the scheme originated in a desire to meet the convenience of the brethren and shorten the intervals between refreshments, the length of which at a later period, as many will remember, was made a subject of complaint by the Governor of North Carolina to his friend, the Governor of South Carolina.

Col. Gordon was the officer in command of "the upper Posts," referring to Niagara and the frontier posts to the west.

Lt.-Col. John Butler was the commander of Butler's Rangers, His Majesty's Commissioner for Indian affairs, and also the Grand Senior Warden of the Provincial Grand Lodge.

Benjamin Pawling was a native of Philadelphia; a farmer prior to the revolution, served seven years in Butler's Rangers, rising to the rank of captain-lieutenant. After the war he settled near Niagara.

Peter Ten Broeck was a resident of Niagara.

Robert Hamilton was the Hon. Robert Hamilton, a member of the Executive Council under Lt.-Governor Simcoe, and the Deputy Grand Master of the Provincial Grand Lodge.

John Burch was a Provincial Land Surveyor, a member of lodge No. 2, and at a later period the Provincial Grand Secretary of the irregular Grand Lodge at Niagara.

John Warren was a resident of Niagara. Henry Warren, of the same place, was a relative.

John McNab was a government clerk and father of Sir Allan Napier MacNab, afterwards Provincial Grand Master of the Ancient Grand Lodge of Canada. The entry in the baptismal register of St. Mark's church reads that on 24th June, 1799, "Baptism, Allan Napier McNabb, from York." The name was in after years spelled "MacNab" by Sir Allan.

Lieut. Brugers was an officer of the Engineers.

The "Masons' Lodge" was apparently intended not only for Masonic purposes, but also for public use, when not occupied by the Craft, for we find in The Upper Canada Gazette, or American Oracle of Thursday, July 4, 1793, the following paragraph:

"On Saturday last the Agricultural Society of this Province dined together at Freemasons' Hall. Several gentlemen were invited, which with the members of this laudable institution assembled, formed a very numerous party. The utmost cheerfulness and conviviality prevailed on this occasion."

This was the first hall or lodge-room built specially for Masonic purposes in Upper Canada—that at Bath, in 1824, being the second. The hall at Niagara was an historic meeting-place. It was a two-story building, and while the meetings of the Craft were held in the upper portion the lower part was devoted to the public. The meetings of the Agricultural Society were held here as also were the conferences between Lt.-Governor Simcoe and the Mohawks and other Indian tribes. The lower room was the place for public

dinners and social gatherings. On the festivals of St. John the Masons met the wives and daughters of the Craft in the lower hall.

The exact location of this building was at the extreme north-west end or angle of King street and the River Niagara, close to the river beach. Mrs. Simcoe in her diary refers to it as follows :

29th July, 1792. "There is no church here, but a room has been built for a Mason's lodge where Divine Service is performed on Sunday."

Mrs. Simcoe also refers to The Upper Canada Gazette or American Oracle, from which an extract is given above, thus:

17th April, 1793. "A newspaper is published here, called the Upper Canada Gazette or American Oracle." As yet it is filled with Proclamations and advertisements. The only printer to be met with was a Frenchman and he cannot write good English."

In the Report on Canadian Archives for 1891 (page 48, State Papers, L.C.) it is stated that a council of the Indians of the western confederacy was held by Lt.-Governor Simcoe "at Freemasons' Hall, Niagara."

Many of the members of the Land Board were Freemasons and the proposal of the Craft to pay a rental for a building, to be known as the Freemasons' Hall, was no doubt an incentive to the Military Board to accede to the request

When R.W. Bro. Jarvis assumed the regalia of Provincial Grand Master, he did not possess a profound knowledge of the duties he was called upon to perform. His personal knowledge of Craft work in its executive sense was limited, and, therefore, he had to rely on others to guide him as he walked in the furrow of the Masonic field of labor and planted the seed, which for a hundred years has been so productive.

The provincial warrant was not engrossed and ready for R.W. Bro. Jarvis when he sailed from Gravesend on the "Henniker," so that it was sent to Canada a few weeks later by the hands of Brother Christopher Danby, a member of lodge No. 4, London. He had met the Provincial Grand Master in England.

Bro. Christopher Danby had emigrated to Canada after June of 1792. Bro. Danby was clever, well-read and expert in the Craft jurisprudence of the day. He could draft a letter, frame a dispensation, indite a warrant, talk on Masonic subjects or organize a lodge as if it were the work of every day life. He was popular with the Craft, but desired rank and authority, and up to middle life hesitated at no effort or labor to make the Craft work a success. Bro. Jarvis looked to him for guidance and Bro. Danby held the lines. The Provincial Grand Master had his hands fully occupied with the affairs of the province, and, therefore, his counsellor, friend and brother drove the Craft as he willed, in a manner which led to serious trouble during the term of office of the first Provincial Grand Master.

Whatever doubts there may have been in the minds of some as to the powers under the Jarvis warrant, there were none in the opinion of W. Bro. Danby. The warrant, as its text indicates, did not confer the full authority which was afterwards exercised under it. The warrant read that R.W. Bro. Jarvis was empowered

"to grant dispensations for the holding of lodges and making of Freemasons in order that such lodges and Freemasons may be by us and our successors duly congregated and formed into regular warranted lodges."

The entire warrant differs in form from that issued, for example, to the Provincial Grand Lodge of Nova Scotia in 1757, signed by Bro. Laurence Dermott, the Grand Secretary. In that warrant we read that the Provincial Grand Master was empowered "to grant Dispensations, Warrants and Constitutions for the forming and holding of Regular Lodges." There is nothing in the Nova Scotia warrant to indicate that the issue of dispensations or warrants should be reported to England, only that the brethren to whom the warrant was granted should "always pay due respect to" the Grand Lodge at London.

The first notice we have of a meeting of the Provincial Grand Lodge is in July of 1795 when the following summons was sent to all the lodges working up to that date. The copy given is extracted from the minutes of lodge No. 6, Kingston. It reads:

"To the Worshipful Master and good Brethren of Lodge, No. 6. It is the will and pleasure of the R.W.P.G. Master, William Jervis, Esq., that I inform you that Wednesday, the 26th day of August next, at Newark, is the time and place appointed on which the representatives of the several lodges in the Province are to assemble and form a Committee for the purpose of electing the officers to compose the Provincial Grand Lodge, at which time and place you are desired to attend.

"Fail not. By order of the R.W.

"Grand Master.

"July Anno Domino, 1795, Anno Sap, 5795.

"(Signed) D. Phelps, G. Sec, pro tem."

"N.B. Should it be inconvenient, on account of your distance, or otherwise, for your Wardens to attend the foregoing, the attendance of the Worshipful Master only, with a written instrument empowering him to act as fully and as amply in behalf of the Lodge as if the Wardens were present, will be dispensed with, and he will bring with him the jewel of the officer whom he may represent. It will be expedient that you make a return at the within mentioned time of the members of your lodge, when they were respectively raised, when made members, &c."

"(Signed D. Phelps, G.S., pro tem)."

The following document contains the earliest official return of the Provincial Grand Lodge at Niagara under R. W. Bro. Wm. Jarvis. It shows that the Grand Lodge was duly formed at Newark in August, 1795, by five Craft lodges, and gives the Grand officers for 1795-6-7. It also contains new names in connection with the Grand Lodge, for we find that R. W. Bro. Davenport Phelps was Grand Secretary only in 1795, and that he was succeeded in 1796 by R. W. Bro. Richard Cockrel, who retained office from June, 1796, until June, 1798.

The return is valuable, because it notes the location of twelve lodges formed prior to June, 1797. It will be observed that "No. 2" was "held at Queenston in the Home District," and not at Newark or Niagara, although at a later date this lodge did meet at Niagara. "No. 10" is returned as being "held in the Township of Ancaster in the Home District," and not warranted to meet in the Township of Barton. The townships of Ancaster and Barton lay adjacent to each other in the County of Wentworth. It is possible that the original intention was to locate lodge No. 10 in the former, and that later the

brethren preferred to meet in the latter. In the sparsely populated condition of the country at that date the territory might be considered the same. The return also gives "No. 5, held at New Johnson in the Eastern District," and "No. 11," the lodge at the Mohawk village, as being "held at the Mohawk Castle."

"Castle" and "village," however, are synonymous. Iroquois towns were originally fortified, and by the early writers called "castles," subsequently the term "castle" was applied to the Indian reserves.

"RETURN OF THE GRAND LODGE OF THE PROVINCE OF UPPER CANADA.

"Newark, Home District, Aug. 26th, 1795.

"Pursuant to Summonses to five Lodges constituted under the sanction of the Warrant of the Grand Lodge of England to the Rt. W. Wm. Jarvis, Esqr., Provincial Grand Master of Upper Canada, the Master and Wardens of the said five Lodges, and Past Masters attended in Committee, agreeable to the Constitution, and the following Brethren were elected and installed officers of the Grand Lodge, viz.:

"R. W. John Butler, Esqr., Lieut Colonel in His Majesty's Service, Agent of Indian Affairs in Upper Canada, and Lieutenant of the County of Lincoln, S. G. W.; R. W. Wm. McKay, Esqr., Superintendent of Inland Navigation, &c., &c., J. G. W.; R. W. Davenport Phelps, Esqr., G. Secy; R. W. Christopher Danby, G. Treasurer."

"June 24th, 1796.

"The following Brethren were this day installed Officers of the Grand Lodge for the ensuing year:

"The Honorable Robert Hamilton, Esqr., D. P. G. M.; R. W. Francis Crooks, S. G. W.; R. W. Samuel Gardner, J. G. W.; R. W. Richard Cockrel, G. Secy.; R. W. John McKay, G. Treasurer."

"Niagara, June 24th, 1797.

"The following Brethren were this day installed Officers of the Grand Lodge for the year ensuing:

"R. W. Robert Kerr, Esqr., Surgeon to the Indian Department in the Province of Upper Canada, &c., &c., D. P. G. M.; R. W. Christopher Danby, S. G. W.; R. W. Ralfe Clinch, Esqr., J. G. W.; R. W. Richard Cockrel, G. Secy; R. W. Alexander Stewart, Esqr., G. Treasurer. Wm. B. Peters, G. Secy. pro tem."

"List of Lodges under the Sanction of the Grand Lodge of Upper Canada, with their places of meeting: Grand Masters' Lodge—Newark—Home District No. 2, and held at Queenston, in the Home District; No. 3, 1st American Regiment of Q. Rangers at York; No. 4, held in the Town of Newark; No. 5, held at New Johnston in the Eastern District; No. 6, held in the town of Kingston, Midland District; No. 7, held in the Bay of Quinte, Midland District; No. 8, held in the Town of York, Home District; No. 9, held at Fort Erie, in the Home District; No. 10, held in the Township of Ancaster, Home District; No. 11, held at the Mohawk Castle, Home District; No. 12, held in the Township of Stamford, Home District."

The first officers of the Provincial Grand Lodge, therefore, were:
R.W. Bro. William Jarvis, Provincial Grand Master.
W. Bro. Robert Hamilton, Provincial Deputy Grand Master.
Bro. John Butler, Senior Grand Warden.
Bro. William Mackay, Junior Grand Warden.
Bro. Davenport Phelps, Grand Secretary.
Bro. Christopher Danby, Grand Treasurer.
Bro. Robert Addison, Grand Chaplain.

The next reference is to a quarterly meeting of that body held in 1798. Evidence from the minutes of lodge No. 6 at Kingston, shows that dispensations were issued to the early lodges by R.W. Bro. Jarvis. The minutes of the 2nd June, 1796, record that

"Bro. McKay brought from Newark our warrant from the Grand Lodge, which was received in open lodge, and our dispensation delivered to Bro. McKay to return to the Grand Lodge."

The first meeting of No. 6 was held on the 7th August, 1794, so that it worked under dispensation for nearly two years before receiving its warrant. The date of the warrants in the case of these lodges is not a guide to either the age or numerical order of the lodge. Lodge No. 1, or the Provincial Grand Master's lodge, a lodge similar to that in Dublin known as "The Grand Master's Lodge," was not warranted until the 6th April, 1796. This lodge ranked next in succession to the Provincial Grand Lodge, for in the celebration of St. John's day, 1798, at Niagara, we find that the procession consisted of "The Grand Lodge, The Grand Master's Lodge, Lodge No. 2, Lodge No. 4, and Lodge No. 12." While lodge No. 2 was warranted to meet in the township of Newark, alias Queenston, on the 20th Nov., 1795, it was the direct successor of "St. John's Lodge of Friendship, No. 2," of the township of Newark, and also of lodge No. 19, a lodge warranted in 1787 by the Provincial Grand Lodge at Quebec.

It may be asked why the Provincial Grand Lodge of Lower Canada issued warrants in the west after the appointment of R.W. Bro. Jarvis as Provincial Grand Master of Upper Canada. This, however, can only apply to Zion lodge at Detroit, and can be accounted for by the fact that the charter members of that lodge were military men, to whom, as they possessed a personal knowledge and acquaintance with the Masonic authorities at Quebec, it seemed natural to become connected with the mother Grand Lodge of the old province of Quebec rather than with the newly appointed Provincial Grand Master of Upper Canada.

Moreover, Michigan was really beyond the purview of R.W. Bro. Jarvis, for although the British did not evacuate that territory until 1796 Detroit came under the control of the United States in 1787, and the scope of the Provincial warrant was never intended to cross the Detroit river. It is also possible that the neglect of R.W. Bro. Jarvis to exercise his authority, and in due and proper form commence the work of a Provincial Grand Master, may have led the Detroit brethren in 1794 to apply to Quebec for a Craft warrant.

Again, it may be claimed that "The Royal Edward Lodge, No. 5," which met in the Johnstown district of Upper Canada, a couple of miles east of Prescott, is an example of a further extension of the powers of H.R.H. Prince Edward. But this is not the case. Lodge No. 5 was originally formed, warranted and held in the city of Quebec on the 30th Oct., 1792, almost before R.W. Bro. Jarvis was settled in a permanent home at Niagara. It is true that the petitioners preferred a warrant from H.R.H. Prince Edward to that of R.W. Bro. Jarvis, simply because they thought it would give them an influence and standing which they could not attain as

readily under the warrant of a gentleman who, although of the army, was yet considered a civilian.

But withal the Grand Lodge at Quebec under Prince Edward neither infringed on the territory of R.W. Bro. Jarvis nor purposed doing so. This is clear from the conditions of the warrant of No. 5 which was granted to petitioners, who were about "to settle in the Upper Province," and when they had done so they were "ordered to put themselves under the authority of the Grand Lodge of Upper Canada, while they are inside there."

Nothing could be clearer. It simply proves that the extension of power suggested by Bro. Wilson, of Quebec, and applied for, was never given by the Grand Lodge of England.

Another lodge in the west—"No. 19, Niagara"—warranted by the Provincial Grand Lodge at Quebec, has been cited as a similar case to No. 5, but the answer to that is that No. 19 was warranted in Oct., 1787, by the Provincial Grand Lodge (Moderns) at Quebec, nearly four years prior to the imperial Act of 1791, which divided the province of Quebec into Upper and Lower Canada. All these lodges are dealt with in the history of each in this period of the work. What more particularly occupies our attention just now is the actual history of the Provincial Grand Lodge in its varied phases of existence. The references to these lodges briefly anticipate their individual histories, but this plan will commend itself to the reader, as thereby he may group under one lens all the lodges warranted by R.W. Bro. Jarvis. The references apply only to the date of origin and number of each lodge.

Of the Provincial Grand Lodge at Niagara we have some few records of proceedings. The minutes of lodges Nos. 2, 3, 4 and 5 are missing. It is difficult to give the names of the officers and members of many of the lodges. Some of the secretaries of the lodges at Kingston, York (Toronto), Hamilton, Grimsby, and Stamford kept a list of visitors, and by that means in a few cases a partial record of the members has been secured.

The first lodge record is that of lodge No. 6, which states that at "Kingston, U.C., 7th August, 1794," the Grand Lodge "opened and proceeded to constitute Lodge No. 6." As this was the sixth lodge on the register there seems to be no reasonable doubt that the five earlier lodges were warranted during the last quarter of 1793 or early in 1794.

Although there is no proof whatever of the work of the early lodges, as long as the memory of man runneth, it has been claimed that lodge No. 3 of "Ancient York Masons" in the "Queen's Rangers," met in Butler's Barracks, on the west side of the Niagara river at Newark. If this be the case the warrant must have been issued in 1793, for the Rangers left Niagara in August and September of that year for York.

Between 1793 and 1804 R.W. Bro. Jarvis warranted about twenty lodges, and up to 1817 he had increased the number by six, making the total number on his register twenty-six.

In order to keep the erection of the different lodge warrants clear of the direct history of the Provincial Grand Lodge, with its many vicissitudes, it will be well to deal under one head with all the warrants issued.

The warrant for a Provincial Grand Lodge for Upper Canada at Niagara was issued on the 7th March, 1792, as No. 274 on the register of the third or Athol Grand Lodge of England (Ancients) with the appointment of William Jarvis as the Provincial Grand Master.

"The Grand Master's Lodge" was warranted at Niagara on the 6th April, 1796. This lodge had no number, although it was commonly known as No. 1.

The lodge No. 2, or "St. John's Lodge of Friendship," is believed to have been warranted by some colonial Masonic authority prior to 1780. There is a MS. petition of that date. It is claimed that No. 2 of 1780 absorbed No. 19 of 1787, warranted by the Provincial Grand Lodge at Quebec, and that afterwards it merged into the No. 2 of the Jarvis register on the 20th November, 1795. In 1787 St. John's lodge No. 19, Niagara, was warranted by Quebec, the warrant being dated 1787 as No. 521 on the English register, and in 1792 as No. 430.

In the letter of R. W. Bro. Jarvis, dated 10th March, 1798, which was found in London in 1898, he states: "Twelve lodges have been constituted under my sanction, three of which were formerly under a modern sanction, and composed of a great number of members. Lodge No. 19, held at Niagara, in particular, consisted of nearly 100, and which has now branched out into several regular lodges." From the foregoing it appears that the membership of No. 19 merged into the other existing lodges under the Ancients in Niagara.

The lodge No. 3 of "Ancient York Masons," in the Queen's Rangers, is said to have been warranted in 1793 and to have met in Butler's Barracks at Newark.

The lodge No. 4, known as "The Lodge of Philanthropy," was warranted in 1794 at Niagara.

The lodge No. 5 was warranted in 1794 at Fort Erie, and was known as "Fort Erie No. 5." It is supposed to have amalgamated with No. 9, Bertie. There was also a lodge No. 5 in the Johnstown district at Edwardsburgh, but this was warranted in 1792 by the Provincial Grand Master of Lower Canada. The Edwardsburgh lodge subsequently came under the Provincial Grand Lodge of Upper Canada.

The lodge No. 6 was warranted in May, 1796, at Kingston. It had worked under a dispensation from August, 1794, and received its warrant on the 2nd June, 1796.

The lodge No. 7 was warranted in 1797 at Fredericksburg in the county of Lennox.

The lodge No. 8, known as "Harmony lodge," was warranted in 1797 at York, but in 1811 it dissolved and a new warrant was issued to "Toronto" lodge No. 8.

The lodge No. 9 was warranted in 1797 at the township of Bertie in the county of Welland. The lodge "Fort Erie No. 5" is supposed to have amalgamated with this lodge at the time of its formation.

The lodge No. 10 was warranted on 20th Nov., 1795, in either the township of Barton or Ancaster, in the county of Wentworth. Its first meeting was held on the 6th of January, 1796.

The lodge No. 11 was warranted in 1796 at the Mohawk village in the township of Brantford, county of Wentworth.

The lodge No. 12 was warranted in 1798 to meet in that part of the township of Stamford, now Drummondville or South Niagara Falls, in the county of Welland.

The lodge No. 13 was warranted on 11th June, 1804, in the township of Elizabethtown, county of Leeds. This lodge was originally No. 7 of the Grand Lodge of New York, and in 1799 became lodge No. 13 on the Grand register of Montreal. On 11th Feb., 1804, it exchanged its warrant for one from R.W. Bro. Wm. Jarvis.

The lodge No. 14 was warranted in 1799 in the township of Southwold, in the county of Middlesex.

The lodge No. 15 was warranted in 1799 in the township of Grimsby, in the county of Lincoln.

The lodge No. 16 was warranted in 1800 in York, as the successor of "Rawdon" lodge, York, No. 498, E.R., and No. 13 on the Grand register of Montreal, to meet in the town of York.

The lodge No. 17 was warranted on the 10th March, 1801, in the township of Thurlow, county of Hastings.

The lodge No. 18 was warranted in 1801 to meet at Amherstburgh, in the township of Malden, county of Essex.

The lodge No. 19 was warranted on the 4th Oct., 1801, in the township of Haldimand, county of Northumberland.

The lodge No. 20 was warranted on 11th Dec., 1804, at Cornwall, in the county of Stormont.

The lodge No. 21 was warranted 3rd Sept., 1810, at Mille Roches, in the township of Cornwall, county of Stormont.

The lodge No. 22 was warranted 3rd Sept., 1810, in the township of Charlottesburgh, county of Glengarry.

The lodge No. 23 was warranted on 3rd Sept., 1810, in the township of Osnabruck, county of Stormont.

The lodge No. 24 was warranted on 3rd Sept., 1810, in the township of Edwardsburgh, county of Grenville.

The lodge No. 25 was warranted in 1812, in Richmond, county of Lennox.

The lodge No. 26 was warranted in 1815 in the township of Augusta, county of Grenville.

The lodge No. 25, "Rideau" lodge, was warranted in 1814, in the township of Marlborough, in the county of Carleton. It was not given a number until the time of the Kingston Convention, when it received the number "25" of the lodges on the register of that organization. It of course had no connection with the lodge at Richmond.

While thus disposing of the dates of organization and location of warrants it may not be amiss to note that the first fifteen lodges were warranted between 1792 and 1800, while the remainder were warranted between 1800 and 1815.

The irregularity of proceeding on the part of R.W. Bro. Jarvis in exceeding the powers granted him by the Athol authority was certainly embarrassing to those who were active in the work, and the dissension thus caused materially retarded the progress of the Craft in Upper Canada. Not only was the cause weighted down

with friction, but a feeling of doubt and disquietude was created, which led to a distrust of the governing body in England.

R. W. Bro. Jarvis, as the Secretary of the Province of Upper Canada, resided at Newark, but in 1797 he removed to York (Toronto), and from that time down to 1804 he does not seem to have given much attention to the work of the Provincial Grand Lodge other than affixing his signature to the various dispensations and warrants issued by that body. The Niagara brethren were deeply interested in the work. When Jarvis removed to York he carried with him the parchment warrant from the Athol Grand Lodge. The absence of this document, however, did not prevent the brethren of Niagara, who were members of the Grand Lodge, from meeting and transacting business of which R.W. Bro. Jarvis was duly and regularly notified. The latter, although he retained the warrant at York, signed all dispensations and documents forwarded to him by the Provincial Grand Lodge at Niagara.

The following letter, written by R. W. Bro. Jarvis in March, 1798, is the first of its kind directed to the Masonic authorities at London. The body of the letter is in the handwriting of some official, perhaps the Grand Secretary, the signature being that of R. W. Bro. Jarvis. Its contents are of some import. The announcement that there were three lodges with warrants under the original Grand Lodge of England, working prior to the advent of Bro. Jarvis, is noteworthy. No. 19, warranted by the Grand Lodge at Quebec and working at Niagara, was always known as a lodge of the Moderns, and No. 7 on the Bay of Quinte. The new Oswegatchie lodge, warranted prior to 1792, was also of the same stock. The third lodge, to which Bro. Jarvis referred, may have been "No. 5 at New Johnson," but of this there is no reliable evidence.

The endorsements on the letter are quite numerous. It had in the first place been sent to Quebec, to the care of Bro. Lindsay, Grand Treasurer of the Grand Lodge of Quebec, who endorsed it thus :

"Rec. Sunday. Recd. at Que., the April, & forwarded the 1st June, 1798, by yr. very Hble. Sert. W. Lindsay."

and also

"p The Lively, Cap. Preston, 2 Dec."

The ship "Lively" carried the letter, and the date probably indicates its delivery in London. R. W. Bro. Jarvis wrote:—

Niagara, March 10th, 1798.

R. W. Sir & Brother,

It is with singular satisfaction that I am enabled to inform you of the flourishing State of the Ancient Royal York Craft in this Province under my immediate care, and also that the influence of Masonry under the Modern Sanction is now totally done away and extinguished; on my arrival in the Province I found the Masons to be numerous, tho on examination they were found to be ancient by their working, yet their warrants were from modern authority. Twelve Lodges have been constituted under my Sanction, three of which were formerly under a Modern Sanction, and composed of a great number of Members, Lodge No. 19, and held at Niagara, in particular, consisted of nearly 100, and which has now branched out into several regular Lodges: from the Harmony and good understanding which prevails among the Fraternity in

general, much good may be expected to result for the Benefit of the Craft, and particularly to its advancement in this Western Quarter of the Globe.

I have the honor to be, R. W. Sir & Brother,

Your most Obdt. Hble. Servant,

Wm. Jarvis, P. G. M. of Upper Canda.

James Agar, Esqr.

The acting Grand Secretary of the Grand Lodge at Niagara on the same date forwarded a general report of the condition of Masonry in the province to the authorities at London. Bro. W. B. Peters was a relation of Bro. Jarvis. His letter contained the returns, such as they were, of the officers of the Provincial Grand Lodge from August, 1795, until June, 1797, as well as a list of the lodges and places of meeting. The letter reads:

Niagara, March 10th, 1798

Rt. W. Sir & Brother,

I am directed by the Rt. Worshipful Wm. Jarvis, Esqr., Provincial Grand Master of Upper Canada to inform you of the flourishing State of the Ancient York Craft in this Province under his immediate care and Jurisdiction, and to transmit to you the returns of the Officers of the Grand Lodge of this Province, from the time of its Establishment to this period; being apprehensive that those heretofore made out and sent to you for the information of the Grand Lodge of England have miscarried by some fatality attendant on a State of War, it is sincerely to be wished, that if in consequence of such failure of regular communication, we have rendered ourselves liable to incur censure, the receipt of this may efface and do away any impressions entertained to Our prejudice, or that of the Craft in general, in this Province,—'tis with much satisfaction I can acquaint you, that the utmost Harmony and good understanding prevail among the Craft in general, and that in consequence thereof it increases and extends itself daily.

The returns enclosed you will have the goodness to lay before the Grand Lodge, and should there be anything informal in them, your information relative to the correction of them in future, will be gladly received by

Rt. Worshipful Sir & Brother,

Your most Obedt. Hbl. Servant,

Wm. B. Peters, Actg. G. Secy.

Robt. Leslie, Esqr.

The endorsements on this letter, as far as addresses and mailing are concerned, are the same as those on the letter of Bro. Jarvis, but a further note shows that the letter, after being filed, was re-endorsed by a memorandum in the handwriting of the Grand Secretary of England, as follows:

Memorandum of Notice. 1st June, 1803.

"William Jarvis, Esq.

"We have not recd. any Return from you agreeable to the Tenor or purport of our Warrant entrusted to your Honor and granted in London some years since—the R. W. Grand Lodge in London hopes and trusts you will speedily comply in this request and cause the proper return to be made record according to regulation in the Books of the Grand Lodge in London."

The memo was the draft of a letter written in 1803 to R. W. Bro. Jarvis, and there is also another endorsement: "See ans. June, 1803." and "See ans. 4 March, 1804." showing that on two occasions the Grand Secretary at London had called the attention of Bro. Jarvis to his neglect.

A copy of the returns mentioned as having been enclosed in his letter has already been given in connection with the organization of the Provincial Grand Lodge in 1795.

In 1895 the MSS. of official minutes of four meetings of the Provincial Grand Lodge, under R. W. Bro. Jarvis, were found in the possession of a gentleman residing near Dundas, and were by him shown at an exhibition in Hamilton amongst other literary curiosities of bygone days. To the writer this was a genuine and gratifying surprise, not only because it was a further record of the first Provincial Grand Lodge, but also because it refuted a statement made by some writers that the Jarvis Grand Lodge did not meet with anything like regularity. The fact is that the quarterly meetings were held, as is shown by notices convening them, in the months of March, June, September, and December. The minutes of the meetings held in 1795 have not yet been discovered, but the active search, which has not yet been given up, may result before many years in the finding of a complete record of the first governing Masonic body in the province.

The minutes referred to are those of June 8th, 1798, held in the town of Niagara. At this meeting nine brethren are reported present with R. W. Bro. Robt. Kerr, who was Deputy Grand Master under R. W. Bro. Jarvis, in the chair. The minutes read:

Hines Hotel—June 8th, 1798.

Grand Lodge met at 8 o'clock—the following brethren present:
R.W. Robert Kerr, G.M., pt.
——Christopher Danby, G.S.W.
—— ——Middaugh, G.J.W., pt.
——John McKay, G.S., pt.
——A. Stewart, G. Treas., p.t.
Bro. John Clause, S.W.) No. 12.
——B. Page, J.W.)
——A. Templeton, J.W., No. 4 as M.
Bro. John Fleming, G. Tyler, p.t.

At half past 8 o'clock the lodge was called from labor to refreshment; at 9 o'clock the Lodge was called from refreshment to labor. When the lodge commenced to elect officers for the following year—that is to say from the 24th of June instant, when Bro. Danby was elected G.S.W.—Bro. Clench was proposed to be G.J.W. by Bro. Danby, which was unanimously carried—Bro. John McKay was proposed as G. Secretary, which was also unanimously carried & Bro. Alexander Stewart elected as G. Treas. Bro. Addison was proposed to be G. Chaplin, which was unanimously carried.—Bro. P. DeJardin was proposed as G. Pursuivant, which was likewise carried, Bro. DeJardin proposed Bro. Fleming as G. Tylor. The Lodge upon examining the G.L.'s account find that the D.G.S. has in some measure neglected his duty in rendering in an exact account of the monies received on account of warrant issued, &c., from the Grand Master No. 11 & 12—it is therefore proposed that the Secretary elect shall write him on the subject as soon as may be possibly convenient, as authorized by the Grand Lodge.

R.W.D.G.M. proposed that the different Lodges shall meet on Monday, 25th inst., at 10 o'clock, & go to church and hear Divine Service at one o'clock—this providing Mr. Addison comes from York. The brethren of No. 1 & 4 to meet the other Lodges at Wilson's Tavern & the Secretary is hereby advised to summon the Lodge No—1, 2, 4, 9, 10, 11 & 12.

Bro. Danby presented a bill for making a press for to keep the jewels. Amount £9 12s. N.Y.C., which the G. Treasurer is to pay as soon as in cash.

The Lodge closed at 10 o'clock in good harmony.

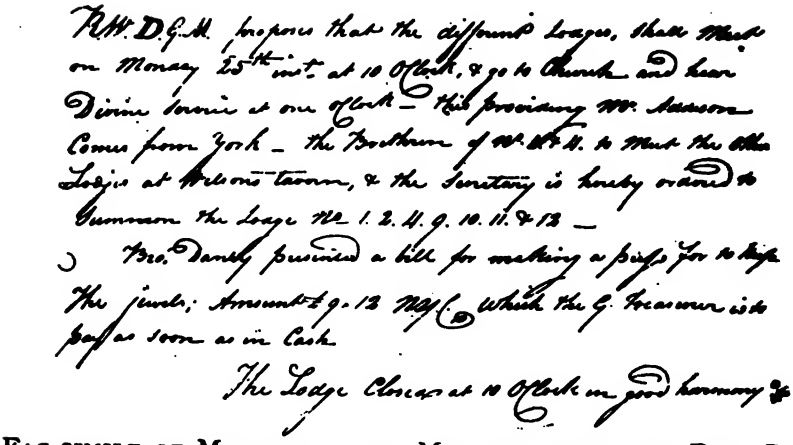
Thomas Hotel June 8th 1798

Grand Lodge met at 8 O'Clock. the following brethren present

R W Robert Hare G M pro tem
— Christopher Danby G S W
— — — Alexr G J W pro tem
— John McKay G S pro tem
— A Stewart G Treas pro tem
Bro. John Clouse S W
— Wm Page J W } No. 2
— A Templeton No 4 — do
Bro. John Fleming G Tyler pro tem

At half past 8 O'clock the Lodge called from Labor to refreshment and at 9 O'clock the Lodge called from Refreshment to Labor. When the Lodge proceeded to elect Officers for the following year viz to wit, From the 24th of June instant when Bro Danby was elected G S W — Bro. Clouse was proposed to be G J W — by Bro Danby. which was Unanimously Carried. Bro John McKay was proposed as G Secretary. Which was Also Unanimously Carried & Bro. Alexander Stewart elected as G Treasurer — The Collector was proposed to be G Tyler which was Unanimously Bro P Dyarum was proposed as G Messenger which was Likewise Carried Bro Dyarum proposed Bro. Fleming as G Tyler

The Lodge upon examining the G Treasurer's Account find that the G S has in some Measure neglected his duty in not keeping on the exact Account of the Monies received on Account of admittance Fees &c from the Grand Master No 4 & 12 &c &c Therefore Proposed that the Secretary elect shall write him on the subject as soon as may be possibly convenient to authorize the Grand Lodge —


R.W. D.G.M. proposes that the different Lodges, shall Meet on Monday 25th inst. at 10 O'Clock, & go to Church and hear Divine Service at one O'Clock — this providing Mr. Samson Comes from York — the Brethren of W. Br. H. to Meet the other Lodges at Wilson's tavern, & the Secretary is hereby ordered to Summon the Lodge No. 1. 2. 4. 9. 10. 11. & 12 —

Bro. Darby presented a bill for making a Pair for the Lodge The jewels; Amount £ 9. 12 Mass. which the G. Treasurer is to pay as soon as in Cash

The Lodge Closed at 10 O'Clock in good harmony &c

FAC SIMILE OF MINUTES OF THE MEETING OF THE 1ST PRO. G. L., 28TH JUNE, 1798.

The accompanying view or bird's eye sketch of the falls of Niagara and the surrounding country was taken in 1812. The Wilson's tavern referred to in the minutes of the Provincial Grand Lodge was at Newark, and must not be confounded with Wilson's tavern at the Falls, which are twelve miles from Newark. The tavern marked on the sketch, which was afterwards known as "The Pavilion," stood on the top of the bank almost directly back of the "Table Rock." The saw mill at the foot of the bank belonged to Messrs. Clark & Street. Logs used to be floated down from Chippewa Creek to this mill along the bank of the river. The "Indian Ladder" was at or near where the roadway now runs down to the ferry, nearly opposite the Clifton House. Robert Gourlay's "Statistical Account of Upper Canada," compiled with a view to a grand system of emigration, Jan'y 1st, 1822, contains the following reference to this ladder:

"Almost half a mile below the Falls you may descend beneath the cliff and pass up to the very precipice. The descent is by a ladder of 36 rounds and 45 feet in length. It formerly was by the trunk of a tree the limbs of which were trimmed into steps on each side. At the foot of a ladder you land on a sloping pile of earth and broken stones, which appear to be fragments crumbled down from the cliff and scattered along towards the water's edge."

No information concerning Simcoe's "Ladder" can be gained, and no trace of any of these places now remains, although in Mrs. Simcoe's diary, under the date of 24th August, 1795, I find:

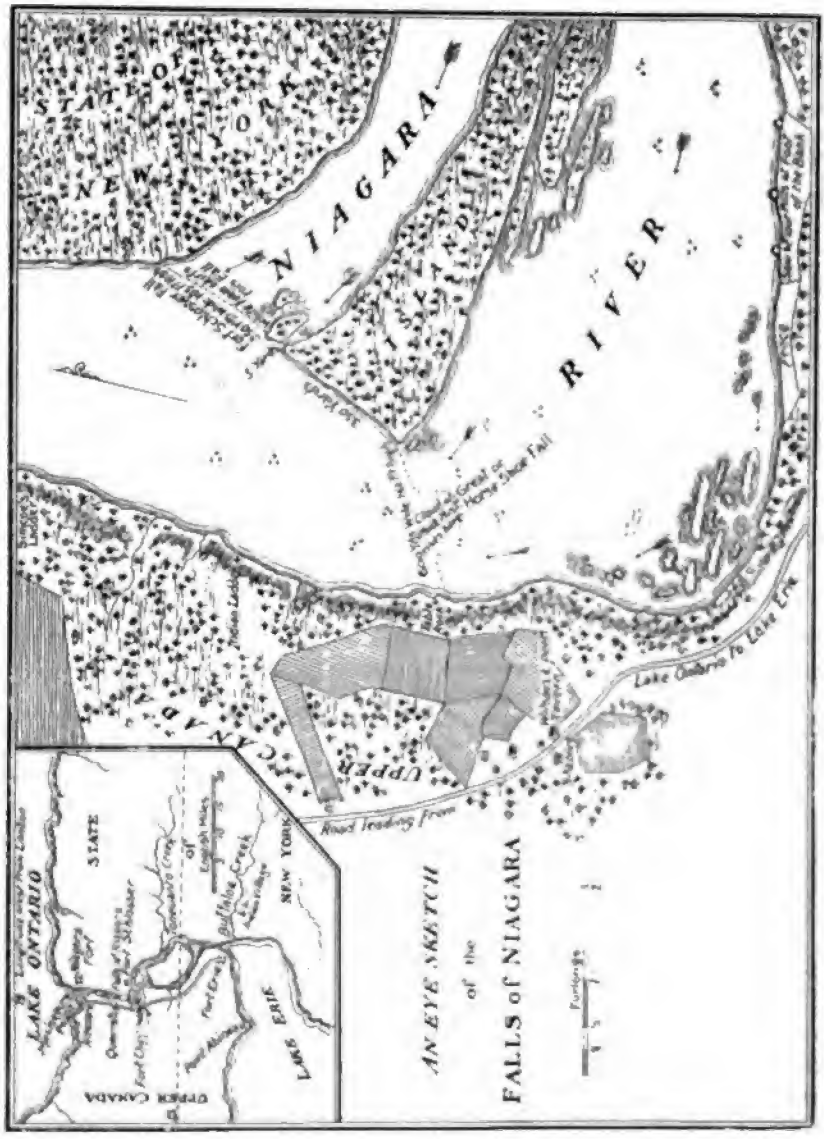
"Mr. Pilkinton having been desired to put one or two short ladders to make the descent easy from rock to rock by the side of the Indian Ladder (a notched tree), we set out to-day," etc.

It is possible that the ladders erected by the direction of Governor Simcoe were afterwards designated by his name.

Nothing is known of Bros. Templeton, John Fleming, Page or Campbell. Bros. Alex. Stewart and John Claus were prominent men at Niagara in 1798. Claus was a member of lodge No. 2, at Niagara. His son, John Claus, married a daughter of Bro. Stewart. This son

was born in 1800, died in 1875, and was buried in the Claus plot in the Butler graveyard near Niagara. Two sons, Stewart and Douglas Claus, live on the lake road four miles from Niagara.

Wilson's Tavern at Newark, where the Craft met, was at the south-east corner of Queen and Gate streets, opposite the Masonic

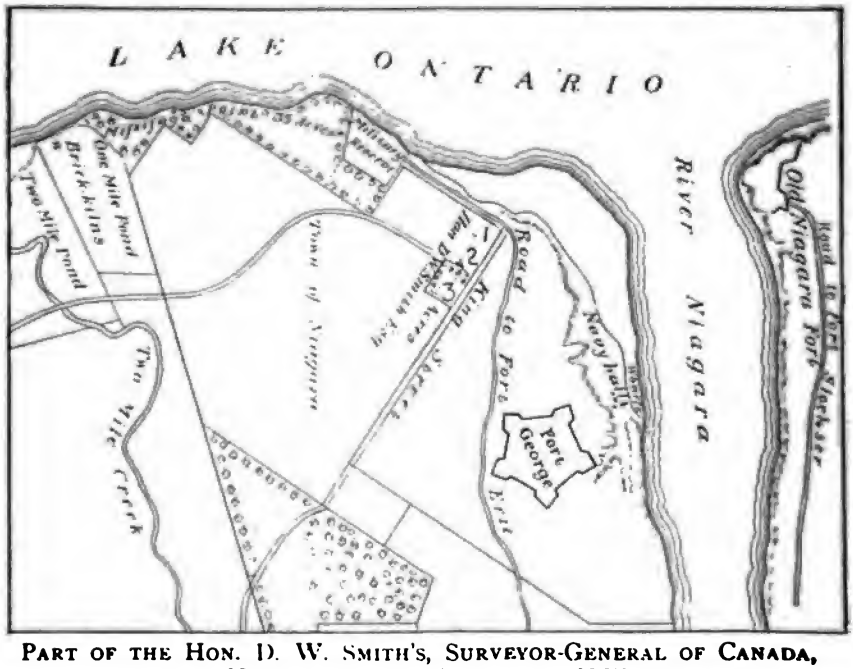


NIAGARA FALLS AND RIVER FROM A SKETCH TAKEN IN 1812.

Hall, burnt in 1860. The tavern was also known as the British Hotel. The house was built and owned by the late John Willson, father of the late R. W. Bro. Dr. Wilson, and the late Mrs. Hy. Paffard.

At a meeting held on the 8th June, 1798, the officers for the ensuing year were elected. The lodges represented were the Grand

NORTH-WEST END KING ST., NEWARK (NIAGARA), NEAR THE RIVER
Showing (1) Public House. (2) Freemason's Hall. (3) D. W. Smith, Surveyor-General's House.



PART OF THE HON. D. W. SMITH'S, SURVEYOR-GENERAL OF CANADA, PLAN OF NEWARK (NIAGARA), SHOWING N.W. END OF KING ST., NEAR RIVER, 1791.
(1) Public House. (2) Freemason's Hall. (3) D. W. Smith's House.

Master's lodge and lodges, No. 2 and 4 of Niagara, and No. 12 at Stamford. The proposal to celebrate the festival of St. John shows that not only lodges Nos. 1, 2, and 4 from Niagara were invited, but also No. 9 from the township of Bertie, No. 10 at Barton (Hamilton), No. 11, from the Mohawk Village on the Grand River, and No. 12 from Stamford. R. W. Bro. Addison who was in York (Toronto) was expected to be present and preach to the brethren.

The next record of which there are MS. minutes is that of the meeting of September 5th, 1798, and reads:

Newark Grand Lodge Room—Sept 5th/98.

Lodge opened at 11 o'clock A.M.

Present—R.W. Robert Kerr, esqr., D.G.M.

———Christopher Danby, G.S.W.

———Ralfe Clench, G.S W.

———Alexander Stewart, G. Treas.

Read the minutes of last Grand Lodge night, which were unanimously approved of.

Proceeded to call the Lodges—No. 1 absent & fined—No. 2 present—No. 3 absent, not summoned—No. 4 present—No. 5, 6, 7 & 8 absent, not summoned—No. 9 present—No. 10 absent & fined, having been summoned—No. 11 & 12 present.

Grand Master's Lodge apologised on account of absence of Treasurer—not being able to pay their dues—their excuse was by consent of the Brethren admitted—Lodge No. 2, admitted in the same way on account of absence of Master. Received dues from No. 4 for members raised and passed: Quarter Dues: No. 11 being called on for their Dues, Bro. Horner, S.W., excuses on account of Distance & receiving the summons at a late hour—upon its being put to the vote his excuse is admitted; No. 12 paid their dues.

Read a letter from the Grand Lodge of Lower Canada inclosing a list of their officers for the present year, with a list of the Lodges under their jurisdiction with those of Nova Scotia, accompanied with an extract from the minutes of said Lodges & Masonical occurrences.

Resolved that, the Grand Secretary being absent, Bro. Stewart do answer the same and solicit a continuance of the brotherly correspondence, accompanied with the thanks of this Lodge to their Grand Secretary for his attention in forwarding their letter to the Grand Lodge of England.

Motion by the R.W. Bro. Clench, G.J.W., and seconded by Bro. Hale, that the first Wednesday in December be the day for election of Grand Officers, instead of the first Wednesday in June.

2 o'clock P.M —Called Lodge from Labor to refreshment—half past 2 o'clock Lodge called from refreshment to Labor—Bro. Clench's motion being put was carried unanimously.

"Bro. Danby informs the Grand Lodge that Bro. Hale, Past Master of Lodge No. 4, sat as Master pro tem on the 2nd August last, the regular Lodge night, and did actually refuse to collect the Grand Lodge dues. At the same time did solemnly declare that he would attend the Grand Lodge Quarterly Communication & have that taken off, saying "if we are to pay a tax to the Grand Lodge we must scratch out the word free-masonry & put down bond-masonry," that he was seconded by Bro. Whiting, S.W. of the same Lodge, and on Saturday, 18 August being a Lodge of Emergency made the same declaration in the same solemn manner. On motion of Bro. Danby, G.S.W., seconded by R.W. the D.G.M., Bro. Hale being called upon to account for such unmasonic conduct and stating the circumstances, the brethren of that Lodge who were present at the time, were called upon and examined —upon the question being put "whether Bro Hale do make to the Grand Lodge an apology for his behavior?" it was resolved that his words and ac-

tions have not been such as to render such a step on his part necessary—On motion of the R.W.D.G.M., seconded by the R.W.G.S.W. "whether Bro. Hale has made use of the above words with an intent to prevent the dues being paid to the Grand Lodge or through ignorance?" the question being put all the officers and brethren present, except the R.W.D.G.M & the R.W the G.S.W. are of the opinion that his conduct proceeded from Ignorance.

Motion by the R.W.D.G.M., seconded by the R.W.G.S.W., whether Bro. Hale do make an apology? The question being put the same Brethren voted as before that no apology was necessary. On motion of Bro. Hale and seconded by R.W.D.G.M. ordered that the Secretary do summons the different Lodges to meet at 11 o'clock A.M., one month, at least, before the next Grand Quarterly Communication, and notify them to pay their dues to the Grand funds.

On application of Bro. Danby R.W.G.S.W. ordered that Lodge, No. 4. do furnish him with his certificate.

4 o'clock P. M. closed Lodge in good harmony.

Newark Grand Lodge Room Sept. 5th 98

Lodge opened at 11 o'clock A.M.

Present R. W. Robert Hare esq. D. G. M.
R. W. Christopher Danby, G. S. W.
R. W. Ralph Clench, G. J. W.
R. W. Alexander Stevens, G. Treas.

Read the minutes of last Grand Lodge night which were Unanimously approved of —

Proceeded to Call the Lodges, No 1 absent & fined ap.; No 2, fined; No 3 absent not summoned, No 4 present; No 5. 6 7 & 8 absent not summoned; No 9 Present; No 10 absent & fined having been summoned, No 11 & 12 present;

Grand Master Lodge Apologized on account of absence of the treasurer, not being able to pay their dues. their excuse was by Consent of the Brethren admitted, Lodge No 2 admitted in the same way on Account of the Absence of the Master. Received dues from No 4 for Members raised & passed, Quarter dues; No 11 being Called on for their dues. Bro. Horner S W excuses on Account of Distance & receiving the Summons at a late hour. upon the being put to the vote his excuse is Admitted, No 12 paid dues.

Read a letter from the Grand Lodge of Lower Canada enclosing a list of their officers for the present year — with the list of the Lodges under their jurisdiction with those of Nova Scotia accompanied with an extract from the minutes of said Lodge, & Masonical Communications —

Resolved that, the Grand secretary being absent, Bro. Stewart do answer the same, and solicit a Continuance of the brotherly Correspondence, accompanied with the thanks of this Lodge to their Grand Secretary for his attention in forwarding their Letter to the Grand Lodge of England —

Motion by the R. W. Bro. Clinch, G. J. W. and seconded by Bro. Hale, that the first Wednesday in December be the day for election of Grand Officers instead of the first Wednesday in June

2 O'Clock P. M. Lodge Called from Labor to refreshment half past 3 Lodge Called from refreshment to Labor —

Bro. Clinch's Motion being put was Carried Unanimously

Bro. Darby informs the Grand Lodge that Bro. Hale, past Master of Lodge No. 4. sat as Master protem on the 2d of August last, the regular Lodge Night and actually refused to Collect the Grand Lodge dues. At the same time did solemly asserate that he would return the Grand Lodge the Quarterly Communication, & have that taken off, saying "if we are to pay a tax to the Grand Lodge, we must scratch out the words Freemasonry & put upon bond Masonry, that he was seconded by Bro. Whiting, S W of the same Lodge, and on Saturday 18th August being a Lodge of emergency, made the same declaration, & on the same Memorandum.

On motion of Bro. Danby, G. S. W. seconded by R. W. the D. G. M. Bro. Hale being called upon to account for such Unmasonic Conduct, and stating the circumstances, the Brethren of that Lodge who were present at the time, were Called upon & examined — upon the question being put whether Bro. Hale do make to the Grand Lodge an Apology for his behaviour? — it was resolved that his words and actions have not been such as to render such a step on his part necessary —

On motion of the R. W. D. G. M. seconded by R. W. G. S. W. whether Bro. Hale has made use of the above words with an intent to be record the dues being paid to the Grand Lodge — or through ignorance? — the question being put; all the Officers and Brethren present except the R. W. D. G. M. and the R. W. the G. S. W. are of opinion that his Conduct proceeded from ignorance

Motion by the R. W. D. G. M. seconded by the R. W. G. S. W. whether Bro. Hale do make an apology? the Question being put, the same Brethren Voted as before, that no apology was necessary —

On motion of Bro. Hale and seconded by R. W. D. G. M. ordered that the secretary do summons the different Lodges to Meet at 11 o'Clock A.M. one month at least before the Next Grand quarterly Communication, & Notify them to pay their dues to the Grand funds —

On application of Bro. Danby. R. W. G. S. W. ordered that Lodge No. 11. do furnish him with his ~~Certificate~~

11 o'Clock P.M. Closed Lodge in good harmony

FAC SIMILE OF MINUTES OF 1ST PRO. G. L., SEPT. 5TH, 1798.

These minutes show that lodges No. 2 and No. 4 from Niagara, No. 9 from Bertie, No. 11 from the Grand River, and No. 12 from Stamford, were represented, and that No. 1 from Niagara, No. 5 from Edwardsburgh, No. 6 from Kingston, No. 7 from Fredericksburg, and No. 8 from York were absent. No. 3, the Queen's Rangers' lodge, at York, had not been summoned. The Grand Master's lodge and No. 2, both from Niagara, were excused. The proceedings show that the Provincial Grand Lodge was in correspondence with the

Grand Lodge of Lower Canada, and also with the Grand Lodge of England. It is to be noticed that the Provincial Grand Lodge thanked the Grand Lodge of Lower Canada for forwarding a letter to the Grand Lodge of England. This was, no doubt, the communication addressed by Bro. Wm. B. Peters, acting Grand Secretary, to the Grand Secretary of England, on the 10th March, 1798.

The afternoon session of the Grand Lodge developed the fact that Bro. Hale, who was a past master of lodge No. 4, while presiding over that lodge in August, 1798, refused to collect the Grand Lodge dues, and that at the same time he made a remark that would indicate strong objection to paying the dues claimed by the Grand Lodge. This was Bro. Eliphalet Hale, formerly of Niagara, and at that time resident at York. His work has been referred to in a chapter connected with the Toronto lodges. The expression used by Bro. Hale, stating that paying dues to Grand Lodge did not mean "freemasonry but bondmasonry" was the subject of active discussion, and a motion was put demanding that Bro. Hale apologize for the expression that he had used, but finally it was decided that "his conduct proceeded from ignorance," and that, therefore, no apology was required.

Bro. Hale, although not mentioned in the list of those present at the meeting of the Grand Lodge, was nevertheless on hand, for he moved a resolution directing that the different lodges be summoned before the next quarterly communication to pay their dues to Grand Lodge.

The next record in the MSS. is concerning the quarterly meeting of December 5th, 1798, at which at least seven brethren were present, probably more from the fact that no doubt the wardens, as well as the masters of the four lodges named in the minutes, were present. In addition to these representatives were present from Nos. 1, 4, 9, and 12. The semi-annual election of officers was held at which we have for the first time the name of Bro. John Warren, as Grand Senior Warden. It was also resolved that St. John's day be celebrated, and that the Grand Lodge be held at the house of Mrs. Weir. The following are the official minutes:

Newark Grand Lodge Room—December 5th, 1798
Lodge opened at 11 o'clock A.M.
Present, R.W. Robert Kerr, Esqr., D.G.M.
R.W. Christopher Danby, G.S.W.
R.W. George Forsyth, G.J.W., pt.
R.W. John McKay, G. Secretary.
R.W. Alexr. Stewart, G. Treasurer.
Lodges, No. 1, 4, 9 & 12.
Bro. G. Campbell, G.P.
Bro. J. Fleming, G. Tylor.

Read the minutes of the last Grand Lodge night, which were approved.

Proceeded to call the Lodges—No. 1 present & paid 36/—No. 2 & 3 absent—No. 4 present, paid 5/ quarter dues: No. 5, 6, 7, & 8 absent—No. 9 present—No. 10 & 11 absent—No. 12 present and paid 8/9.

Motion of the R.W. Bro. Danby, G.S.W., that the Secretary write to the absent Lodges in this county to know the reason why they did not attend to the election of officers and pay their Dues & they shall attend on the morning of the festival.

Proceeded to the election of officers, when the following brethren were unanimously elected: R.W. John Warren, Esqr., G.S.W.; R.W. George

Forsyth, G.J.W.; R.W. Silvester Tiffany, G.S.; R.W. Alexr. Stewart, G. Treas.; R.W. Robert Addison, G. Chaplin; Bro. Geo. Campbell, G.P., and Bro. J. Fleming, G. Tylor.

On motion of R.W.D.G.M. "whether or not the festival should be celebrated on St. John's Day?" the motion being put it was unanimously agreed to, also that the Grand Lodge shall in future be held at the house now occupied by Mrs. Weir—likewise that the different Lodges meet at 10 o'clock on St. John's Day to form a procession, go to church and hear a sermon from the Reverend Grand Chaplain.

Newark Grand Lodge Room, Decemr 5th 1798.

Lodge opened at 11 o'Clock AM.

Present R. W. Robert Kerr Esqr. D. G. M.
R. W. Christopher Danby, G. J. W.
R. W. George Forsyth, G. J. W. pro tem.
R. W. John McKay, G. Secretary
R. W. Alex. Stewart, G. Treasurer
Lodges No. 1 4 9 & 12.
Bro. G. Campbell, G. P.
Bro. J. Fleming, G. Tylor

Read the minutes of last Grand Lodge night, which were approved

Proceeded to call the Lodges; No 1 present & paid 36/ The No 2 & 3 absent; No 4 present paid 5/ quarter dues; No 5 6 & 7 & 8 absent No 9 present; No 10 & 11 absent; No 12 present And paid 3/9—

Motion of the R. W. Bro. Danby G. J. W. that the Secretary write to the absent Lodges in this Country to know the reason why they did not attend to the election of Officers And pay their dues; & they shall attend on the morning of the Festival

Proceeded to the election of Officers, when the following brethren were Unanimously elected: R. W. John Warren esqr G. D. G. M. R. W. George Forsyth G. J. W. R. W. Silvester Tiffany, G. S. R. W. Alex. Stewart, G. Treas. R. W. Robert Addison G. Chaplin; Bro. George Campbell, G. P. and Bro. J. Fleming G. Tylor

On motion of R. W. D. G. M. "whether or not the festival should be Celebrated on St. Johns day" the Motion being put it was Unanimously agreed to; also that the Grand Lodge shall in future be held at the House now occupied by Mrs. Weir, likewise that the different Lodges meet at 10 O'Clock on St. Johns day to form a procession, go to Church and hear a sermon from the Reverend Grand Chaplin —

FAC SIMILE OF THE MINUTES OF THE 1ST PROV. G. L., DEC. 5TH. 1798.

The last meeting recorded in the MSS. for 1798 was that referring to the celebration of the festival of St. John, the Evangelist, on December 27th, 1798. The Grand Lodge met at Mrs. Weir's tavern, on the south-west corner of Prideaux and Gate streets. This house was afterwards remodelled and known as Harrington's Hotel, and was destroyed by fire about 1870. Eight Grand officers were present. Three lodges were represented, no doubt by a large number of members, for the brethren went in procession to church. They were accompanied by the "Worshipful Glengarry Lodge." There is no trace in the MSS. from 1780 to 1820 of any such lodge at Niagara. The Glengarry lodge referred to was in the second battalion of a regiment known as the Royal Canadians. The warrant was number "1," and the regiment was either stationed or about to be stationed in Glengarry, Upper Canada. This was the first warrant issued by H.R.H. Prince Edward as Grand Master of the Ancients in Lower Canada. These minutes are certified to by Sylvester Tiffany, the Grand Secretary, who was installed on this occasion. His Masonic work has been referred to in another chapter.

Newark—Decem. 27, 1798.

Grand Lodge of Emergency.

St. John's.

The Grand Lodge met at Mrs. Weirs Tavern at 12 o'clock (noon).

Present, R.W. Robert Kerr, Esqr., D.P.G.M.
R.W. C. Danby, G.S.W., pt.
R.W. E. Hale, G.J.W., pt.
R.W. R. Addison, G.C.
R.W. J. McKay, G.S.
R.W. A. Stewart, G. Treasr.
Lodges No. 1, 4 and 11.
Bro. G. Campbell, G.P.
Bro. J. Fleming, G. Tylor.

Confirmed the minutes of last Grand Lodge—the Grand Lodge in ample form proceeded to install the following officers for the year ensuing (viz.):

(The G.S.W. elect absent, not installed).

R.W. George Forsyth, G. J. Warden.

Being joined by the worshipful Glengarry Lodge—went in procession to church, when the Revd. G.C. delivered a sermon on the occasion, after returning home installed the R.W. Silvester Tiffany, G. Secretary and closed, to meet at the same Room on the first Wednesday in March, unless sooner congregated in case of Emergency.

A true copy from the minutes,

Silvester Tiffany,
Grand Secretary.

His Honor, Judge Pringle, of the County Court of Cornwall, Ontario, with whom the writer has communicated, states that at page 122 of his book on "Lunenburgh or The Old Eastern District," is the statement that the 5th Regt. of infantry was stationed at Fort Niagara in 1795. In his letter the judge says:

"An army list of the 1st of December, 1798, shows that none of the regular Highland regiments were stationed in Canada in that year. The old 84th Regt. which was raised on the breaking out of the revolutionary war, was disbanded in 1784. The Fencible Regt., raised in Glengarry, Scotland, about

Grand Lodge of Emergency
St Johns—

Niwark Decemr 27 1798:

The Grand Lodge met at Mrs Hen, Tavern at 12 O'Clock (noon)

Present R W. Robert Hen esq: D.G.M
R. W C. Denby, G. S. W. pro tem
R W. E Hall, G. J. W. pro tem
R W. R. Adams G. C.
R W J McKay. G. S.
R W. S Stewart. G. Treas
Lodges No 1 11 and 11.
Bro, G. Campbell, G. P.—
Bro, J. Fleming. G. Tyler

Confirmed the minutes of last Grand Lodge; the Grand Lodge in ample form proceeded to instalk the following Officers for the year ensuing (viz)

(The G S W being absent, not installed)
R W George Forsyth G J. Warden—

Being joined by the worshipful Glengary Lodge, went in procession to Church, where the Revd. G C delivered a sermon on the occasion, after returning home, installed the R W Silvester Tiffany, G Secretary, and Closed to meet at the same Place on the first Wednesday in March next, unless sooner Congregated in case of emergency —

A true copy from the minutes

Attest

Silvester Tiffany
Grand Secretary

FAC SIMILE OF THE MINUTES OF THE 1ST PRO. G. L., DEC. 27TH, 1798.

1794, was in Ireland in 1798, and was disbanded soon after that year, and the corps raised in Glengarry (Canada) for the war of 1821 were not in existence in 1798. Therefore, I think that there was no Highland or Glengarry corps at Niagara in that year, but the lodge may have taken its name from some men, perhaps retired officers or soldiers from Glengarry, then living at Niagara."

In the MSS. there is a letter dated December 14th, regarding the appointment of a Deputy Grand Secretary, and the warrant of lodge No. 15, Grimsby. It refers to the installation of the officers of the lodge, and also to the appointment of Bro. W. McKay, of Kingston, as Deputy Grand Secretary. Another assurance is given us in this letter, that although written by one who at a later period was unfriendly to R. W. Bro. Jarvis, still up to this time amicable relations existed not only in Masonic but in personal matters. As will be seen hereafter R. W. Bro. Tiffany was the Grand Secretary of the Niagara Grand Lodge in contradistinction to the Grand Lodge at York. He is writing to R. W. Bro. Jarvis about the warrant "for the 40 (No. 15, township of Grimsby)," Grimsby was formerly known as Forty Mile Creek, hence the expression "for the 40." The letter is without a year date, but it must have been written in December of 1799, for the warrant of No. 15 was dated 20th November, 1799, their first meeting having been held in December of that year. The letter reads:—

Decr. 14.

Sir,—

In obedience to your order I have made out the warrant for the 40 (No. 15 township of Grimsby), and they being desirous of appearing in form on St. John's, and many others not having had an opportunity of getting your signature in season, I appointed next Tuesday for their installation, and shall go for that purpose to-morrow. On examining I find it legal; as it now stands it is more than a dispensation, and when signed by the G. M. it is a complete warrant. I now find that there will be an opportunity in a few days to get your signature, and shall direct them to send it that there may be no accident by mortality.

I must inform you likewise that W. McKay, Esq., of Kingston, is appointed Deputy Grand Secretary. Any orders you may have to make to the lodges eastward, may be done thro' him.

Am, Sir, your very humble servant,

S. Tiffany.

To appear "in form on St. John's" meant to meet and celebrate the festival of St. John, the Evangelist. This letter indicates due and proper submission, up to this date at least, on the part of R. W. Bro. Sylvester Tiffany. It is remarkable that Bro. Tiffany should write that the warrant for No. 15, when signed by the P. G. M., should be "a complete warrant," and that two years later he was content to have the warrants signed by a P. G. M., who certainly had not received any appointment from the Grand Lodge of England.

The minutes of No. 10 at Hamilton show that on the 2nd August, 1799, "A summons was read from the Secretary of the Grand Lodge" at Niagara, and also that on 22nd November, 1799, "a letter and summons" were read "from Grand Lodge." On this occasion it was resolved that "each brother present shall pay in order to enable the lodge to pay up their dues to the Grand Lodge."

Worshipful Master, Past-masters and Wardens, No. 10.

A QUARTERLY grand communication will be held in the Grand-Lodge room, on *Wednesday*, the 4th of *September* next, at 11 o'clock A. M. among other purposes, for that of electing grand officers for the ensuing year; at which place and time you, or some one of you are requested to be in your jewels, and with you to have the returns of your lodge, and the dues that then may be owing. Fail not. *By order.*

S. Tiffany
GRAND SECRETARY.

July 26, 1799.

GRAND LODGE.

List of the Officers of the Grand Lodge of Upper Canada, for the year 5799

The R. W. WILLIAM JARVIS, ESQ. *Provincial Grand Master,*
R. W. ROBERT KERR, ESQ. *Provincial Deputy Grand Master,*
R. W. JOHN WARREN, ESQ. *Grand Senior Warden,*
R. W. GEORGE FORSYTH, ESQ. *Grand Junior Warden,*
R. W. SILVESTER TIFFANY, *Grand Secretary,*
R. W. ALEXANDER STEWART, ESQ. *Grand Treasurer,*
R. W. REV. ROBERT ADDISON, *Grand Chaplain.*

Lodges under their sanction.

No. 1, or, Grand Masters, } *Newark.*	No. 8, *York,*
2, *Queenston,*	9, *Bertie,*
3, *In the Regt. of Queen's Rangers,*	10, *Barton,*
4, *Newark,*	11, *Mohawk Village.*
5, *Edwardsburgh,*	12, *Stamford,*
6, *Kingston,*	13, *New-Johnstown,*
7, *Fredericksburgh,*	14, *Southwould.*

FAC SIMILE OF THE OFFICIAL SUMMONS FOR THE QUARTERLY COMMUNICATION OF THE 1ST PRO. G. L., 4TH SEPT., 1799, WITH LIST OF GRAND OFFICERS THEREON.

We know not the business transacted at Niagara up to December, 1799, but surmise that it was confined to the election of officers and routine. A quarterly meeting was held in December, 1799, at which the Grand officers were elected, R. W. Bro Robert Kerr taking the place of R. W. Bro. Robert Hamilton as Provincial Deputy Grand Master, and R. W. Bro. George Forsyth as Grand Senior Warden in place of John Butler (Lt.-Col.) who died in 1796, while R. W. Bro. Wm. McKay gave way to R. W. Bro. John McKay, with R. W. Bro. Sylvester Tiffany as Grand Secretary, he being the second in that office, and replacing R. W. Bro. Davenport Phelps.

For the convenience of the lodges Nos. 5 at Edwardsburgh, 6 Kingston; 7, Fredericksburg; and 13, New Johnstone, Bro. Wm. McKay of Kingston, was appointed Deputy Grand Secretary. The circular reads:—

Niagara, January 20, 5800.

Worshipful and Brethren.

I have it in command as is my duty, now to transmit to you the list of the grand officers for this province for the present year, viz.

The R. W. William Jarvis, Esq., Provincial Grand Master.
The R. W. Robert Kerr, Esq., Deputy Provincial Grand Master.
The R. W. George Forsyth, Esq., Grand Senior Warden.
The R. W. John McKay, Grand Junior Warden
The R. W. Silvester Tiffany, Esq., Grand Secretary.
The R. W. Alexander Stewart, Esq., Grand Treasurer.
The R. W. and Rev. Robert Addison, Grand Chaplain.
Lodges under their Sanction and Jurisdiction.

No. 1, Niagara.
No. 2, Queenston.
No. 3, In Regt. of Queen s Rangers.
No. 4, Niagara.
No. 5, Edwardsburg.
No. 6, Kingston.
No 7, Fredericksburg.
No. 8, York.
No. 9, Bertie.
No. 10, Barton.
No. 11, Mowhawk Village.
No. 12, Stamford.
No. 13, New Johnstown.
No. 14, Southwold.
No. 15, Grimsby.

You will be pleased to notice, that for the convenience of Nos. 5, 6, 7, and 13, our Worshipful Brother William M'Kay, of Kingston, is appointed Deputy Grand Secretary, to whom and through whom communications may be made by such as choose.

You will in a particular manner notice that at the quarterly grand communication in December last, the sentence of expulsion on Archibald Montgomery, by our lodge No. 5, was unanimously confirmed, and he is thereby excluded the benefits of Masonry, and the society of Masons, as such.

Worshipful Master, Past Masters and Wardens.

A quarterly grand communication will be held at the grand lodge room, in Niagara, on Wednesday the 5th of March next, at 11 o'clock a m., when you or some one of you in your jewels, are requested to be, and hereof fail not; and also at the same time to make due returns, and payment of dues

S. Tiffany,
G. Secretary.

The roll shows that at this date there were fifteen lodges in operation. In the circular special reference is made to an expulsion "by our lodge, No. 5," at Edwardsburgh. This would indicate that there were two lodges of that number. In 1792 the Provincial Grand Lodge at Quebec had warranted a lodge "No. 5" on the petition of "brethren who were about to settle in the Upper Province." These brethren were instructed to place themselves under the Provincial Grand Master of Upper Canada when they had settled in a permanent home. There is no record of the establishment of two lodges at Edwardsburgh. It may be that R. W. Bro. Jarvis placed this lodge on his list on his arrival in Upper Canada, and that even then the lodge may have kept up correspondence with its mother Grand Lodge. A subsequent circular issued on 1st August, 1800, however, alters this

opinion, for in it R. W. Bro. Sylvester Tiffany calls the attention of the brethren to the death of the D. G. M. of Lower Canada, and also specially alludes to the fact that the Provincial Grand Lodge of that Province had expelled a brother of "No. 5, Edwardsburg," one of "No. 10, Detroit," and others. It therefore seems clear that there must have been two lodges at Edwardsburgh.

The next quarterly meeting was held at Niagara in March, but there is no record of the proceedings. A circular issued in May of 1800, states that as the King's birthday falls upon the day of the quarterly meeting, it is postponed until the 7th June.

Niagara, May 1, 1800.

Worshipful Master, Past Masters and Wardens,

The next stated quarterly communication of the Grand Lodge falling on the birthday of His Majesty, it is postponed to the Saturday following, the 7th of June, on which said last day you, or some one of you in your jewels, are requested to be with your returns and dues of your lodge, if any dues should then be owing, at 11 o'clock a.m., at the Grand Lodge room: and fail not.

Worshipful and Brethren,

You will be pleased to call to mind the resolution of the Grand Lodge which was some time since communicated to you on the subject of delinquency in the payment of dues, and permit me to recommend to every lodge to have its returns accurately stated, and where it is convenient, to send them to me as early as may be, that I may, if possible, be able on that day to lay before the Grand Lodge the state of its funds.

As a guide to you in estimating the dues, I will state, that no quarterage in any case is by the existing resolves of the Grand Lodge, to go further back than to June 1797, or 3 years, to June next; that the quarterage is 1s. each raising 5s. and enregistering 1s. H. C. all to be paid from your fund; on all newly admitted members, master Masons, if not before enregistered in this Province, then registry must be paid with the dues.

Brethren, you will likewise with your returns note the place and time of holding stated lodges, that I may be enabled to lay the same before all the lodges with my next summons.

Sylvester Tiffany,
Grand Secretary.

This circular gives the first breathings of the serious trouble that involved the Craft in Upper Canada. R. W. Bro. Jarvis, as secretary of the civil government of Upper Canada, had left Niagara in 1797 to reside in York, taking with him the Grand regalia and Grand warrant. The proposal, therefore, not to charge quarterage "further back than to June, 1797," was an indication that they would cancel all arrears during the period of R. W. Bro. Jarvis' regime at Niagara. But prior to the issue of this circular in December of 1799 R. W. Bro. Jarvis had expressed his views openly on the state of matters at Niagara. In the minutes of No. 6 at Kingston, dated 6th December, 1799, Bro. James Richardson, a prominent citizen of York, is said to have stated that he

"had conversation in person with the R.W.G.M., who said that at Newark (Niagara) there was no Grand Lodge, and that the lodge was to pay no attention to those letters that might be received as the warrant was withdrawn from that place and in his possession."

This notification was followed at the meeting of No. 6, on 27th December, 1799, with a motion by Bro. Darley "that we hold no communication with the lodge at Newark until we hear from the R. W. Bro. Jarvis."

In the minutes of lodge No. 6 at Kingston, dated 1st May, 1800, it is recorded that

"a motion made by Br. Mackay that a member of this lodge, had told in open lodge, that the Provincial Grand Master, Wm. Jarvis, Esqr., had withdrawn the jewels and warrant from Niagara and that in consequence they are not entitled to hold a Grand Lodge at Niagara. Upon said information Br. Mackay applied to the R.W. Bro. Wm. Jarvis By private letter, but as yet has had no answer, having received communications from the Grand Lodge, at Niagara, and the dues paid, & returns made to them without authority, & further that he will forward the enclos'd to the Different lodges & further that the minutes of this night be Coppy'd and sent to the R.W.M. Wm. Jarvis, Esqr., and to the Grand Lodge at Niagara who Calls themselves, such a Committee to be held at Br. Mackay's on Friday evening at seven o'clock upon particular business, when and where the officers of the lodge are to meet but afterwards postponed till the arrival of the first vessel from Niagara, then the lodge clos'd in Harmony."

At the meeting of No. 6, on 7th August, 1800, the lodge by resolution agreed to the wish of the Provincial Grand Master to remove the Grand Lodge from Newark to York. On the 1st November, 1800, it was also voted by this lodge that "Br. Barthw. Carley should go forward with the returns and pay up the dues of this lodge to Br. McKay," and again on 8th November, 1800, it was "Voted to send a member to the Grand Lodge in consequence of a letter received of them to ascertain to whom we shall pay our dues and to whom we shall make our returns."

The minutes of lodge No. 10, at Barton, for 28th May, 1800, show that a letter was read "to the G. L. enc. returns and the amount of the sum due to the G. L., which letter and returns were approved of by the lodge."

On the 29th August, 1800, this lodge paid £7. 7. 6. to the Grand Lodge, and the W. M. was requested to attend "the quarterly communication and pay the last quarterly dues, amt. 34/ Halif. Cur."

On the 14th November, 1800, No. 10 was still true to the Grand Lodge of Niagara, for it was resolved "that 16 dollars be sent to the G. L. exclusive of the quarterly dues, as part payment of the debt we owe G. L."

The next record is one calling attention to the death of the Deputy Grand Master of the Provincial Grand Lodge of Lower Canada, under a notice calling a quarterly meeting of Grand Lodge at Niagara on 3rd September, 1800. Special reference is made to the fact that a complaint lodged against Bro Eliphalet Hale, P. M. of No. 4, Niagara, as a member of lodge 16, would be determined. The letter reads:

Niagara, August 1, 1800

Worshipful and Brethren

Since the last communication of the Grand Lodge, we have received the official and melancholy intelligence of the death of the R.W. George Lewis Hamilton, Esq., D.G.M. of Masons in the province of Lower Canada. In

this dispensation of our divine Grand Master, Masonry has lost an ornament, and, for a time, a pillar in that province.

By the same opportunity it is also announced to us that the Grand Lodge of that province had pronounced sentence of expulsion on the following persons, of which you will take notice, viz.—Levi Presbry, No. 5 Edwardsburgh, Daniel Dupre, No. 6, Wm. Henry, and Jacob Marston, No. 8, Montreal, for violating of their obligations in high degree; Victor Baudain, No. 8, for defamation; Peter Curry, Herman Eberts, and James May, No. 10, Detroit, for disorderly behavior in lodge.

Worshipful Master, Past Masters, and Wardens,

A quarterly grand communication will be holden at the Grand Lodge room, in this town, on Wednesday the 3d of September next, at 11 o'clock a.m. when some one or more of you are required to be in your jewels, and to have with you the returns and dues of your lodge; and fail not, as then among other necessary business, the complaints against Brother Hale, late Master of No. 4, will be determined.

Sylvester Tiffany,
Grand Secretary.

The No. 5 at Edwardsburgh here alluded to was the lodge of that number under the Grand Lodge of Lower Canada.

Bro. Hale was one of the most energetic of the York brethren, a well known and respected inhabitant, a past master of Rawdon lodge, and W. M. of St. John's Royal Arch lodge, No. 16. The charge made against him—whatever it may have been—did not affect his character in the estimation of his fellow townsmen of York.

The business transacted at the quarterly meeting in September had reference to the collecting of dues and the adjustment of accounts. The record is made of the expulsion of a brother of lodge No. 6, Kingston, "for a robbery on a brother." The circular calls the quarterly meeting for the 3rd December, 1800, and reads:

Niagara, October 5, 1800.

Worshipful and Brethren.

At the quarterly communication on the 3rd of Sept. the Grand Lodge taking into consideration the willingness of the delinquent lodge to pay, and the difficulties attending the adjusting of their accounts in time to exonerate themselves from the censure promised at this meeting, have reconsidered the resolve, and given me further time to the communication in December next, to make final settlement.

At this meeting sentence of expulsion was passed on ——————, of No. 6, Kingston, for a robbery on a brother, and of this you will take notice.

The choice of grand officers, and other highly important business of the Craft being to be transacted in December, it is much wished that a full representation may be made from as many lodges as can make attendance convenient.

Worshipful Master, Past-masters and Wardens,

A quarterly communication of the Grand Lodge will be holden at their room in this town on Wednesday, the third day of December next, at 11 o'clock a.m., for the election of grand officers for the ensuing year, and for the transaction of other concerns of the Craft, you, or some one of you are required then and there to be in your jewels, and with the returns and dues of your lodge; fail not.

Sylvester Tiffany,
G. Secretary.

Of the meeting in December, 1800, there is no record. It is possible that none was held, as a circular dated April 6th, 1801, states that the installation, which probably included election, had been "so long delayed" that "the Grand officers for this year stand as in the last."

In this circular there is a proposal for the establishment of a Royal Arch chapter, and the lodges were to express their opinions on the advisability of forming it and report to the stated quarterly meeting of Grand Lodge in June. The funds were to be raised "by loan or subscription" to be repaid from fees received or "allowed in the fee for arching," meaning that the sum borrowed was to be credited as fees for conferring the Royal Arch degree. The circular reads:

Niagara, April 6, 1801.

Worshipful and Brethren,

Several things intervening to prevent the installation of the newly elected grand officers in December last, even until this time, prevented my making the usual returns to you; and the installation having been so long delayed, will not probably be entered into, wherefore the grand officers for this year stand as in the last.

The lodges under the sanction and warrant of this Grand Lodge are:—

No. 1, Niagara.
No. 2, Niagara township.
No. 3, Reg't of Q. Rangers.
No. 4, Niagara.
No. 5, Edwardsburgh.
No. 6, Kingston.
No. 7, Fredericksburgh.
No. 8, York.
No. 9, Bertie
No. 10, Barton.
No. 11, Mohawk Village, G. R.
No. 12, Stamford.
No. 13, Elizabethtown.
No. 14, Howard.
No. 15, Grimsby.

In the course of the year past the R. W. Grand Lodge has had the painful occasion to expel from the benefits of our society Archibald Montgomery, of No. 5, Wm. Eadus, of No. 6, as heretofore communicated; and lately Eliphalet Hale, late Master of No. 4, for very highly unmasonic conduct, comprised in seven articles of charge, duly proven

* * * * * * *

The portion of the letter omitted contained a list of expulsions from the Grand Lodges of American jurisdictions in correspondence with the Provincial Grand Lodge of Upper Canada.

On the 27th February, 1801, Bro. Beasley was requested to act as a delegate to the Provincial Grand Lodge in March by lodge No. 10, at Barton, and in May of the same year Bro. Aikman was requested to represent this lodge at the meeting held at Niagara, while on December 26th, 1801, the J. W. of lodge No. 10 "read a summons from the G. L., requesting the officers of lodge No. 10 to attend the G. L.," and it was also

"Resolved to write the Grand Lodge that they have not received the summonses till late, the 26th too short notice for their attendance, and inform them that No. 10 will pay their dues as soon as possible."

The proposal to establish a Royal Arch chapter was evidently received with favor by the officials of Grand Lodge. R. W. Bro. Jarvis had been made a Royal Arch Mason in England before his departure for Canada, and he had always felt a lively interest in the Royal Craft, so much so that in 1800 he granted a Royal Arch warrant to "St. John's Royal Arch lodge," No. 16, York. He also granted one to lodge No. 6, at Kingston.

Niagara, April 6, 1801.

Worshipful and Brethren,

SEVERAL things intervening to prevent the installation of the newly elected grand officers in December last, even until this time, prevented my making the usual returns to you; and the installation having been so long delayed, will not probably be entered into, wherefore the grand officers for this year stand as in the last.

The lodges under the sanction and warrant of this grand lodge, are:

No. 1, Niagara,	No. 9, Bertie,
2, do. township,	10, Barton,
3, Reg't of Q. Rangers,	11, Mohawk Village, G. R.
4, Niagara,	12, Stamford,
5, Edwardsburgh,	13, Elizabethtown,
6, Kingston,	14, Howard,
7, Fredericksburgh,	15, Grimsby.
8, York,	

In the course of the year past the R. W. Grand Lodge has had the painful occasion to expel from the benefits of our society Archibald Montgomery, of No. 5, Wm. Eadus, of No. 6, as heretofore communicated; and lately *Eliphalet Hale*, late master of No. 4, for very highly unmasonic conduct, comprised in seven articles of charge, duly proven.

Besides these, brethren, you are to take notice of the following communications from R. W. Grand Lodges in correspondence, made since my last, viz:—LOWER-CANADA, *expelled*, Jean Wm. Delisle, of No. 12, *Montreal*:—NOVA-SCOTIA, *expelled*, James Cassidy, No. 155, St. Andrews, registry of England, now at *Halifax*, and Hon. James Moore, No. 7, at *Guysboro'*, in that province:—Brother Peter Wade, expelled by No. 21, at *Kingston*, (N. B.) is restored. PENNSYLVANIA, *expelled*, Jeremiah Fisher, John Cloer, Frederick Hurst, Joshua Baffington, Joseph Pearce, John Berry, William Carson, John Hammil, John Brown, Isaac Smith, John Quino, No. 2, *Philadelphia*:—William Mountain, No. 5, *Cantwell's Bridge*; James M'Farland, No. 11, *London-Grove*; John Shields, No. 21, *Harrisburgh*; Wm. M'Clay, No. 33, *Newcastle*; Samuel Condon, No. 52, *Philadelphia*; Dr. James Nesbitt, No. 55, *Huntingdon*; Richard P. Cusack, James Rose, Stephen Hand, Thos. Gordon, Rob't T. Ralston, Thos. Gifford, Jonathan Jenks, No. 59, *Philadelphia*; James M'Mahon, John Young, carpenter, Samuel Nelson, William B. Campbell, John Probest, merchant, No. 64, *Greensburgh*; Thos. Evans, Edw'd Cahill, Samuel Scott, No. 68, town of *Mifflin*; Robert Dean, No. 74, *Concord*; John Strain, James Strain, George Strain, No. 80, *Sadsbury*;—brother Archelaus Thomson, of No. 59, *Philadelphia*, has been restored from his expulsion.

Worshipful and Brethren,

The grand lodge being very desirous of establishing a royal arch chapter, propose to procure the proper regalia therefor, by loan or subscription; and have directed me to lay the same before the respective lodges for doing thereon as they may see fitting: you will, therefore, after duly weighing the importance of the subject, transmit to me a list of the arch masons, past masters and master of your lodge who will promote the design, and what sums they will advance, to be accounted for by repayment from the funds of that degree, or allowed in the fee for arching. And as there may be some worthy brethren of your lodge who have not passed the chair, and who would wish to assist the design along, such you will also return, in like manner; but distinguish them from the present master and pastmasters, and those from those already arched. The returns are requested to be made timely for me to lay the same before the grand lodge in June next, and the result you shall be made acquainted with as soon as it shall have been made.

Worshipful masters, pastmasters and wardens,

A stated quarterly communication of the grand lodge will be holden on the 1st Wednesday in June next, at 11 o'clock, P. M. in this town, when you, or some one of you in your jewels are requested to be, and to have with you the returns and dues of your lodge.

By order.

SILVESTER TIFFANY,

Grand Secretary.

FAC SIMILE OF CIRCULAR FROM R. W. BRO. SILVESTER TIFFANY, GRAND SECRETARY TO THE SUBORDINATE LODGES OF THE JURISDICTION, APRIL 6TH, 1801.

The Royal Arch was looked upon by Bro. Jarvis, as Dermott writes, as "the root, heart and marrow of Masonry." Prior to 1791 Royal Arch warrants were under the control of Craft warrants. The references to the Royal Arch in this circular are as follows:

"The Grand Lodge being very desirous of establishing a Royal Arch Chapter, propose to procure the proper regalia therefor, by loan or subscription; and have directed me to lay the same before the respective lodges for doing thereon as they may see fitting; you will, therefore, after duly weighing the importance of the subject, transmit to me a list of the Arch Masons, Past Masters and Master of your lodge who will promote the design, and what sums they will advance, to be accounted for by repayment from the funds of that degree, or allowed in the fee for Arching. And as there may be some worthy brethren of your lodge who have not passed the chair, and who would wish to assist the design along, such you will also return in like manner; but distinguish them from the present Master and Past Masters, and these from those already arched. The returns are requested to be made timely for me to lay the same before the Grand Lodge in June next, and the result you shall be made acquainted with as soon as it shall have been made.

"Worshipful Masters, Past-masters and Wardens,

"A stated quarterly communication of the Grand Lodge will be holden on the 1st Wednesday in June next, at 11 o'clock p.m., in this town, when you, or some one of you in your jewels are requested to be, and to have with you the returns and dues of your lodge.

"(By order)

"Sylvester Tiffany,

"Grand Secretary."

This circular, which was sent to all the lodges, was signed by R. W. Bro. Sylvester Tiffany. At first there does not seem to be anything aggressive in it, but the reference to "the installation having been so long delayed," and the proposal that the present Grand officers should "stand as in the last" without re-installation, merited attention from brethren who knew, as is evidenced by the subsequent action of No. 6, that there was unrest in the Grand Lodge at Niagara. Further the request to attend quarterly meetings and pay quarterly dues was a demand open for discussion.

This letter of 6th April, 1801, was read at a meeting of lodge No. 6, at Kingston, on the 7th May, and a committee appointed to consider the same. Without anticipating the action of the lodge, it was no secret that No. 6 was fully informed of the state of matters at Niagara. Briefly R. W. Bro. Jarvis had taken up his residence at York, keeping the Grand warrant in his possession, and did not take much interest in the work. The brethren at Niagara were determined that more attention should be paid to the business of Grand Lodge or a change made. This was the position of affairs as gleaned from the subsequent action of the Niagara brethren

The attention of the committee of lodge No. 6 was specially directed to the legitimacy of the position taken by the Niagara brethren. The Kingston brethren knew that R. W. Bro. Jarvis was at York, that he held the warrant, and that he had not been deposed by any superior authority. Therefore, the committee was directed "to enquire into the propriety of allowing the same" that is the Niagara organization—"to be a Grand Lodge or not and to write to them," the Niagara brethren.

The report of the committee of No. 6 is embodied in a letter which was sent to Niagara and to the other lodges, for all had received the circular of 6th April, 1801. The letter from No. 6 reads:

"Copy of the Remonstrance sent to the Members of the Grand Lodge sitting at Niagara, also to the Right Worshipful Grand Master at York and to different Country Lodges."

"Right Worshipful Brothers:

"However painful, Lodge No. 6 feel constrained to point out certain irregularities that appear to them in the members of the Grand Lodge. In the first place, certain Members of that Body are holding a G. Lodge at Niagara without a Warrant, they are giving directions to the different Country Lodges, requesting Quarterages, and Quarterly Communications, we as one of them hold it our indespensible Duty to pay due deference to our Gr. Lodge, if in due organization, but can we possibly consider our G. Lodge duly organized when the Grand Warrant and Grand Master are removed to a considerable distance from them, and the latter claims the privilege of holding the Grand Lodge at a different place, and is there dispensing Warrants for the establishment of new Country Lodges. We are fully persuaded by our Constitution we cannot hold a Lodge without a Warrant, and were we for certain reasons so improperly to act, our proceedings during that period would be nul and void, and how far censurable will leave for you to determine. We feel proud in being tenacious of our antient Land Marks, and cannot wilfully err, we hope never to be defficient in true Masonic duty even towards an individual Brother much more to our G. Lodge, but it too plainly appears to us that the proceedings of the G. Lodge favors too much of an house being divided against itself. We do not presume to point out where the error lays, wither in the Grand Master or in the Members of the G. Lodge, but that a palpable error does exist is too evident.

"We have further to observe our warrant expressly says, 'we shall hold yearly communications with our Provincial G. Lodge,' where as our Brother Grand Secretary has requested our Quarterly Communication we presume were Quarterly communications are held, it is from those lodges who are within the Bills of Mortality of the G. Lodge of England, for we know all Country Lodges without said Bills pay one Guinea per year to the G. Lodge, but no Quarterage has ever been exacted from them; but even if it has been the practice in England where communications are easy, our local situation renders it impracticable here; for instance, the expense of attending one year by the four Quarterly communications 16 Guineas must be expended for passage money only independent of the expenses while attending.

"We presume it cannot be the right, neither the will of the G. Lodge to distress us, if the above have Charity in view it swallows up itself. .

"In looking over our papers we find a Copy of a letter sent to the Grand Lodge respecting Country lodges paying one Guinea pr year, bearing date the 21st day of October, 1799, the answer bearing date December 12th, 1799, does not appear satisfactory, the Grand Secretary there says 'Quarterages in all Countries is laid on membership,' our Constitution says 'within the Bills of Mortality,' and that 'Country lodges shall pay one Guinea yearly'

"We have next to observe the singularity of the Grand Secretary's diction in his communications We presume whatever transfering from the Secretary of a private Lodge is done by the sanction of the presiding officer; whatever is communicated from the G. Lodge, we have from the same principle to presume ought to be sanctioned by the Grand Master; what then must have been our surprise in finding the words 'By Order' scratched out and not a word mentioned of the G. Master. We have next and last to observe it has ever been the established custom in England as in other Countries for the G Lodge to be held at the seat of Government.

"These considerations Right Worshipful Brethren, bear great weight in

our minds, we hope an answer soon, and that effectual conciliatory measures may soon be adopted, is the prayer of your affectionate Brothers.

"Kingston, May 18th, 1801."

The committee first pointed out the untenable position of the brethren at Niagara in holding a Grand Lodge without a warrant, while the Grand Master was actually carrying on the work at another place, and, secondly, questioned the right of any Grand Lodge to exact quarterly fees and attendance.

After this letter had been read W. Bro. Gardner made his explanations, of which there is no record, but it was unanimously agreed

"that the thanks of the body be given to Bro. Samuel Gardner for his particular attention in behalf of this lodge and rest of the country lodges."

Probably Bro. Gardner fully satisfied the brethren of the good intentions of the Niagara brethren. Following this a committee of No. 6 was directed to answer the second letter of R. W. Bro. Tiffany, and "unanimously agreed to by a shew of hands."

The letter prepared was explicit and courteous. Apparently the explanation tendered by Bro. Gardner foreshadowed a reconciliation. The reply shows assuredly that the members of No. 6 were ignorant of any impropriety in the conduct of the Provincial Grand Master:

"R.W. Brother:

"By Brother Saml Gardner, No 6 received your answer dated Sept. 29 to their Remonstrance, dated June 6th. Are happy to find that a proper understanding has taken place, for by the tenor of your letter, we draw an intention of a reconciliation. Also by the report of brother Gardner, we are led to understand that former irregularities will be done away, which we trust will be accomplished by virtue of the new Election of Officers.

"Assuring at the same time, it is our firm determination to adhere strictly to the antient land-marks of our Order, whatever may be the Consequence. Persisting still, the necessity of a Provincial lodge holding, and ever keeping in its profession, the instrument by which they were created, namely the Dispensation, or Warrant, granted them by their Mother Grand Lodge; for the moment that ceases the power and authority, of the Provincial Grand Lodge sinks to nothing and until we shall be convinced to the Contrary, our conduct will be according

"We are fearfull the proceedings of the G Lodge have been too much biased, by the whimsies of some superannuated member, who has said and acted agreeable to present conveniences; if we are wrong in our conjectures, allow this as a palliation, that No. 6 has for some years past been subject to such inconveniences, by means of a litigious Member, whom they were unwilling to correct by means of his age, and still in Masonry; if such is the case, we hope the new arrangement will obviate the evil:

"Respecting the impropriety of the Grand Master's conduct, and whatever information you may have received thereon, we here acknowledge that we are strangers to it; but trust that no eminence of station will make you forget we are all brothers, and error even in the most exalted stations among Masons, cannot pass with impunity

"It is immaterial to us who is Grand Master, so that he is worthy, and for the honor of the Craft. Respectable

"We hope to be favored with the proceedings and the result of the new arrangements in the meantime R W Brother we are Yrs faithfully

"Jermyn Patrick, W M
"John Darley, S W
"John Stauber, J W
"Thomas Sparham, Junr, P M

"Br. Silvester Tiffany,
"Grand Secretary"

Bro. Hale, who had been charged in August, 1800, had neglected to attend trial and was expelled. However an official communication shows that he declared his innocence of any intention to disregard the summons of Grand Lodge, and offered a full explanation. The MS. does not give the charges made against him, but the notification to R. W. Bro. Jarvis concerning the case is as follows:

June 6th, 1801.

"To the R. W. William Jarvis,
P. G. M., &c., &c., of Upper Canada.

"Mr. Eliphalet Hale lately expelled by the Right Worshipful Provincial Grand Lodge on several charges, did not attend before the said Grand Lodge at any of the communications according to summons.

"He now declares that the omissions in that respect is not guilt and contempt, but the result of his misinformation and ignorance as to the powers of the said Lodge, and that he can, and is able, when duly qualified therefore to support his just claim to grace therein, and prays that he may be heard thereon by himself or brother, and done by as to Masonical right belongs, and as for as to him, be enabled to appear and show the same.

"Attest "S. Tiffany,
Grand Secretary."

An edict was issued afterwards, no doubt by order of the Provincial Grand Master, to the following effect:

"To R. W. Bro. Wm. Jarvis,
Provincial Grand Master.

"Mr. Eliphalet Hale being desirous and declaring himself possessed of circumstances to entitle him to grace, and requiring to be heard thereon, these are to require the said R. W. G. L. to hear him thereon, so far as to him of right belongs, provided such application to be made and entered into within six months, and during which time for that purpose he is restored to all such rights and privileges as to him belong.

"By order, "S. Tiffany,
Grand Secretary."

This shows that the Grand Lodge recognized R. W. Bro. Jarvis as the Provincial Grand Master until June, 1801.

Bro. Hale must have been a man of good repute in the community, for "The Oracle," of 20th December, 1800, states that he was present at a public meeting and that he had been awarded a contract, which was to be superintended by R. W. Bro. Jarvis. This contract was for opening up Yonge street.

The Torontonian of to-day and, indeed, every member of the Craft in Ontario who has visited Toronto, will be interested in knowing that prior to 1800, Yonge street, north of Queen street, was a pathway filled with stumps of trees cut down by the settlers. When the farmers came into town from the road north of Yorkville they turned east at Bloor street to what is now Parliament street, then south to the town When the lodge No. 16, in 1812 was removed to Thornhill one of the reasons for it was that the lodge might meet "in peace and harmony," for our American friends would never undertake the hazardous journey up Yonge street to Barrett's Hotel.

After the subject had been discussed

"A paper was then produced and read from Mr. E. Hale to open and make the road, or so much of it as might be required, at the rate of $12 per acre for clearing it, where no causeway was wanted, four rods wide, and

cutting the stumps in the two middle rods close to the ground, and 7-6 provincial currency per rod, for making a causeway, eighteen feet wide, where a causeway might be wanted. He undertook to give security for the performing of the work by the 1st of February next."

This was a primitive roadway, eighteen feet wide, costing about $500 per mile. To-day with its sewers, its stone sidewalks and asphalted pavements, it has cost half a million dollars, and is traversed by an electric railway, a thousand vehicles and not less than 100,000 people daily.

Mr. Hale's proposition was accepted, and Mr. Secretary Jarvis, Mr. Allan, and Mr. Jas. Playter were appointed to superintend the carrying it into execution.

"A petition to the Legislature lies for signature at Mr. McDougal's tavern, and subscriptions will be received by Messrs. Allan and Wood."

McDougall's Hotel was the central place of meeting of the early residents of York, and contained the lodge room in which "Rawdon" and other lodges met. It stood on the south-east corner of King East and Frederick streets.

The following notice of the death of Bro. Hale is taken from the "York Gazette," of September 19th, A.D. 1807:

"Died, on the evening of the 17th inst., after a short illness, Mr. Eliphalet Hale, High Constable for the Home District, an old and respectable inhabitant of this town."

"From a regular discharge of his official duties he may be considered as a public loss."

As there is no mention of a Masonic funeral it is to be presumed that he never resumed his connection with the Craft.

Of the quarterly meeting in June there is no record, nor of that called for September. This information is derived from a MS. circular to the lodges dated in December, 1801, in which the quarterly meeting called for early in December is postponed till a later date. It will be noticed that R. W. Bro. Jarvis, the Provincial Grand Master, had signified his intention of being present. He had probably intended to visit Niagara and explain to the brethren what he intended to do with reference to the Provincial Grand Lodge.

The Grand Secretary furnished a financial statement of the condition of the Grand Lodge, and also a postscript to the W. M. of No. 15, to whom the circular was addressed, and who had borrowed the book of constitutions belonging to the Grand Lodge, and forgotten to return it. The circular reads:—

Niagara, Dec. 15, 1801.

Worshipful Master, Past Masters and Wardens

The quarterly communication of the R. W. Grand Lodge is further adjourned to Monday, the 28th inst., at 10 o'clock a.m., at which time at the G. L. room, you or as many of you as can attend, are requested and required to be in your jewels, for the completing of the choice of Grand Officers, and the despatch of other business of the highest importance to Masonry, and to us of this Province in particular. The R. W. G. Master meaning to attend, and business relative to him being then to be discussed, your attendance is the more necessary, and fail not. (By order)

S. Tiffany,

Grand Secretary

Worshipful and Brethren.

The want of time allows me not to enter into the items of your amounts; I shall hereafter give a more particular statement of them—and for the present permit me to state for your information as under, and which will be found nearly accurate from the books, and by which it seems that by the exertions of a few paying lodges the debts are ready to be extinguished. The statement is from December, 1799, to June, 1801, to which time the accounts are accredited.

At the first date the Grand Lodge was indebted to the R. W. G. Master, exclusive of interest, principal, say H. C.	£32	0	0
To Grand Secretary	5	9	11
To Bro. Danby's old account	5	13	5
	£43	3	4

It was customary for the Grand Secretary to send to each of the lodges a quarterly statement of indebtedness. On this occasion "the want of time" prevented the usual custom being followed. In this circular we have the first allusion to W. Bro. Christopher Danby, which is as follows: "To Bro. Danby's old account, £5. 13. 5." W. Bro. Danby advised R. W. Bro. Jarvis, and besides acting as organizer and Masonic lecturer aided in the formation of the early lodges. From the word "old" account it is judged that for some years prior to this he had been doing work for either the R. W. Provnicial Grand Master or the Provincial Grand Lodge. The circular continues:

Prior to the first date the little that had been paid by the few paying lodges was only sufficient for the immediate expenses.

Monies paid by lodges	£67	15	1
Paid G. Master	10	10	0
Paid G. Secretary, his fees and expenditures among the latter relief to indigent brethren, £11 5 0; tyling, £4 7 6; old debts, £9 3 0; to Treasurer, £21 0 0	£67	15	1

There remains in the Treasury towards extinguishing the Grand Master's debt £12, which with the monies he has probably received from lodges directed to pay and take in receipt, this and all debts of the G. L. have been or will be speedily paid.

I have the honour to be your friend and brother.

S. Tiffany, Grand Secretary.

Please to bring down the book of constitutions. I am very much blaimed for letting it go, and you for keeping it so long. S. T.

Here are found further glimmerings of discontent. R. W. Bro. Jarvis was a resident of York. He rarely visited Niagara. He had in his possession the Provincial Grand warrant and had declined to part with it, maintaining, and rightly, that it was his personal property for life, unless re-called for cause by the M. W the Grand Master of England, and that the Grand East of the Grand Lodge was wherever the Provincial Grand Master resided. The "business relative to him being then to be discussed" alluded, as after correspondence proves, to the manner in which he was acting as Provincial Grand Master. The letter of the Grand Secretary was decided in character. The officers of Grand Lodge had evidently been goaded to the limit. The Craft was suffering. The lodges were unsettled and the omens of prosperity were not propitious as long as the R. W. Bro. the Provincial Grand Master continued to neglect the behests of the brethren.

Dated the 19th December, 1801, there is in the MSS. a letter from Bro. Tiffany to R. W. Bro. Jarvis which shows that the Provincial Grand Master was determined to ignore the claims of the Niagara brethren. He had determined, no doubt, that where the Grand warrant and Grand Master were, there should be the location of Grand Lodge. The letter proves that the Niagara brethren were of opinion that they could practically direct the operations of the Provincial Grand Lodge, irrespective of the presiding officer of that body, for they promptly addressed R. W. Bro. Jarvis in terms that could not be misunderstood, and thereby placed him at defiance as will be seen.

Niagara, 19th Dec., 1801.

R. Wor. W. Jarvis.—Sir and Brother. At a special meeting of Grand Lodge, held by adjournment on the 14th inst., I was ordered to acquaint you with the nomination of George Forsyth, Esq., to the office of Grand Master in case of your non-attendance on the 28th inst.

S. Tiffany,
Grand Secretary.

Of the proceedings of this emergent communication of the Provincial Grand Lodge there is no record. The members of the irregular Grand Lodge at Niagara should be credited with a desire to see Craft matters progress. The minutes of the special meeting of the 14th December have not been preserved.

The Niagara brethren were thoroughly roused to action by the determination of the Provincial Grand Master to locate the executive office of the Craft at York, and showed no disposition to yield to the removal of the Grand East, from where it had been originally established. They determined to ignore the Provincial Grand Master, and if he persisted in what they alleged were his impious designs, resolved to establish a rival organization in the interests of at least a section of the Craft. Many of the lodges it must be remembered, however, were satisfied that the Provincial Grand Lodge should be transferred to the residence of the Provincial Grand Master. The Niagara brethren claimed in their opposition that they had borne all the expense of carrying on the business and operation of the Provincial Grand Lodge, that many of the lodges were in arrears of dues, and that should the Provincial body be removed from Niagara to Toronto the defaulting lodges would possibly use their influence, and by resolution discharge all outstanding liabilities.

There was a great deal of reason in their contention and modern Craft thought would be inclined to deal generously with brethren so situated. No record exists of the proceedings of the December meeting, but there is no doubt they had a meeting for installation purposes, as "some of the newly elected Grand officers" were absent. On the 3rd March, 1802, the stated quarterly meeting, "the installation was completed."

The proceedings of lodge No. 10, at Hamilton, for February and June, 1802, show that Bro. Lottridge, the W. M., attended the quarterly communication for March, and that a summons was read from the Grand Lodge requesting the attendance of the lodge on the 2nd July. This must have referred to an emergent meeting of the Grand Lodge, for the quarterly meeting was held in June.

The proceedings of this meeting show that the threat of December, 1801, had not been carried out, for the printed circular, dated the

29th March, 1802, gives a list of Grand officers with R. W. Bro. Jarvis as Grand Master. The circular is addressed to the lodges "under the sanction of the Grand Lodge of Upper Canada" showing that at this time there were nineteen. It also calls the attention of lodges to the non-payment of dues, and contains a brief financial report, the first of the kind that was issued. The Grand Lodge was indebted to the Grand Master and in the statement the Grand Secretary makes a "note" of the fact and partially reduces tbe balance due the Grand Master by a payment to him of £16 5s. and makes a further reduction in the amount due by supposing that the G. M. had received money to the extent of £12 for the lodges. The ruler of the Craft was not prompt in remitting. The circular reads:—

Niagara, March 29th, 1802.

Worshipful and Brethren.

The absence of some of the newly elected grand officers preventing their installation on St. John's Day last, obliged me until the 3rd inst., when the installation was completed, to delay the returns usual at that period until this time.

The grand officers for this year are as follows:—

R. W. William Jarvis, Esq., G. Master.
R. W. Robert Kerr, Esq., D. G. Master.
R. W. George Forsyth, Esq., G. S. Warden.
R. W. Alexander Stewart, Esq., G. J. Warden.
R. W. Sylvester Tiffany, G. Secretary.
R. W. John M'Kay, G Treasurer.
R. W. Rev. Robert Addison, G Chaplain.
W. Jermyn Patrick, of Kingston, D. G. Secretary.
Bro. John Bassell, G. P.
Bro. John Fleming, G. Tyler.

Lodges under the sanction of the Grand Lodge of Upper Canada:—

No. 1. Niagara,
2. do Township,
3. Queen's Rangers,
4. Niagara,
5. Edwardsburgh,
6 Kingston,
7. Fredericksburgh,
8. York,
9 Bertie,
No. 10. Barton,
11. Burford.
12. Stamford.
13. Elizabethtown,
14 Howard.
15. Grimsby,
16. York,
17. Thurlow,
18. Amherstburgh,
No. 19, Haldimand.

This circular was the first issued since the 6th April, 1801, which contained a list of the lodges. It shows an addition of four, viz.: No. 16, York (Toronto), No. 17, in the township of Thurlow (Belleville), No. 18, Amherstburg, and No. 19, in the township of Haldimand in the county of Northumberland. The circular then continues:

Worshipful and Brethren:—You will take notice, that since my last communication to you sentences of expulsion have been confirmed by this grand lodge on Charles Trump, of No. 4, for his improper conduct to the late Ann C. Cain, and on Aaron Steward, of No. 12, for injuries to brethren of that lodge, and that Andrew Bradt, of No. 2, is suspended for non-payment of dues: from every of these, brethren, you will refuse all intercourse as masons: and in like manner from Joshua Asbury, of No. 7, John Lynch, No. 9 and John Van Winkle, jun., No. 25, of Nova Scotia.

By order of the R. W. G. L., on publishing of the accounts, I subjoin a brief statement; and am sorry to remark that the too great neglect of several distant lodges in not making returns and payment of dues, leaves the statement not so respectable as it ought to be. These have once had relinquished to them the dues of more than two years: and a long time has since expired without much, and in some instances no payment, while lodges in the vicinity of the G. L. and some of them small, have never been eased of a single quarterage, but have borne all the burthens, and yet have considerably reduced the debt: whereas, if all had paid in any degree of proportion to these, the debt would long since have been extinguished and the G. L. might then adopt the motion before it, of reducing the quarterage, or otherwise as shall seem most beneficial.

In the statement I have condensed the items as much as could be with clearness and a due regard to precision in the sums. Before my acting in the office I find no regular accounts, from whence I suppose the receipts did not exceed the necessary and immediate expenditures, and therefore it may be accounted for not corresponding in some instances, perhaps, with the total payments nor with the expenditures, and therefore a gross charge is made for these. The accounts are regularly to be published hereafter, and will allow of dates and items now omitted of necessity, or from a desire of not exposing the last time of payments from some lodges. Future statements will exhibit this, and by which it will be seen which are and which are not punctual. It is almost needless for me to remind you of the conditions expressed in, and on which a warrant is holden. The not being represented in, or not making returns and payments to the G. L. for more than one year, is a full and complete forfeiture. Several are now in this predicament and liable accordingly

Worshipful Master, Past-masters and Wardens.

The next quarterly communication of the G. L. will be in their room in Niagara, on Wednesday, the second day of June, at 11 o'clock, a.m., when and where you are required to make returns and payment of the dues of your lodge

By order of G. L.

S. Tiffany,
G. Secretary

By this statement it will be seen that Bro. Danby's account had been contracted by the Provincial Grand Lodge for "expenses attending installations and for a Grand Lodge case." The circular contains no record of the installations attended by Bro. Danby. The "Grand Lodge case" was one for the regalia of Grand Lodge, which had been imported from England.

The entry concerning the Provincial Grand Master shows that he had received moneys direct from the lodges. How much the amount was the Grand Secretary could not state, but "suppose he has received from lodges about £12. 0. 0." The receipt of this money and the omission of a statement thereof was another cause of dissatisfaction to the Niagara brethren.

This is the first financial statement that we have showing amounts due by subordinate lodges. The accounts prior to this date had been kept in an irregular manner, and hence the declaration of the Grand Lodge that "the accounts are regularly to be published hereafter." The initials "H. C." signify Halifax currency.

In the minutes of lodge No. 13, county of Leeds, on 5th June, 1802, it is shown that the lodge had determined to remain loyal to Bro. Jarvis, because on the receipt of Bro. Tiffany's circular it was "Voted to write the Grand Lodge and enclose a copy of Bro. Tiffany's letter, which came to hand 2nd June, 1802."

R. W. Bro. Jarvis had been advanced money for the payment of jewels and other incidental charges. The jewels had been made expressly for the Provincial Grand Master by a London jeweler. R. W. Bro. Danby, whose heart at this period in his Masonic career was ever with the Grand Master, was an earnest worker. He drafted some of the warrants, conducted much of the correspondence pertaining to the formation of lodges, attended to the organization of the lodges under the warrants, installed officers, exemplified the work and performed duties akin to those of a modern Grand Lecturer or District Deputy Grand Master.

The murmurings of discontent with the conduct of R. W. Bro. Jarvis were, however, in the meantime becoming more intense. In these days a similar state of affairs would have produced something more than suppressed criticism. The Niagara brethren were earnest in the work. Every act recorded shows that their forbearance was tested to the limit. Indeed, it is surprising that they did not promptly mete out to their official head as large a measure of wrath as he, with full knowledge of the situation, had given them of neglect from 1797 down to 1802. If ever brethren were energetic those at Niagara were entitled to the palm. It is marvellous that the ardour of the brethren was not completely crushed by what was more than ordinary indifference to the Craft work.

Bro. Jarvis was so occupied with official business in connection with the government that he allowed his grip to prove a slip on the management of Masonic work. Yet while in York he had an interest in the lodges which were in operation. He often visited the meetings and on several occasions appeared in public with the Craft at funerals and other ceremonials. But the keen eye of rebellion was scanning the Craft horizon. The brethren at Niagara were definite in their resolve that unless the Provincial Grand Lodge were summoned to meet with regularity at Niagara, as the Grand East, a change would have to be made in the Provincial head of the Craft. They apparently would have been satisfied if the communications of the Provincial Grand Lodge had been called at York, but at either the old or new capital the meetings must be held. R. W. Bro. George Forsyth of Niagara, a merchant of repute and good standing, was looked up to as one able to undertake the management. His name had been brought forward at the quarterly meeting in March, at which, of course, R. W. Bro. Jarvis, although summoned to attend, was not present.

An idea of the work of the Provincial Grand Lodge at its meeting of 3rd March, 1802, can be formed from a letter written by Bro. Richard Beasley, of Barton lodge, who had an account of the proceedings from W. Bro. John Lottridge, the W. M. of Barton (Hamilton) lodge No. 10. Brother Beasley writes to R. W. Bro. Jarvis and says:

Barton, 13th March, 1802

Dear Sir:

My last to you remains yet unanswered, probably it has not yet come to your hands. This serves merely to give you some information respecting the transactions of the Grand Lodge at the last quarterly communication. I had it not in my power to attend; the master of Lodge No. 10, however, attended. Your dismission from office was strongly urged, there being only five present; there were three against you and two for you. The business was postponed

till the quarterly communication in June; it is then to be brought to issue. There is a thought struck me which I shall communicate to you, allowing you however to be the best judge whether the observations that I make be founded on the constitution. I am much at a loss, having no book or books that contain the constitution in full. I should suppose that you, as the Grand Master, have it in your power to summons the different lodges under your jurisdiction to meet at York, if so, why not summon them to attend at the quarterly communication in June and summon the Grand Lodge with the rest? Could that be accomplished the business would most certainly determine in your favour, and an end put to the views of some individuals composing the Grand Lodge. I could enlarge on the subject; it will not answer to put more to paper. They have Mr. G. Forsyth in view now for P.G.M. Excuse me for troubling you with so long a letter. I remain your very humble servant,

Wm. Jarvis, Esq. Richard Beasley.

Bro. Beasley had written, probably in February, to the Provincial Grand Master, but not receiving a reply, wrote again on the 13th March. The five brethren who attended this quarterly meeting certainly had not the courage of their convictions, as is shown by the official list of officers published. The idea that by a stroke of the pen the brethren assembled could remove the chief ruler of the Craft, is so at variance with what was even in those days the strict rules of the fraternity, that personal animus must have exceeded their discretion, and led them to the committal of an act that was not only improper and illegal, but most impolitic.

As will be seen by the letter from Bro. Beasley of Barton he had received through the W. M. of No. 10 a full knowledge of the proceedings at Niagara. He writes to Bro. Jarvis: "Your dismission from the office was strongly urged, there being only five present; there were three against you and two for you. The business was postponed until the quarterly communication in June. It is then to be brought to issue." Bro. Beasley adds: "I could enlarge upon the subject; it will not answer to put more on paper They have Mr. G. Forsyth in view now for P. G. M."

Bro. Beasley in a letter of 22nd March had strongly advised the calling of the Provincial Grand Lodge at York, but this advice given in 1802 was not acted upon by Bro. Jarvis until 1804.

The second letter brought an acknowledgment from R. W. Bro Jarvis, on the 17th, in which he said he would follow the proffered advice and summon the Provincial Grand Lodge.

Both R. W. Bro. Jarvis and Bro. Beasley seem to have been interested in other matters beside Masonry. We find in a letter of the 22nd of March, that these two distinguished brethren were engaged in a trade or bargain for a negro woman, the property of R. W. Bro. Jarvis. Bro. Beasley agrees to buy for $50 New York currency, but does not desire to be burdened with the child of the negro woman. As to the result of the correspondence, at least as far as the slave is concerned, the MS. gives no further information The letter reads:

Barton, 22nd March, 1802

Dear Sir,

I have received your favour of the 17th inst., you say that you will take my advice respecting summoning the lodges to meet at York I hope you have considered the matter well and that you are fully invested with the power requisite; if you have it will be the only means of frustrating the designs of some few members of the Grand Lodge I am much obliged to you for your

goodness in wishing me to preside in your absence. My remote situation from the lodge will subject the Craft to great inconveniences which will be obviated by putting in a person that resides nearer to you. With regard to your negro woman, she is certainly not worth as much as when you first purchased her; in the first place she is older, and she will never make so good a servant as what she has been, as she has adopted different ideas from what she formerly possessed. The female child you mention worth thirty pounds, New York currency I do not want. I will give you for the negro woman fifty pounds, New York currency; if you owe that much to Barry estate shall settle it with the executors. I remain, dear sir, your very humble servant,

William Jarvis, Esq. Richard Beasley.

The MSS. of the pioneer lodges are full of inviting titbits. Literature was not a field of glory for the early Craftsmen, but the fragments handed down have a wondrous charm and increase respect for the ancestry who penned them. Slavery was permitted in Upper Canada down to 1800. No slaves could be brought into the country, it is true, but those already resident at the formation of the government in 1792 were allowed to remain as such and could be sold or hired. The transaction referred to in the letter of W. Bro. Beasley was between R. W. Bro. Jarvis and Bro. H. Spencer, a member of lodge No. 7, at Fredericksburgh. It is about the last document of the kind drafted and executed in this part of the British dominions. It was drawn up by Bro. Davenport Phelps, the Grand Secretary of the Provincial Grand Lodge, and is written in an excellent hand. Bro. P. V. Alstine was also a member of the Craft. The document reads:

"Know all men by these presents that I, Hazelton Spencer, of Frederick'sburgh, in the county of Lenox, in the Province of Upper Canada, For and in consideration of the sum of Fifty pounds, Quebec currency, to me in hand paid before the ensealing and delivery hereof by William Jarvis, Esq., of Newark, in the county of Lincoln and Province aforesaid, Esq., the receipt whereof I do hereby acknowledge, I do by these presents give, sell, convey and [illegible] to him the said William Jarvis, Esq., a certain negro woman, named Sara ——, aged about thirty years, and a certain male child born of her body, named Prince, about ten months old, now belonging to me as negro slaves, for the said negro woman during her natural life, and said male child during the term allowed by the Laws of said Province.

"To have and to hold the above bargained and sold negro woman and male negro child unto him the said William Jarvis, esq: and to his heirs and afsigns, to his and their own proper use, benefit and behoof forever, I hereby engaging to warrant and defend them the said negro woman and male child to him the said William Jarvis, Esq., his heirs & afsigns as aforesaid against the lawful claims and demands of any person or persons whomsoever—In witnefs whereof I have hereunto set my hand and seal this ninth day of July, A.D., 1794.

"H. Spencer."

"Signed, sealed & Delivered
"in presence of — —"
"P. V. Alstine."
"Daven Phelps"

The Niagara Grand Lodge was an accomplished fact in December of 1802, for on that date the official letter and circular were issued, signed by R. W. Bro. Danby, the Deputy Provincial Grand Master, under R. W. Bro. George Forsyth, as Provincial Grand Master of this irregular organization. The circular of Bro. Danby was sent to all the lodges, the number being filled in for each lodge.

Bro. Danby, who had the reputation of being well versed in Biblical reading, fraternally refers the brethren to the epistles of St. John. Probably he did this in the hope that a perusal of the writings of the patron saint of the Craft might so soften the hearts of those who were known to be antagonistic to any assumption of authority, that they would be readily influenced by the specious arguments prescribed for them. Bro. Danby possessed himself an elastic conscience and he, therefore, had the faculty of adapting the constitution of the Grand Lodge of England to meet the requirements of any circumstances which might arise.

It is only by collateral evidence in the minutes of lodges that the records of the Niagara organization can be verified. We know that Bro. Beasley of Hamilton was a friend of Jarvis, and a subsequent communication, prior to the assemblage of the Provincial Grand Lodge at York in 1804, was expressive of his views in connection with the revival of the lodges. The minutes of lodge No. 10, at Barton, for 27th October, 1802, state that the W. M. "presented a summons from the Grand Lodge at Niagara," requesting Lodge No. 10 to attend the Grand Lodge on the 1st Wednesday in December, for the purpose of choosing officers," and Bro. Beasley was "appointed and authorized to represent No. 10."

W. Bro. Danby must have known that the G. L. warrant he brought out to R. W. Bro. Jarvis did not confer the power to issue subordinate warrants. It seems [illegible] Bro. Danby exhorted the brethren to "walk after the tradition [illegible] had received of Grand Lodge and "trust in the Lord that they [illegible] steadfast therein." He should have remembered when advising them that they should "not permit" themselves "to be led away by men of little faith," that he himself was not a hero in faith, in that he had deserted the standard of his Grand Master and might [illegible] have been included among them of whom he wrote "all men have not faith."

The explanation which Bro. [illegible] the brethren would have been constitutional had the position [illegible] to which he argued been correct. His advice was at variance with Masonic law for, while R. W. Bro. Jarvis had no doubt exceeded the powers granted by his warrant, it was unfair for Danby to assume, as he did in writing to the Craft, that the warrant actually embraced the power which he would have liked to have seen in it. The warrant, as has been pointed out, empowered the issue of dispensations—not of warrants.

The circular is the first and most important of those issued by the Niagara organization. It reads:

[CIRCULAR.]

Niagara, Jan. 27, 1802.

To Our Good Lodge, No.

We hope you walk after the tradition you received of us, and trust in the Lord that you remain steadfast therein, and not permit yourselves to be led away by men of little faith, for all men have not faith.

We recommend to you a close attention to the Epistles of our great patron St. John, which will strengthen you in your duty one towards another; and particularly request, that if any brother walk disorderly amongst you, and not after the tradition which he received of us, that you withdraw yourselves from him, and bid him not God-speed, for he that biddeth him God-speed is a partaker of his evil. (See the 10th and 11th verses of 2nd Epistle of St. John.)

You have perhaps heard some murmuring respecting the grand or provincial warrant remaining in the possession of our late Grand Master Jarvis, and of the Grand Lodge being held at Niagara. We wish you to be perfectly informed of the use and intention of a provincial warrant—It is granted to an individual, travelling into, or living in a distant part of the globe, for the purpose of establishing Masonry there. It gives the brother to whom it is granted full power and authority to issue not less than five private warrants, to form a Grand Lodge; the masters and wardens of these lodges, being regularly summoned for that purpose, meet as a committee, agreeably to the constitution, and out of that committee are elected the grand officers for one year, who must be installed on the ensuing St. John's day by the authority of that warrant: this being done then cease the power and authority of the provincial warrant, and the grand lodge thus constituted is a complete grand lodge, having full power to form a code of laws that best suit their situation, provided they do not remove an ancient landmark; and, agreeably to the constitution, they can elect their officers every year, and their authority is equal in every respect to the grand lodge in England which gave them birth.

With respect to removing the Grand Lodge from one town to another, or from one house to another, a motion must be made in a quarterly communication, and seconded, and in the next summons it must be particularly mentioned that such a motion is before the lodge; when the lodge meets agreeably to the summons, the motion must be read, and the majority of voices carries it: and by no other power or authority can a grand lodge be removed. I write this principally for your information, and if any more remains in my power, it shall at any time be at your command, and remain,

Your affectionate Brother,
Chris. Danby, P.D.G.M.

If you have anything to propose for the good of yourselves and the craft at large, direct in a letter to the Deputy Grand Master, who is the proper person by the constitution to receive communications of this nature.

This odd production of R. W. Brother Danby, with its peculiar preamble, would not commend itself either in style or diction to brethren of to-day, and yet he seems to have wielded such an influence that anything that came from his pen was accepted in good faith, notwithstanding the fact that he represented a party at variance with all the lodges on the north side of the lake, and with a following that could scarcely expect to retain any position as rulers of the Craft.

The action of the quarterly meeting in December, 1802, at Niagara, was followed up with vigour, and in a letter, which even exceeded the denunciation of Bro. Danby, the following was sent by the Grand Secretary to the Provincial Grand Master at York:

"Niagara, April 24th, 1803.

"R.W. Sir and Brother.—The R.W. George Forsyth being installed Grand Master for this year, I am ordered by the Grand Lodge to request that you will be pleased to send the jewls, and whatever belongs to the Grand Lodge in your hands, that the proper officers may be installed with them. I am also directed to communicate to you that the Grand Lodge sincerely thank you for your services.

By order of Grand Lodge.
"S. Tiffany,
Grand Secretary."

W. Jarvis, Esq.

"P.S.—Bro. Kendrick will be a proper hand by whom to send as above requested. S. T."

Niagara, April 24, 1803

R.W. Sir & Bro.

The R.W. G. Forsyth being installed G.M. for this year, I am ordered by the G. Lodge to request that you will please to send the jewel, and whatever belongs to the G.L. in your hands, that the proper officers may be invested with them.

I am also directed to communicate to you that the G.L. sincerely thank you for your services

By order of G. Lodge

J. Tiffany G.Sec.

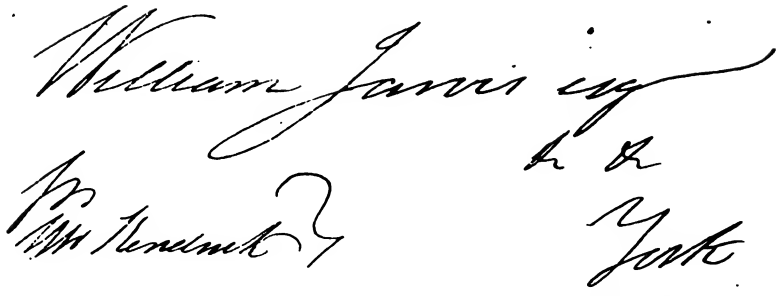
P.S. The Kingsbury will be a proper hand by whom to send as above requested

J. Tiffany

FAC SIMILE OF THE LETTER FROM THE SCHISMATIC GRAND LODGE AT NIAGARA TO R. W. BRO. WILLIAM JARVIS.

Whatever doubt the friends of R. W. Bro. Jarvis may have had as to the courage of the Niagara brethren must have been dissipated by the action of the Grand Lodge at Niagara in April, 1803. The installation of R. W. Bro. George Forsyth was a direct defiance to the Provincial Grand Master at York, and the intimation of the proceedings as given in the letter demanding the jewels while firm was courteous.

The brethren had apparently settled the question that a Provincial Grand Lodge, holding a warrant under duly constituted authority,



FAC SIMILE OF THE COVER OF THE LETTER TO R. W. BRO. JARVIS.

could remove the Provincial Grand Master, without consent, notice or knowledge, without charge or trial. The fact that Bro. Jarvis retained in his possession the warrant of authority from the Duke of Athol, the Grand Master in England, was, it is evident, the cause of all the unrest; and all efforts to obtain the prized parchment were unavailing as after events proved.

The absence of official documentary evidence to any extent makes it obligatory to use whatever correspondence from other sources offers, in order to place clearly before the Craft the proceedings of the Provincial Grand body at this period.

Bro. Kendrick who was the bearer of the communication from Bro. Tiffany to Bro. Jarvis at York, was Capt. Kendrick, the owner of a vessel which plied between York and Niagara. He was a prominent Mason in York from 1792, and had three brothers who were also members of the Craft in Rawdon lodge, No. 498, E. R., 1792-99 and St. John's Royal Arch lodge, No. 16, 1800.

In the meantime the quarterly meeting of the Grand Lodge at Niagara had been held in June and again in September. R. W. Bro. Christopher Danby had by this time completely severed his allegiance to R. W. Bro. Jarvis. His hour at last had come and his ambition—the dream of years—was realized in his promotion to high office in Grand Lodge. While the action of Bro. Danby was not to be commended from a Craft point of view, yet, with his brethren at Niagara he had much to justify even more extreme measures. For the past quarter of a century his course has been the subject of sharp review, but he should not be judged by the standard of Craft procedure to-day. Had the mother Grand Lodge been more active in looking after its subordinates the entire life of the Craft in Upper Canada might have been so encouraged as to have avoided the years of trouble that later were in store for it.

There is no official circular in the MSS. of this date giving the new Grand officers, but from correspondence it will be seen that R. W. Bro. George Forsyth was Provincial Grand Master, Bro. Christopher Danby, Deputy Grand Master, and Bro. Sylvester Tiffany, Grand Secretary.

Bro. Jermyn Patrick, of lodge No 6, Kingston, was a Mason initiated in an English lodge in 1790. He emigrated to Canada shortly afterwards, and resided at Kingston. He was a worthy man of good repute, and a bright Craftsman He was an Englishman by birth, and with feelings which were possibly clannish, certainly

fraternal and brotherly, he indited a sensible letter to R. W. Bro Jarvis, reviewing the situation and offering his personal advice under the circumstances. He writes:

Kingston, March 17th, 1803.

Right Worshipful Sir and Brother:

I trust to be pardoned this intrusion when I assure you that I am actuated to it from a true principle of promoting the welfare of Masonry in this Province, and you, R.W. Sir, must be fully sensible of its unhandsome situation. I would not wish to be considered an enthusiast in the cause, for I highly disapprove the conduct of those who, for the sake of glory, make it a stalking-horse for the world. I hope not to be suspected of egotism when I assure you I act from principles imbibed at my initiation and tenets imitated in the most admirable institution. At an early age I received the mysteries of our Order in my native country (England) Thirteen years' experience has not depreciated it in my favour. Since my arrival in Canada I have been honoured with the chair of Lodge No. 6 in this Province. On the death of Bro. Wm. McKay, the P.G.L. at Niagara thought proper to appoint me D.G.S., which office I now hold. I should not have troubled you with this recital, but to show that my experience in the Craft enables me to form a judgment and my present situation has made me acquainted with the proceedings of the P.G.L. and the different country lodges in this Province.

On the 29th January last I received a letter from Bro. Tiffany, dated the 18th of the same month, stating that Bro. George Forsyth was Grand Master, Christopher Danby, D.G.M., etc., and wishing me to communicate the same to the different lodges. I laid the communication before No. 6. According to the present appearance of things they highly reprobate the conduct of the members at Niagara, but forbore making a formal declaration until further information on the subject. I was by them requested to write you a private letter, requiring of you the terms of your warrant or dispensation, granted by the Grand Lodge of England, as much as appertains to your appointment and authority. I humbly presume R.W. Sir, the request is truly laudable, for No. 6 feel it as an incumbent duty to support you in your office (still supposing you are right), yet wait this information for the establishing of this opinion and to fully report it again to the members at Niagara. I say again, because they have heretofore repeatedly proceeded to disapprove their conduct on this head when it was but in agitation. I mention this, doubting whether you have been fully informed of the conduct of No. 6 toward the Provincial Grand Lodge respecting this business. My doubts arise from what Bro. Cottier observed. He says you did not know it personally or by report. This I know, my conduct since I had the honour of being Master of No. 6 has appeared conspicuous in the Provincial Grand Lodge, either in a good or evil point of view, in consequence of an earnest desire that unanimity and respectability might pervade that body. We have so far exerted ourselves by frequent remonstrances, that unhappily we differed so far in opinion as to incur their censure, and it seems they were on the point of calling home our warrant, and branded us with the epithet of a litigious lodge, but finally the storm subsided. They acknowledged some irregularities and so far acceded to our propositions as to put an end to present altercation.

The subject matter in dispute was, in the first place, they demanded regular quarterly with our attendance; our local situation rendered this burdensome and inconsistent; our next subject of complaint was in the official printed communications. They were concluded with these words: "By order of the Grand Lodge" the word "Master" being erased. Such communications, we contended, were illegal, and submitted it as our opinion that they had no power to sit and act as a P. G. Lodge without a warrant or dispensation any more than a private lodge could do. In answer they contended that "as being a Grand Lodge fully constituted and appointed by virtue of the original warrant, they no

longer needed that instrument." No. 6 rejected their arguments, and again explained. They returned us a vague answer on this head, and with a view of reconciling matters acceded to our requests in other respects; so the controversy dropped. We now find the subject of complaint amply renewed by your total rejection, they having of themselves chosen another in your place. I sent you a copy of our letter to them on this subject, but as I never received an answer, am fearful it did not come to your hand.

Permit me, R. W. Sir, if I offer my private opinion on the subject which divides the minds of the brethren of Upper Canada. The rock on which our Niagara brethren split appears obvious to me, and I trust a few observations communicated by a proper channel would convince them of their error: but they are not disposed to hear counsel from inferior lodges, especially of their own creating. The argument they use in support of their measure is, that "being a regularly constituted Grand Lodge by virtue of a warrant from the Grand Lodge of England, they are fully empowered (by being so formed) to act and continue as such without the further aid of that instrument." In answer to this, I observe they are not, nor never have been, a Grand Lodge, but a Provincial Grand Lodge only. Permit me to say, Sir, that a Grand Lodge is a self-erected power formed by the conjunction of a certain number of lodges convened for that purpose; by virtue of that conjunction, that Grand Lodge so formed have an inherent principle of transmitting to their successors their (so acquired) authority; their minutes on record is their sufficient warrant. Such was the case in the establishment of the Grand Lodge of England, and such has repeatedly been the case in North America, for every state on the other side of the water had its Grand Lodge established, which has been acknowledged through Europe, they being no longer under the jurisdiction of the Grand Lodge of England. This is the error, I presume, our Niagara brethren have fallen into, not making that necessary distinction between Grand Lodges and Provincial Grand Lodges. Am fearful you will think me tedious, but must presume still further on your patience when I explain my ideas of a Provincial Grand Lodge which experience taught me before I left England, for there are many Provincial Grand Lodges there for the purpose of relieving the brethren of the Grand Lodge; also for the convenience of the Craft. The Provincial Grand Master holds his authority from the Grand Master and his officers, and act as so many agents for the Grand Body; to them and to their successors they are accountable, and none else can dispossess them. There is no specific time (that I know of) when that authority dies, but at the will of the agent or the body who appoints him. If he does anything unworthy his situation, he may be reported by the brethren who have knowledge of it, and the Grand Lodge will take cognizance of it, and if proper, dispossess him of his office. Such, I presume, is the situation of every Provincial Grand Master under the Grand Lodge of England, and unless our Upper Canada brethren choose to throw off their dependence on the Grand Lodge of England, they must acknowledge the agent appointed them or solicit another showing just cause. I am again constrained to ask your pardon for my prolixity.

If I have officiously offered my opinion unasked or unwished for, be assured it is my zeal for the Craft and a reconciliation has prompted me to it

I have the honour to be

R. W. Sir and Bro.,

Your obedient, humble servant,

Jermyn Patrick.

You will see, Sir, I have outstripped my intended limits by beginning my letter in the plan I did. I hope to be honored with an answer as soon as convenient, for that I shall not wait to resign my office of D.G.S., for, if it is not in my power to annul an illegal body, I will object being an officer to it

In June of 1802 Bro. Abner Everitt, of Ancaster, had paid a visit to the United States and found that the brethren across the line

were deeply interested in the action of the Canadian brethren, and that "many respectable Masons" whom he met "unanimously approve of our proceedings, excepting that we have delayed the forming of an independent Grand Lodge longer than we should have done."

The American brethren favored the formation of a sovereign body in Upper Canada, and the hints that we have all through the correspondence of independent action was the outcome of discussion that the Canadian Masons had with the brethren on the southern side of the St. Lawrence, who for years had enjoyed the rights of a self-governing body.

The strongest lodge in the west was No. 10, and there is no doubt that its action in 1803 contributed, to a certain extent, to determine the fate of the schismatic Grand Lodge at Niagara, for in 1803 on

"motion of Bro. John Aikman, seconded by Bro. Caleb Reynolds, that this lodge shall make no returns to them that calls themselves the grand Lodge until the dispute between them and the Grand Master is settled.

And on the 17th September of the same year the brethren of this lodge declared their absolute loyalty to the Provincial Grand Lodge under R. W. Bro. Jarvis, by resolving that:

"the Secretary prepare a letter for the Grand Lodge against the next lodge night, informing them that Lodge No. 10, does not Consider them as authorized to summons them to attend their quarterly Communication as Lodge No 10, knows no other Provincial Grand Master than Brother William Jarvis, Esqr., nor Grand Lodge that act without a warrant."

At the same meeting

"After reading the summons from the Grand Lodge of the 8th of August, Requesting their attendance at the quarterly communication in October to have with them their Return, as the Grand Lodge does not acknowledge Br Wm Jarvis, Esqr., provincial Grand Master, and that this Lodge knows that he has a warrant from the Duke of Athol, Grand Master of Masons in that part of England called Great Britain and the jurisdiction thereunto Belonging, and further that the present Grand Lodge is destitute of a warrant that this Lodge will acknowledge no other Provincial Grand Master than Br. Wm Jarvis unless Br. Jarvis be duly and Regularly suspended by the Grand Lodge of England, nor attend the summons of those that terms themselves the Grand Lodge at Niagara."

R. W. Bro. Patrick correctly estimated the situation. The official letter of the 18th January to which Bro. Patrick refers is not in the MSS., but his reply gives a concise view of the contents. The living fires of loyalty to native land were not stronger than the fealty that the brethren at Kingston felt for the Provincial Grand Master They were ready to follow where he led and Bro. Patrick knew that he voiced the opinion of the brethren, not only in his correspondence with the Provincial Grand Lodge, but in the personal advice which he tendered to the Grand Master.

The departure made by the Niagara brethren in January of 1803 was a radical one. For some reason they had been unable to persuade R. W. Bro. Jarvis to call the Provincial Grand Lodge even at York. If any meeting was held there are, save of one, no minutes. Having severed their connection, the Niagara brethren proceeded to carry on the business of a governing body without any warrant of authority

They claimed that they were fully constituted "by reason of the original warrant" and that "they no longer required that instrument." The action of the Niagara organization was further emphasized by the use in all their official documents of the phrase "By order of the Grand Lodge," the word "Master" being erased.

It was plain that a guiding and directing mind was quietly at work laying the lines on which the newly-formed body was to work. R. W. Bro. Danby was the moving spirit, and all action at Niagara was endorsed by his opinion before it was made known to the Craft. He was shrewd enough to see—for he well knew—the difference between a Provincial and a Grand or sovereign body. He contemplated an organization that should have in name at least, as part of its foundation, the authority of the original Provincial Grand Lodge as warranted to Bro. Jarvis, but in action Bro. Danby had other ideas—of a much wider scope. The limited sphere of a Provincial body was narrow and restricted and, therefore, his aim was to make the organization at Niagara a Grand Lodge in every sense of the term with powers as unlimited as those of the mother Grand Lodge in England. The veteran brother had unwittingly perhaps, really penned the first stroke, and taken the first step for Canadian independence. That R. W. Bro. Patrick fully comprehended this may be seen from his letter. The view contained therein was but an endorsation of those of the majority of the lodges, for whatever may have been the opinion formed of R. W. Bro. Jarvis, the Craft, as a whole, repelled the unwarranted and illegal assumption of power by the Niagara brethren, as shown by their action with regard to the removal of the Provincial Grand Master.

As an example of the views of the lodges that of the brethren in No. 15 at Grimsby may be quoted. They were perplexed and so dubious that at the meeting of September, 1803,

"It was agreed that Bro. John Moore should attend accordingly, and to be informed respecting the Grand Lodge under what authority they act."

The cloud on the warrant of the Provincial Grand Master may have been only as small as a man's hand when the agitation against him commenced, but it had visibly increased in size and threatened to darken the entire Craft horizon.

The letter of Bro. Patrick was not without its effect on the mind of R. W. Bro. Jarvis. The proceedings at Niagara had created dissatisfaction, which might possibly lead to a schism in the Craft, or perhaps in the Provincial Grand Lodge. Accordingly the Provincial Grand Master, by the power in him vested, determined to put an end to the proceedings of the Niagara brethren, and for that purpose called a meeting of the Provincial Grand Lodge at York on the 10th of February, 1804. The summons calling the meeting was signed by Bro. Patrick, who had been appointed as acting Grand Secretary in place of Bro. Tiffany, for he, by his allegiance to the Niagara brethren, had placed himself in a position of antagonism to the Provincial Grand Master.

The letter quoted is not the only one by any means that might be given to show the great dissatisfaction that existed at the action of the brethren at Niagara. Bro. Patrick's letter to the lodges was effective and to the point It reads:

Kingston, 2nd October, 1803.

By virtue of authority vested in me by the R.W. Prov. Grand Master, Wm. Jarvis, Esq., I address you on the subject of Masonry. I presume you cannot be ignorant of some of the unwarrantable proceedings of the brethren at Niagara, I mean those who are in possession of the Regalia, who consider themselves the Grand Lodge of the Province.

That they did, without the consent, or even the knowledge of the only true Provincial Grand Master of this province nominally throwing him out of office, and created another in his place, thereby exercising an authority unconstitutionally, which has unhappily produced anarchy and confusion among the Craft. In order that the brethren working under the sanction of the Grand Warrant may have a clear and perfect idea of their proceedings, and also in order that a true and legal Provincial Grand Lodge may be established in this province, the R.W. Prov. Grand Master, W. Jarvis, has thought it expedient to have every lodge under his jurisdiction to meet him at York in the person of their proper officers, and there to hold a grand convention and form a Prov. Grand Lodge. The Prov. Grand Lodge Officers being a deputation from the Grand Lodge of England, the person appointed cannot be divested but by the power who invested him. The above proceedings, therefore, are an infringement of the prerogative of the Grand Lodge of England, and when transmitted to them, which will be immediately after the grand convention, they no doubt will take notice of it and act accordingly.

Lodge No.—I hereby summon to attend the Right Worshipful Provincial Grand Master, W. Jarvis, at York, on the 10th day of February, 1804; a proper officer will therefore represent the lodge, being duly clothed, and with the jewels, to meet the officers of other subordinate lodges in Grand Convention for the purpose of restoring harmony and to settle some constitutional points in Masonry heretofore unhappily misunderstood. Herein fail not.

By order of the R.W.P.G. Master, Wm. Jarvis

Signed, Jermyn Patrick, acting Secretary under the deputations from the Grand Lodge of England

Bro. ———

Worshipful Master,

of No. ———

In considering this letter the Grimsby brethren decided on a cautious attitude, for on 26th November, 1803, it was resolved not to answer the letter "at present."

This letter was read to the brethren at Kingston and before being mailed to the lodges had the approval of the Provincial Grand Master. The sentence referring to the power of that officer was suggested by R. W. Bro. Jarvis, and also the fact that he was "a deputation from the Grand Lodge of England."

A deputation, it may be explained, is the authority granted by the Grand Master to a brother to act as Provincial Grand Master. It was also used in the sense in which a dispensation is now employed to signify the Grand Master's authority for a new lodge.

The fraternity on the north side of the lake was loyal to Bro. Jarvis, and did not heed the behests or summonses of the newly created Grand Lodge. Why so long a time was allowed to elapse between the issue of a summons for the meeting and the day arranged for the meeting of the Provincial Grand Lodge cannot be explained. It was unwise to delay the day for discussion as it gave the Niagara brethren further opportunity to place themselves in a better position with the Craft, for whatever may be said of the personal longings of some of the officers it may be admitted that they had the welfare of

the Craft at heart. The Niagara brethren did not, so far as is known, take hostile action. They regarded the work of R. W. Bro. Jarvis with apparent indifference, and called the regular meeting for the election of Grand officers. R. W. Bro. Sylvester Tiffany, the Grand Secretary, had resigned, and Bro. William Emery had been appointed to act in his place. In the MSS. there is a summons signed by R. W. Bro. Forsyth as Grand Master and "Wm. Emery, G. S."

The first warrant issued by the Niagara brethren in notation followed the last numbered warrant on the register of R. W. Bro. Wm. Jarvis, viz.: No. 21, which was instituted on the 24th June, 1803, in the township of Oxford—West Oxford, in which is situated the town of Ingersol. The second lodge was instituted at Long Point and was known as No. 22. Of No. 23 there is no trace, but we have the warrant of No. 24 issued on the 19th May, 1810, to a lodge at West Flamboro, so that between 1803 and 1810 the irregular body only issued—if all were issued—four warrants, making with Nos. 1 and 4 at Niagara, No. 2 at Queenston, No. 9 at Bertie, and No. 12 at Stamford, nine lodges on its roll. There is no evidence that No. 8 at York ever acknowledged the irregular organization.

The Niagara brethren did not appear to be influenced by any pressure from the fraternity on the north side of the lake, for in the MSS. there is a summons, signed by "Wm. Emery, G. S., pro tem.," calling the Grand Lodge at Niagara for the 7th December. It reads:

Niagara, 7th Nov. 1803.

Sir and Brethren. You are hereby requested to attend the duty of the Grand Lodge on Wednesday, the 7th of December, and then and there in proper clothing, and depart not without leave, it being the day for election of Grand Officers for the ensuing year.

By order of the Right Worshipful
Geo. Forsyth,
Grand Master
Wm. Emery, G. S.,
pro tem

To the
W. Master of Lodge No. 15.

The friendship of W. Bro. Beasley and the members of lodge No. 10 for the Provincial Grand Lodge was shown by their action at the meeting on the 13th January, 1804, when they resolved to "send a copy of their letter to the Grand Lodge to their sister lodge at 'the forty' in order to open a communication between the lodges respecting the conduct of the present Grand Lodge."

The lodge "at the forty" was the lodge at Grimsby or the Forty Mile Creek.

On the 24th January, 1804, lodge No. 10 resolved that Bro. Beasley should represent them at the convention to be held at York on the 10th February, agreeable to the summons of R. W. Bro. Jarvis for the purpose.

The advice tendered to and impressed upon R. W. Bro Jarvis culminated in the summoning of the Provincial Grand Lodge at York.

The Provincial Grand Lodge had been by the summons of the acting Grand Secretary called on February 10th, 1804, and of this meeting we have the MS. minutes sent to lodge No. 2, township of Niagara, duly attested by Bro. "Jermyn Patrick, Grand Secretary." The minutes are creditable specimens both in form and penmanship While, however, the brethren had determined to convene in Grand

Lodge, many of them thought it well to have a preliminary interview with the Grand Master, possibly at his own request, in order to settle definitely the authenticity and genuineness of his warrant of authority. It is believed such a meeting was held a couple of hours before Grand Lodge met, for there is in the handwriting of Bro. "Thomas Hind, Acting Secretary," the minutes of a meeting in which the Jarvis warrant was discussed, and at which "Bro. Jermyn Patrick" was present, not as secretary, but simply as a delegate P. M. from lodge No. 6, Kingston.

The MS. is endorsed, "Minutes of the Grand Convention held at York, February 10th, 1804." The MS. may be a rough draft of the extended minutes, and is only important in this respect that the brethren may have desired all doubts to be set at rest before consenting to meet the Provincial Grand Master in Grand Lodge; moreover, every line written by the Craftsmen of the early days of this century is of value and interest to the brethren of to-day. The minutes read:

York, Upper Canada, February 10th. 1804.
10 o'clock a.m.

Pursuant to summonses received from Brother Jermyn Patrick, acting Grand Secretary, by appointment from the R.W.P. Grand Master, William Jarvis, Esquire, the Masters and Wardens of Nos. 6, 8, 16, 17, 20, and St. John's Lodge by dispensation at Ernestown, met in the lodge room of No. 16, at York, U.C. A lodge was opened in the third degree by the Master of the senior lodge for the express purpose of examining the powers invested in the Grand Provincial Warrant, and also the preceding conduct of some brethren at Niagara who have assumed the prerogative of a Grand Lodge

Brethren present

R. W. Wm. Jarvis, Esq., P.G.M.
W. Bro. Jermyn Patrick, Master for the time being from No. 6
W. Bro. Heron, from No. 8.
W. Bro. Hamilton, from No. 16
W. Bro. Bleeker, from No. 17.
W. Gro. J. Y. Cozens, P.M., from No. 20
W. Bro. Cottier, from Lodge of St. John's, Ernestown
Bro. Zenas Nash, acting Senior Warden, from No. 6.
Bro. Duke Kendrick, do, from No. 16
Bro. Campbell, do, from No. 8.
Bro. Walsbridge, do. from No. 17
Bro. Grey, do, from St. John's.
Bro. McFee, Junior Warden, from No. 8
Bro. Hiram Kendrick, acting do, from No. 16
Bro. Harris, Junior Warden, from No. 17
Bro. Isaac Pilkington, acting Treasurer, from No. —
Bro. Joseph Kendrick, acting S. D., from No. 16
Bro. J. Kendrick, acting J. D., from No. 16
Bro. G. Cutter, from No. 16.
Bro. Ab. Cutter, acting from No. 16
Bro. J. Leech, from No. 16.
Bro. J. Hale, from No. 16.
Bro. Clinkenbruner, from No. 8
Bro. Middleburgher, No. 8.
Bro. Benson, from No. 8.
Bro. Hind, acting Secretary, from No. 4
Bro. Pitto, St. John

The W. Master then read the Provincial Grand Warrant, and also that part of the constitution which treats of the prerogatives and powers of a Provincial Grand Master, the extension of which appeared to the full satisfaction of all the brethren present.

The conduct of the brethren at Niagara was then fully discussed and was unanimously considered to have been unwarrantable. The Lodge then closed in harmony at 12 o'clock a.m.

Thomas Hind,
Acting Secreary.

At this preliminary meeting there were twenty-seven brethren present, exclusive of the Provincial Grand Master. At the communication of the Provincial Grand Lodge, which followed, there were only seventeen representatives present, being the W. M.'s, P. M.'s and wardens of the various lodges which sent duly qualified representatives. The desire of the Provincial Grand Master was assuredly to inspire thorough confidence by allowing as general an attendance as possible. The Bros. Kendrick, Leach, Hale, Hind and Clinkenbruner, were all enthusiastic Masons of York.

The proceedings of the Provincial Grand Lodge, which must have met immediately after the preliminary convention, show that R. W. Bro. Jarvis had awakened from his lethargy. The brethren were determined to support him and insist that the permanent seat of Grand Lodge should be at York. The Niagara organization was denounced and communications were ordered to be sent to England, notifying the Grand Lodge at London of the illegal acts of the rebellious brethren on the south side of the lake.

The meeting was attended by the representatives of eight lodges out of the twenty-one which was constituted by R. W. Bro. Jarvis. Two lodges explained by letter why they could not attend, eight did not heed the summons, and three of the lodges were dormant. The minutes read:

Minutes of the Provincial Grand Lodge of Upper Canada, sitting at York

York, Upper Canada, Feb'y 10th, 1804.

Pursuant to summonses issued by order of the Right Worshipful Grand Master, William Jarvis, Esquire, to the subordinate lodges, under the sanction of the Provincial Grand Warrant of Upper Canada, the Masters, Past Masters and Wardens of the same, attended as follows:

No. 1, Niagara, did not attend.
No. 2, Township of Niagara, did not attend.
No. 3, Queen's Rangers, warrant given in; regiment disbanded.
No. 4, Niagara, did not attend.
No. 5, Edwardsburgh, did not attend, but showed good cause by letter.
No. 6, Kingston, W. Bro. Jermyn Patrick, M.; Zenas Nash, S. W.
No. 7, Fredericksburgh, did not attend, but showed good cause by letter.
No. 8, York, W. Bro. Samuel Heron, M.; J. Campbell, S.W.; McFee, J.W.
No. 9, Bertie, did not attend.
No. 10, Barton, W. Bro. Richard Beasley, Esquire, M.
No. 11, Burford, did not attend.
No. 12, Stamford, did not attend.
No. 13, Elizabethtown, warrant delivered in.
No. 14, Howard, did not attend.
No. 15, Grimsby, W. Bro. Robert Nellis, Esquire, Past Master.
No. 16, York, W. Bro. Thomas Hamilton, M.; Duke Kendrick, S.W.; H. Kendrick, J.W.

No. 17, Thurlow, W. Bro. Jno. Bleeker, Esquire, M., W. Walbridge, S.W., G. Harris, J.W.

No. 18, Amherstburgh, did not attend.

No. 19, Haldimand, warrant not taken up.

No. 20, Cornwall, W. Bro. Joshua Y. Cozens, Past M.

Ernestown, by dispensation, W. Bro. Wm. Cottier, M.; Mat. Gray, S.W.

N.B.—8 lodges attended.

2 concurred.

8 did not attend

3 dead warrants

It was customary in pioneer days for the Grand Secretary to write a copy of the minutes for each of the lodges. The fac simile of the first two pages of the MS. minutes is from the copy sent by the Grand Secretary to lodge No. 2, at Niagara.

The representatives of eight lodges were present, viz.: No. 6, Kingston; No. 8, York; No. 10, Barton (Hamilton); No. 15, Grimsby; No. 16, York (Toronto), No. 17 Thurlow (Belleville); No. 20, Cornwall, and the lodge at Earnestown. Two of the lodges, No. 5, Edwardsburgh, and No. 7, Fredericksburgh, excused themselves for non-attendance for reasons not given. Eight lodges were not represented, viz.: No. 1, Niagara, No. 2, township of Niagara; No. 4, Niagara; No. 9, Bertie (Fort Erie); No. 11, Burford; No. 12, Stamford; and No. 14, Howard (Southwold), and No. 18 Amherstburgh. Six of these lodges are believed to have been unfriendly to R. W. Bro. Jarvis, viz.: No. 1, Niagara; No. 2, township of Niagara; No. 4, town of Niagara, No. 9, Bertie (Fort Erie); No. 11, Burford; No. 12, Stamford. These were the lodges which were not represented. Three warrants were returned as dormant, viz.: No. 3, the Queen's Rangers, at York garrison; No. 19, in the township of Haldimand, county of Northumberland, and the warrant at Elizabethtown (Brockville), county of Leeds. The minutes give the business transacted as follows:

A Provincial Grand Lodge was opened

The Right W. [illegible] W. [illegible] Jarvis, Esquire, in the chair

Richard B[illegible] D. G. M.

Zenas Nash, G. S. W. &c.

Thom[illegible] G. J. W. &c.

Jeremy [illegible] G. S.

Daniel [illegible] G. [illegible]

Joseph Kent[illegible] G. P. &c.

John Bassett, G. [illegible]

The Grand Secretary read a letter he has received from the W. Master of No. 5, Edwardsburgh in answer to his summons, showing cause for non-attendance, with strong assurances of approbation from No. 5 of the measures contemplated. The G. S. then observed he had also received a letter from No. 7, Fredericksburgh, expressing the like satisfaction and cordial approbation, but from local circumstances could not attend

The G. S. then read the R. W. P. G. Master's warrant, from the tenor of which the representatives of the different lodges, unanimously acknowledged the authority of the R. W. P. G. Master, Wm. Jarvis, Esq.

The G. S. then read part of the Constitution, which points out the Origin, the Duties and Prerogatives, of a Provincial Grand Master, to the entire satisfaction of the Worshipful Brethren present

The D. G. M. moved, seconded by the G. S.

Rule 1st. That this Provincial Grand Lodge declare the proceedings of the Body of Masons that assume the title of Grand Lodge of this Province of

U. Canada, assembled at Niagara, to be unconstitutional and consequently illegal.

The same was carried unanimously.

The D. G. M. moved, seconded by the G. S.:

Rule 2. That the following be entered on the minutes:

That as the irregularities of the Brethren, who call themselves the Grand Lodge of this Province, sitting at Niagara, have been so manifest and contrary to the true and ancient design of the Craft, and their proceedings so unconstitutional and illegal, that they have unwarrantably elected, (without the consent or even knowledge of the one, and only legal P.G. Master, Wm. Jarvis, Esq.,) a Grand Master, and other Grand officers, and have further proceeded, after such election, to style themselves the 'Grand Lodge of U. Canada,' and issued summonses to the different lodges of the Province, (the same being under, and within the jurisdiction of the Grand Lodge of England,) to attend their Quarterly Communications and to pay up their dues.

"In order to prevent such abuses, and to put a stop to such illegal practices, and, further, in order that harmony should be restored to the Craft, an event devoutely wished by all worthy brethren, and further, as some lodges under and within the jurisdiction aforesaid, have actually attended the summonses from the aforesaid brethren at Niagara to the end, that anarchy and confusion have unhappily prevailed among the Craft of this Province.

"That therefore, the R.W. Wm. Jarvis, Esq., P. G. Master, being duly authorized by virtue of his warrant from the Grand Lodge of England, summoned all the lodges under his sanction to meet in convention at York, the 10th day of Feb., 1804, in order to deliberate how to remedy the aforesaid evils, and constitutionally establish harmony and good order to the Craft. Eight lodges having assembled agreeable to summonses, with the concurrence of two **others, and having had reference to the P. G. Master's warrant, and also to the Constitution touching the Prerogatives and Duties of a Provincial Grand Master, and from other good causes do hereby feel themselves constrained to accord with the R. W. P. G. Master, Wm. Jarvis, in establishing the Provincial Grand Lodge of this Province in the Town of York, and that the same be hereby established accordingly.**

"Carried unanimous

The D. G. M. requested the R. W. P. G. Master to proceed on the nomination of his Grand Officers.

"The R. W. P. G. Master then appointed our R. W. Brother, Richard Beasley, Esq., Deputy Grand Master.

"On the choice of P. G. officers the following Brethren were unanimously elected:

John Hadden, G. S. Warden.
Thomas Hind, G. J. Warden.
Jermyn Patrick, G. Secretary.
Daniel Cozens, G. Treasurer.
Rev. Robert Addison, G. Chaplain.
Joshua Leach, G. S. Deacon.
Caleb Humphries, G. J. Deacon.
Duke Wm. Kendrick, G. Pursuivant.
Nicholas Klingingbrumer, G. Tyler.

The Provincial Grand Lodge then closed in perfect harmony, until next day at half-past six o'clock, p.m.

"By order of the R. W. P. G. Master.

Jermyn Patrick,
G. Secretary.

Whatever doubts may have existed in the minds of the Niagara brethren, as to the action of the Craftsmen of the leading lodges on

the north side of Lake Ontario, must have been dispelled when they received the report of the proceedings of the Provincial Grand Lodge. The peremptory and definite tone of the resolutions emphasized a determination to stamp out, at all hazards, the sedition which had been sown by those who, of all others, should have been loyal to the governing head of the Craft. Unfortunately the mandates of the Provincial Grand Lodge did not secure the anticipated obedience, and although on paper the declarations of intention were pronounced in no uncertain terms, the ability to carry into effect to any extent was lacking.

The resolutions may be read and understood without comment. R. W. Bro. Richard Beasley, of lodge No. 10, and R. W. Bro. Jermyn Patrick, of lodge No. 6, had reviewed the entire situation. This personal correspondence with R. W. Bro. Jarvis was of a character which determined from the first bodings of trouble their loyalty to their chief, and the resolutions carefully prepared and discussed by the Provincial Grand Master exemplified an opinion that was practically unanimous with all the brethren except the few who were members of the Niagara lodges.

The second day's—or rather evening's—proceedings were of a more general character. That the welfare of the Craft was the first consideration is attested by every resolution passed. At the first meeting the Deputy Grand Master had been appointed and the subordinate officers of the Provincial Grand Lodge elected. R. W. Bro. Beasley, of No. 10, Hamilton, the friend whose allegiance had been tried and proved, was appointed Deputy Grand Master, while R. W. Bro. Thos. Hadden was elected as Grand Senior Warden, but the latter, a venerable Craftsman, requested that on account of age he might be excused, and his place was taken by R. W. Bro. Samuel Heron of lodge No. 8, York. The Grand Secretary's position fell to the lot of R. W. Bro. Jermyn Patrick, of No. 6, at Kingston, a brother eminently capable, and a man "most gentlemanly in his demeanor" as the late Bro. Sellars, of Kingston, informed the writer. He had known Bro. Patrick well, having sat in St. John's lodge, Kingston, with him for over fifty years.

The Rev. Robt. Addison, the first rector of St Mark's (Anglican) church, Niagara, and the chaplain of the Legislature of Upper Canada, was elected as Grand Chaplain, with W. Bro. Joshua Leach as the Grand Senior Deacon.

The latter was a well known resident of York, and a member of No. 16. Bro. Leach about 1800 lived on an acre of ground at the corner of King and Yonge streets in York, now Toronto. This he sold for £50, Halifax currency, or $200 of Canadian money. At the present day this acre is probably worth over three-quarters of a million dollars.

W. Bro. Duke William Kendrick was one of the Kendrick brothers, who were so long members of Rawdon lodge, and afterwards of St. John's Royal Arch lodge, No. 16.

Bro. Caleb Humphrey—not Humphries as in the MS.—was a prominent resident of York. His name is on the list of pewholders in St. James' cathedral as early as 1800.

Bro. Nicholas Clinkenbrunner was an old soldier, well up in years, for as a lad he had fought in the army of Wolfe at the capture of Quebec. His son was a clock and watchmaker in York. In the

early assessment rolls the orthography of the name was Clinkenbrunner, but his son, disregarding the Teutonic rendering anglicized it into Clinkinbroomer. There was quite a German settlement in the vicinity of Toronto—to the north of the city—in 1800.

The installation of officers must have been according to an original form, for to-day to open a lodge in "Ample" form can only be done by a Grand Master, while it is the prerogative of a Provincial Grand Master in England to open in "due" form. The legality of the act is the same whether in "due" or "ample" form. The expletive refers only to the dignity of the officer by whom the act is performed.

The resolutions passed covered the entire Craft work in all its branches. The Provincial Grand Lodge was proclaimed anew. The olive branch of peace was offered to the refractory lodges and an effort made to reconcile the divided friendship, and, as a sure bulwark against future evil, the lodges loyal to R. W. Bro. Jarvis were to be freed of the payment of arrears of dues and all future charges were to date from that meeting of the Provincial Grand Lodge.

The leading men of the Provincial Grand Lodge realized the importance of making their case known in England. There existed no doubt in their minds that the Niagara brethren had informed the Grand Secretary of the Athol Grand Lodge at London of the action taken at Niagara, and probably, from their standpoint, of the neglect of R. W. Bro. Jarvis in his management of the Craft, so that a resolution requesting the Provincial Grand Master to communicate with England was quite in order.

While R. W. Bro. Jarvis had in his possession the English warrant for the Provincial Grand Lodge, the regalia and many of the books and belongings were at Niagara. The return of these was to be insisted upon. A further move was to be made in connection with the quarterly dues and meetings. Heretofore the practice had been to hold the regular communications of Grand Lodge quarterly, together with the collection of quarterly dues from the lodges. This system while well enough in a thickly populated Masonic constituency could not prevail to advantage in Upper Canada, where attendance meant many days' travel. For instance, from Kingston to Toronto or Niagara occupied the best part of three days, while to journey from Amherstburg to Niagara covered about the same period. So that the proposal to dispense with the quarterly dues and communications as regarded the distant lodges was a wise one.

The rest of the business was routine. It will be observed that for the first time a scale of fees was adopted for the Grand Secretary, he was to receive a shilling a folio, one hundred words. The English shilling, at Halifax currency, rated sixteen to the pound. The Provincial Grand Lodge was to be supported by a contribution of a guinea a year, or twenty-one shillings, Halifax currency, with five shillings for every initiation, while two guineas was the amount charged for engrossing a new warrant. As compared with the fees collected to-day that for a warrant would be about six guineas; for initiation eight shillings, which was a fee similar to that charged for a Grand Lodge certificate, and four shillings for registration. In early days each private lodge was furnished with a MS. copy of the minutes of the Provincial Grand Lodge.

The minutes of the second session read as follows:

"York, Feb'y 11th, 1804.
Half-past 6, p.m.

"A Provincial Grand Lodge was opened; the R. W. P. G. Master, Wm. Jarvis, Esq., in the chair.

"Present:—

R. W. Richard Beasley, Esq., D. G. M.	Elect.
W. Zenas Nash, G. S. W.	P. T.
R. W. Thomas Hind, G. J. W.	Elect.
R. W. Jermyn Patrick, G. S.	do.
R. W. Rev. Robert Addison, G. C.	do.
W. Joshua Leach, G. S. D.	do.
W. Caleb Humphries, G. J. D.	do.
W. Duke Wm. Kendrick, G. P.	do.
Bro. Nicholas Klingingbrumer, G. T.	do

"With the Masters, Past Masters, and Wardens of the different lodges as before, Minutes confirmed.

"Brother John Hadden, who was elected G. S. Warden the preceding evening, having expressed a wish to decline in consequence of his age, &c., W. Bro Samuel Heron was elected to that office.

"The R. W. Grand Officers elect were then installed. The R. W. P. G. Lodge constituted and proclaimed, according to the ancient custom of the Craft, the one and only provincial Grand Lodge in the Province of Upper Canada in ample form.

"Rule 3rd. The D. G. M. moved, seconded by the G. S.,

"Whereas some of the lodges in this province, having paid their dues to that body of Masons, assuming the title of the Grand Lodge of this province, not knowing their illegality, that no arrears of dues should be demanded, and no dues be paid in future, only just as appear on the minutes of this night unless attended by this P. G. L. at the regular Quarterly Communications hereafter. The same was carried unanimously.

"Rule 4th. The D. G. M. moved, seconded by the G. S.,

"That this P. G. L. do request our R. W. P. G. Master, Wm. Jarvis, to embrace the earliest opportunity of communicating to the Grand Lodge of England the proceedings of this P. G. L.; at the same time to state the proceedings of that body of Masons, sitting at Niagara, calling themselves the G. L. of this province, informing them (the G. L. of England) that they (the aforementioned brethren at Niagara) do wilfully withhold the regalia of the P. G. L., and the requisite documents, by which means this P. G. Lodge is not in possession of materials to make a true representation of the Craft in this province. The same was carried unanimously.

"Rule 5th. The D. G. M. moved, seconded by W. Brother Thomas Hamilton, No. 16.

"That the Grand Secretary be directed to demand, in the name of the R. W. P. G. Master, Wm. Jarvis and the P. G. L. of the brethren at Niagara, assuming the title of the G. L. of Upper Canada, the regalia with its appendages belonging to the P. G. L. of this province.

"The same was carried unanimously.

"Rule 6th. The G. S. moved, seconded by W. Brother Robert Nellis, No. 15.

"That in consequence of the local situation of many subordinate lodges, under the sanction of the Provincial Grand Warrant, that quarterly dues and communications be dispensed with from the distant lodges, and that returns be made annually to this P. G. Lodge, and that each and every subordinate lodge, under the aforesaid sanction, shall pay one guinea yearly to the P. G. Fund, and five shillings, H. C., for every initiation, and one shilling, H. C., to the Grand Secretary for registering the same. Carried unanimously.

"Rule 7th. The D. G. M. moved, seconded by the G. S.,

"That the Grand Secretary be directed to summons the brethren who call themselves the Grand Lodge of this Province, sitting at Niagara, to attend this P. G. Lodge at York, at the Quarterly Communication in June next, to answer for their late unmasonic conduct. The same was carried unanimously.

"Rule 8th. The D. G. M. moved, seconded by the G. J. W.,

"That the fees for engrossing a warrant be two guineas, one of which to be paid to the Grand Secretary, the other into the P. G. Fund, and that the Grand Tyler's fees be seven shillings and sixpence, H. C., for every and each attendance. The same was carried unanimously,

"Rule 9th. The D. G. M. moved, seconded by the G. Treasurer,

"That the Grand Secretary be directed to purchase two books for entering the records, minutes, and keeping the P. G. L. accounts, and that the Grand Secretary be allowed to charge and receive one shilling, H. C., for every hundred words he shall have occasion to write in summonses, communications, or in any business relative to his office, and is hereby allowed to draw on the Grand Treasurer for the same. Carried unanimously.

"The Provincial Grand Lodge closed in perfect harmony until five o'clock, p. m., on the following Monday.

"Jermyn Patrick, G. Secretary.

"By order of the R. W. P. G. Master,

The close of the week ending the 11th February, 1804, brought with it the close of the second session of the Provincial Grand Lodge. On Monday afternoon the third session was opened and it was in one regard most important. The schismatic Grand Lodge at Niagara had assumed all the functions of a governing body, and had kept up continuous correspondence with the lodges of Upper Canada, so as to secure not only official yearly returns but also allegiance. The brethren at York saw through this scheme, and accordingly took prompt measures to notify lodges that the Provincial Grand Lodge met at York and that to it all returns must be sent. Hence the resolution.

It is difficult to comprehend the exact meaning of the resolution regarding the fees of the Grand Secretary. In the proceedings of the 11th it is ordered that "one shilling" be paid to the Grand Secretary "for registering the same," that is entering the name of the initiate on the books of Grand Lodge, while the resolution on the 13th states "that the G. S. be allowed one shilling, H. C., for every member so registered."

This meeting was important in that it was there resolved to establish at York a Grand Royal Arch Chapter for the Province of Upper Canada. The Kingston brethren were anxious to have it formed in the east, perhaps from the fact that the Provincial Grand Lodge was in the west, but the delegation from York had the control and wielded not a little influence with the brethren west of York, so that the honor of organizing Capitular Masonry in Upper Canada was ceded gracefully to York, with, however, little purpose, for the resolution was never carried into effect and the Grand Chapter became for the first time an organization in Masonry in the province when formed at Kingston in 1817.

The proceedings of the third session concluded with an examination into charges brought against Bro. J. B. Cox, touching his conduct in Masonry, for which he "showed great contrition for his past errors," and "after receiving a handsome reprimand and pithy charge

from the Provincial Grand Master he was unanimously admitted." The minutes read:

"York, Monday, Feb'y 13th, 1804

"A Provincial Grand Lodge was opened.

"The R. W. P. G. Master, Wm. Jarvis, Esq., in the chair.

Present:

R. W. Richard Beasley, D. G. M.
R. W. Samuel Heron, G. S. W.
R. W. Thomas Hind, G. J. W.
R. W. Jermyn Patrick, G. S.
R. W. Daniel Cozens, G. T.
W. Joshua Leach, G. S. D.
W. Caleb Humphries, G. J. D.
W. Duke Wm. Kendrick, G. P.
Bro. Nicholas Klingingbrumer, G. T.

"With the Masters, Past Masters, and Wardens of the different lodges as before. Minutes confirmed.

"Rule 10th. The D. G. M. moved, seconded by Brother Robert Nellis, No 15. That in consequence of the late confusion among the Craft in this province, regular returns have not been made of the warranted lodges under the sanction of this P. G. Warrant, and if any such returns have been made, they are unwarrantably withheld from this P. G. Lodge by the brethren at Niagara

"Resolved, therefore, That the Grand Secretary be directed to order regular returns of membership from every subordinate lodge working under the sanction of this P. G. Warrant, and that the G. S. be allowed one shilling, H C, for every member so registered, the same to be paid by the respective lodges Carried unanimously.

"Rule 11th. The D. G. M. moved, seconded by Brother Thomas Hamilton, No. 16 That the Grand Secretary be directed to transmit a copy of the minutes of this P. G. Lodge during the several sittings, to all subordinate lodges, under the sanction of this Provincial Grand Warrant And also to request those lodges, who have not attended his summons at this time, to show cause by letter, to the Grand Secretary for their non-attendance, to be laid before the P. G. L at the Quarterly Communication, at York, in June next on failure of which to be struck off the list The same was carried unanimously

"Rule 12th. The Grand S moved, seconded by the D G M.

"That a Grand Royal Arch Chapter be established in this province The same was carried.

The G. S. moved, seconded by the D G. M.,

"That the same be established in the town of Kingston.

"W. Bro. Thomas Hamilton, No. 16, moved, seconded by the G S W.

"That the same be established in the town of York,

"On taking the votes, a majority appeared for York

"As some charges had been exhibited against Brother Joseph Behter Cox, touching his conduct on Masonry, the G. S. received a letter from Brother Cox, stating a request to be indulged a hearing before this Provincial Grand Lodge, which was granted. An investigation took place; Brother Cox showed great contrition for his past errors. After receiving a handsome reprimand and pithy charge from the P. G M., he was unanimously admitted

"The Provincial Grand Lodge, having no further business before them, closed in perfect harmony, until Wednesday, the sixth day of June, next ensuing.

"By order of the R W P G Master,
"Jermyn Patrick, Grand Secretary.

The minutes of this meeting of the Grand Lodge were not printed, but as explained before, a written copy was sent to each lodge in the

jurisdiction. Bro. Patrick, the Grand Secretary, in enclosing the copy of the minutes to the lodges, accompanied it with a letter calling the attention of the lodges to their duties—the collection of dues and the issue of two warrants, one to lodge No. 13, Ernestown, and the other Athol lodge, No. 3, Cornwall. A communication to lodge No. 2, township of Niagara, gives a copy of the letter sent to all the lodges:

"Kingston, April 17th, 1804.

"To the Worshipful Master, Lodge No. 3, Township of Niagara.

"Worshipful Sir and Brother:—

"The copy annexed I transmit to you according to the eleventh rule. By the same rule I hereby request that you do show cause by letter, directed to me at Kingston, for your non-attendance at York, on the tenth day of February last, being duly summoned, on failure of which your lodge will be struck off the list.

"You also find by the tenth rule, I am directed to order regular returns of membership. You will therefore make me a regular return of the members' names of your lodge with their occupations and time of initiation, and one shilling, H. C., for every member so returned, that the same may be enregistered on the P. G. Lodge books.

"According to the sixth rule your dues are to be paid yearly, you will therefore forward the same by the twenty-seventh of December next, to me at Kingston.

"A warrant has been granted to brethren at Ernestown, who have been working under dispensation designated by No. 13, bearing date the 11th of February, 1804, Wm. Cottier, Master.

"Another warrant has been granted to brethren at Cornwall, designated by Athol Lodge, No. 3, bearing date 13th February, 1804. Walter Butler Wilkinson, Esquire, Master.

"I am, Worshipful Sir,

"Your faithful Brother,

"Jermyn Patrick,

"Grand Secretary."

The eleventh rule provided that a copy of the minutes of the Provincial Grand Lodge be sent to all lodges and that non-attending lodges show cause by letter. The tenth provided for regular returns and fees to the Grand Secretary, while by the sixth rule quarterage was dispensed with in the case of distant lodges and the payment of certain fees regulated.

The first warrant referred to in this letter as being granted to the brethren at Ernestown was that which succeeded "New Oswegatchie," No. 7, at Elizabethtown. The lodge No. 7 had been warranted by the Grand Lodge of New York, but a dispensation had been granted to the brethren at Ernestown, early in 1804, for a warrant which was the lineal successor of No. 7. The "New Oswegatchie" minute book of 1799 shows that the lodge was known as "No. 13, County of Leeds," and this book contains minutes down to 1803, so that it eventually became "Addington lodge," No. 13, of which there is an extensive history.

The warrant at Cornwall was the dormant warrant of Queen's Rangers' lodge, No 3, York garrison, which had been returned to the Provincial Grand Master, when the regiment disbanded at York in 1800. It was revived under the name and number of "Athol lodge, No. 3," Cornwall. This is the warrant that was in later years trans-

ferred to Brockville and under which Brockville lodge No. 3, was opened in 1817.

The Grand Secretary of England was evidently up in arms and determined to get some satisfaction from R. W. Bro. Jarvis. On the 12th of March, 1804, he wrote to the latter. His letter, as given below, does not seem to have been a reply to any previous communication. It was, no doubt, the outcome of correspondence with the brethren at Niagara, who were in this year very active. After the despatch of the letter a statement of the case was received from the Niagara brethren, for the draft copy of the Grand Secretary's letter bears the endorsement :

"Prov. Grand Lodge, Niagara, Upper Canada. Df Copy Letter sent 12 Mar, 1804.

showing that it was duly mailed to Bro. Jarvis. A second endorsement reads :

"Duplicate forwarded to Emery, G. S., 30 June, 1804, at the same time."

and a third endorsement, "1804, ansd" refers to the answer of the Emery letter.

The letter to Bro. Jarvis explains itself. It points out the lack of returns and the non-payment of fees, even for the provincial warrant. The letter reads :

Right Worshipful Sir & Brother,

I am directed to transmit you a list of the Officers of the Grand Lodge for the year 1804, and am happy to inform you that within the last twelve months we have purchased and added to our fund property nine hundred pounds three per cent Bank Annuities at the Bank of Eng'and, making in the whole 4,000 in the p Cent ann

It has been matter of serious regret that since the granting your Warrant, due respect and attention has not in any one Instance been paid thereto, nor any return according to Regulation yearly or otherwise of the dispensations or Warrants, nor of the Members of and under the several Warrants granted by you as Provincial Grand Master

According to the Regulation of the Charity it would be a Bar to any relief being granted to any of those Brothers so made with you and not registered in the Books of the Grand Lodge here, and to remedy this defect let me entreat the most serious attention of your Provincial Grand Lodge and an attentive perusal of the Warrant under which you act

The of the Members of the Military Country and Foreign Lodges holding Warrants under the Grand Lodge of England according to the old Constitutions prior to the year 1794 was only one shilling paid (?) to the G. S., since then however and under the regulations adopted (after great consideration) the Registers have been particularly well attended to and have much extended the Funds of the Grand Lodge, and consequent relief granted to Brothers at home and from abroad by the R. W. Stewards Lodge held every third wednesday in the Month

My fees as well as those belonging to the Fund of the Grand Lodge upon the Grant of your Warrant were not paid at that time nor at any time since.

I remain, R. W. Sir & Bror.

Your very sincere and hble Servt & Brother in Masonry

Robert Leslie, G. S.

Tokenhouse Yard

12th March 1801

Wm. Jarvis Esqr.

P. G. M. Niagara

Upper Canada

The following petition or remonstrance is the first known written protest made by the schismatic Grand Lodge under R. W. Bro. George Forsyth against the conduct of R. W. Bro. Wm. Jarvis to the Grand Lodge of England. It will be remarked that the date of the constitution of the Provincial Grand Lodge is incorrectly given as the Festival of June, 1795, instead of the 26th August of that year. It is probable that the brethren after the lapse of nine years, and not having the exact date to hand, assumed that the ceremony of constitution was held on the day of the festival. The proofs regarding the actual date are unassailable.

In this document an exact account of the proceedings of Bro. Jarvis is given, and references are made to his action in retaining the records of the provincial body, and asserting his prerogative as Provincial Grand Master. The action taken by the brethren at Niagara is then related, the election of R. W. Bro. Forsyth in the stead of Bro. Jarvis, and an account of the convention and Provincial Grand Lodge held at York in March, 1804, at which Bro. Jarvis presided. It concludes with a list of the Grand officers elected at York, and asks for the discipline of Bro. Jarvis and the officers taking part in the meeting at York. The letter is endorsed by the Grand Secretary of England :

"Recd. 12th Decr., 1804, from certain persons calling themselves Prov. Grand Lodge, Upper Canady, Niagara, 274."

It reads:

Niagara, 17th March, 1804.

To the Grand Lodge of England, of the Most Ancient and Honorable Fraternity of Free and Accepted Masons (according to the old institution) Holden at the Crown and Anchor Tavern, Strand, London.

We the Grand Lodge of Upper Canada. Greeting.

Humbly Sheweth

That we as a Grand Lodge, was regularly constituted and appointed at Niagara in June in the Year of Our Lord one thousand seven hundred and ninety-five, under and by virtue of a Provisional Warrant from His Grace the Duke of Athol, Granted to Br. William Jarvis, Esqr. for the purpose of establishing and propagating, the Royal Craft throughout this Province, the Grand Lodge was by Virtue of this warrant so Established, the Officers duly appointed and have uninteruptedly and regularly proceeded in their respective duties and functions in the Grand Lodge so established, untill within some time past which it is with regret we are now obliged to state, and which nothing but the greatest deviation from Masonic Rules and principles could now draw from us, as it is far from our wish to have cast the slightest censure, but the good of the craft & the necessity of the case now demands it.

After the Grand Lodge was regularly constituted, and Br. Jarvis installed Grand Master, then we of course were subject to, and knew no other Guide than our constitution, by which we have been most scrupulously Governed. Our Grand Master instead of Depositing the Warrant, with our other Records, kept it in his own possession, notwithstanding, we repaid him, for every expence he had (been) at in procuring it and the Regalia, wanting to ornament, and establish our Lodge. From his thus having the Warrant in his possession, he has at Different times made bold and in our opinion unwarrantable attempts to remove, the Grand Lodge from this place, where it has been constantly held, this he attempted to do by Prerogative, insisting he is Hereditary Grand Master,—in consequence of his presumption and tyrannical conduct we were after giving him the usual notice agreeable to the Usages and Customs of Ancient Masonry, requesting of him to know whether he would be again

inclined to serve as Grand Master, his reply was, that he considered himself to be Grand Master, untill he was divested of it by the same authority that he was invested with it, we in consequence of this as well as Various other Charges we can support against him, were under the necessity of Proceeding to a new Election, when George Forsyth, Esqr., of Niagara, Dept. Lieut. of the County of Lincoln, &c., &c., in the District of Niagara, was unanimously elected Grand Master, and was duly & regularly installed on the 27th December, 1803, and the Business of our Lodge has been regularly conducted and proceeded on, until within a few weeks since, when Bro. Jarvis either from disappointed ambition, or not being acquainted with our Masonic Constitution, Summoned a number of Lodges to attend at York in a Grand Convention (as he pleased to term it), and in this Convention, when not a a single officer of the Grand Lodge could attend the illicit meeting, there we have reason to suppose that Br. Jarvis nominated a Dept. G. Master and all the other officers wanting to form a Grand Lodge, as all this has we conceive been done in an unmasonic like manner, and as the Honor of the Craft, must be injured, we could not think of allowing of this Schism in Masonry to pass unnoticed, for this reason we have thought proper to give you this early intimation, of Br Jarvis's proceedings, and have earnestly to beg, you able counsel, how we are to act towards these Schismatics, as we wish to be guided by you & our Constitution After the most mature reflection, we were under the necessity of proceeding to the exclusion of these Brethren amongst the schismatics who accepted of appointments or offices under the pretended Hereditary Grand Master Jarvis, and beg leave to state their names, viz

Wm Jarvis, G M
Richd Beasly, Dep G M
Duke Wm Kendrick S G W
Thos Hind J G W
Jermyn Patrick, G Secretary
Daniel Cozens, G Treasurer

Our proceedings we therefore Humbly submit to your superior Wisdom and knowledge, fondly hopeing, that you will be pleased to give us the earliest advice and relief in order that we may know how we are to conduct & to be conducted in future, as nothing can be more mortifying to us, than be obliged to complain of any Brother or sett of Brethren, nor should it now have taken place, had not their conduct been truly such, as to demand the strictest scrutiny & the severest censure, this R Worshipful Brother we can safely say as men and Masons, proceeds from no malice or hatred we bear to them or either of them, and trust on investigation you'll find our assertions well founded, just and true, & Permit R W Brethren to subscribe, With the Greatest Esteem,

Your faithful Brother
By order of the R W Geo. Forsyth
Grand Master

R. W Robert Leslie, Esqr
Grand Secretary

Wm Emery, Grand Secretary.

The petition of the schismatic Provincial Grand Lodge at Niagara, as given above, was dated 17th March, 1804, but under date of 14th March of that year Bro. Emery had notified the Grand Secretary at London of the intention to send in a memorial of complaint concerning the movements of Bro Jarvis. In reply the Grand Secretary of England points out to "The Provincial Grand Lodge, care of William Emery, Esqr., Niagara, Upper Canada," that when he receives the statement of Bro. Jarvis on the same subject he will "take the first opportunity of laying the same before the Grand Lodge for their serious consideration."

This letter indicates a state of doubt and hesitancy in the mind of the Grand Secretary. He would not give specific advice as he could not deal with a schismatic body. He was, therefore, careful to address his letter to the "Provincial Grand Lodge, in care of Bro. Emery," who had signed himself as Grand Secretary.

This letter to Niagara was dated 30th June, 1804, when apparently Bro. Leslie had not received the foregoing petition of 17th March, 1804, which was signed by Bro. Forsyth as P. G. M., and Bro. Emery as G. S.

That the executive official at London had full knowledge of the trouble at Niagara may be gathered from the concluding paragraph of his letter, in which particular stress is laid upon the wording of the warrant relative to the powers to be exercised by R. W. Bro. Jarvis. The Grand Secretary emphasizes the neglect of the Provincial Grand Master by stating that the instructions had "not in any one instance been complied with."

Right Worshipful Brothers,

Since forwarding our last dispatch of March, although we have not recd. an answer to the many requests made to induce you to pay due attention and respect to the R. W. Grand Lodge here, I have received an address from Wm. Emery, G. S., under date the 14th of March which is not in any other manner authenticated.

I shall take the first opportunity of laying the same before the Grand Lodge for their serious consideration, particularly as soon as dispatch comes to hand upon or relative to that same subject matter from our R. W. Brother Wm. Jarvis.

The least attentive perusal of the Warrant obtained by Broth. Jarvis (without the usual fees payable thereon being then or since paid) would have prevented the Schism you have now got into: to remedy which I cannot advise nor warn (?) anything so effectual (?) as a Dereliction (?) of all erroneous proceedings, due respect to the law of Masonry and compliance on your part according to the Tenor and Effect of the Warrant and the Regulations of the Grand Lodge by whom it was granted.

The above Warrant "appoints our R. W. Br. Wm. Jarvis, Esq., Provincial Grand Master in Upper Canada Investing him with the power and privilege vested in said office and thereby authorizing and empowering our said Brother to grant dispensations for the holding of Lodges and making of Free Masons to such as shall be sufficiently qualified in order that such lodges and Free Masons may be by us & our successors duly congregated and formed into regular warranted lodges according to Ancient Custom in order to which such dispensations to continue in force for the space of twelve months & no longer—with power to hear, adjudge and determine complaints and differences if any should arise relative to the Craft, in any of our said Warranted Lodges and to appoint his deputy—to act in his absence. Such is the Scope of the Warrt. and as mentioned in former dispatches & with much regret—it has not in any one instance been complyd with.

I remain Right Worshipful Sir & Brother.
Your very hbl. Sert. & Brother.
Rob Leslie, G. S.
30 June, 1804.

To the R. W. Provincial Grand Lodge
Upper Canada.

The letter is addressed to the "Prov. Grand Lodge, care of William Emery, Esq., Niagara, Upper Canada," and is endorsed by the Grand Secretary of England, "30 June, 1804, ans to despatch from Wm. Emery, G. S., Niagara, Upper Canada, with circular letter."

In July, 1804, Bro. Jermyn Patrick, the Grand Secretary of the Provincial Grand Lodge, addressed a communication to the Grand Secretary at London, as directed by resolution at the special meeting of the Provincial Grand Lodge in February, 1804. This letter first acknowledges the receipt of a communication from London, dated 27th December, 1802, and recites the condition of Craft matters in Upper Canada from the standpoint of the Provincial Grand Master. It bears out in detail what is generally known from other correspondence, and reads :

"Kingston, Upper Canada, July 5th, 1804.

"Right Worshipful Sir & Brother,

"By order of the Right Worshipful Provincial Grand Master, William Jarvis, Esquire, I acknowledge the receipt of Yr Communication dated the 27th Decemr. 1802, which is the last received The reason it has not been answered before will appear in the detail

I am exceedingly sorry R. W Sir, that my present Communication must of necessity, be a subject of complaint, and we fear will implicate Brethren formerly in estimation among the Craft, but the merits of the case rest entirely on the decision of the Grand Lodge of England; from whom our power is derived, and on whose candor and iust judgment we implicitly rely. The many improprieties, and their complex connexions, added to the earnest desire of this present Provincial Grand Lodge of U Canada that a clear, and just representation should be made to the Grand Lodge of England, will we trust apologize for the prolixity of this Communication

William Jarvis, Esquire, Secretary and Register of this Province of U. Canada, by virtue of a Provincial Grand Warrant granted to him, and in conformity to the Ancient usages of the Craft, did Open a Provincial Grand Lodge at Niagara, that then being the Seat of Government and place of general Rendezvous for the Province of U Canada

Dispensations and Warrants were granted to applying Brethren Many Subordinate lodges were established throughout the Province to the number of Twenty At length the Seat of Government and general Rendezvous of the Province were removed from Niagara to York The former laying on the South Side of Lake Ontario, and near the lines of the United States The latter on the North Side of the Lake, and more central: the Province of U Canada being partly bounded on the South by the lake and more especially that part which is settled

The Provincial Grand Master owing to his Governmental Office was also obliged to remove Time soon shew'd the great inconveniency of the P G Lodge being held at Niagara, and the almost impossibility of the P G Master attending, especially at the Grand Festival, and also a considerable majority of the Subordinate lodges, it being at a Season of the year when navigation is shut by means of the Frost, and if ever so desirable it is at that time, impracticable to travel through the Woods, round the head of the lake for the of snow at that early Season being a journey of 86 miles from York and from some of the Eastern lodges upwards of four hundred miles In consequence of these difficulties, and the increase of the Craft to the Eastward The P G Master expressed a wish in open P G Lodge at Niagara to have the same removed to York, which was objected to by some of the then sitting Members they being inhabitants of, and near Niagara Some time elapsed, The P G Master attended again but the same Members remained, and he did not urge the matter at that time Dr. Robert Kerr, Deputy Grand Master, wished to resign, his resignation was accepted, Richard Beasley, Esquire, (Speaker of the House of Provincial Parliament) was appointed in his place From this time we have to date our Complaints The P G Master required due obedience from the Members to His Deputy and as he himself must of necessity be absent, he requested the then Grand Secretary (Silvester Tiffany)

to transmit to him or his ... ransactions of the P. G. Lodge, but ... to time.

A very considerable ... accounts were received. The P. G. Master wrote Several ... and Secretary, but received no answer.

The local Situation of this C ... s Communications tardy, some years passed in this uncertainty. ... time the Members of the P. G. Lodge put aside of their own accord ... y appointed by the P. G. Master and put another in his place.

To cover this, and other improp ... which will appear in the Sequel, the Members at Niagara preferred c ... of accusation against the P. G. Master, and appointed Lodge No. 8 at ... a Committee of the Grand Lodge to examine the same. The Ar ... rges contained in the Warrant authorizing the above Committee to ... have now before me, are as follows verbatim.

"1st. That he has endeavoured to ... a clandestine lodge at York, and censured this Grand Lodge, by which ... he has endeavoured to remove the Ancient landmarks.

"2d. He arbitrarily witholds the Warrant or Dispensation of this Grand Lodge from the G. L.

"3. He has endeavoured arbitrarily to remove the Grand Lodge to York."

The Provincial Grand Master condescended to meet this Committee being conscious of his own integrity. The result of the Committee was honorable to the P. G. Master and the charges found to be frivolous and malicious. The P. G. Master requested that proper steps should be taken concerning his accusers, as the Constitution points out—but nothing as yet has been determined.

The P. G. Master knowing the authority vested in him by virtue of his Provincial Grand Warrant (The ample powers it contains I need not here relate) Amenable only to the Power which granted it—did not think it prudent, or Constitutional tacitly to render up his Prerogatives, and dignities to unwarrantable authorities: nor unconstitutionally transfer that Instrument which was made to him alone; but has ever held himself ready to resign it to that power which granted it—When called upon—He often requested the Members at Niagara, if they had ought against him, to report him to the Grand Lodge of England, to whom he should pay due obedience.

During this Anarchy and confusion the subordinate lodges Remonstrated with the Members at Niagara, many letters passed, they were threatened with expulsion for their presumption—Returns were very irregular—printed Communications were sent to the different lodges with the words "By Order of the Provincial Grand Master," ERASED! and "By Order of the Grand Lodge" put in their stead.

The subordinate lodges at this glaring infringement took an alarm. Some refused to make any Returns, one lodge (No. 13) gave in their Warrant, others threatened to do the same. At length, as a Cap-stone to this Babel building, the Members at Niagara Elected a Grand Master and other Grand Officers styling themselves "The Grand Lodge of Upper Canada"—Assuming an Authority on their once having been form'd into a "Provincial" Grand Lodge by virtue of a "Provincial" Grand "Warrant," forgetting, we presume, what Constitutes a "Grand" Lodge.

The Country lodges supposing the above Brethren were about adopting the Measures of the Brethren in the United States, namely, throwing off their allegiance to the Grand Lodge of England, they being determined to acknowledge no other head therefore applied to the Provincial Grand Master at York praying him "to persue such measures as might be conducive to the re-establishment of harmony and good Order among the Craft in this Province, and to exert all lawful and legal authority, as was in him invested by virtue of his Warrant," with assurances that "they would second all such lawful

endeavours to promote the same." The consequences which followed produced a most happy effect. The Provincial Grand Master caused all the lodges in the Province to be summoned as also the aforementioned Brethren at Niagara, to meet him in Convention at York on the 10th day of February last, Notwithstanding the great distance of many lodges, (one of which was upwards of three hundred miles) the season of the year, and the badness of the roads, so desirous were the brethren for harmony, that the Officers of eight lodges attended, two concurred who from intervening circumstances could not attend, Others from their local situations did not get the summonses timely, but have since acknowledged, others indeed kept back, perhaps through fear of expulsion from the lodge at Niagara not knowing of themselves who was right.

After the business of the Meeting was explained an investigation of the proceedings of the Brethren at Niagara (who did not attend) took place. The Provincial Grand Warrant was read, reference was had to the Constitution, touching the prerogatives, privileges, and dignities of a Provincial Grand Master And after ample discussion it was thought expedient for the Provincial Grand Master to Open a P. G. Lodge which was accordingly so done at York on the tenth day of February, 1804 At this Sitting The proceedings of the Body of Masons assuming the title of "the Grand Lodge of this Province of Upper Canada," Sitting at Niagara, were "declared to be unconstitutional, consequently illegal." After the proceedings of the brethren at Niagara were declared to be "unconstitutional and illegal," The D. G. Master requested the R. W. P. G. Master to nominate his P G Officers.

Richard Beasley, Esquire, was appointed Deputy Grand Master The following Brethren were Elected to the Office annexed

Samuel Heron, G. S. W.
Thomas Hind, G. J. W.
Jermyn Patrick, G S.
Daniel Cozens, G. T.
Rev. Robert Addison, G. C
Joshua Leach, G. S D.
Caleb Humphries, G. J. D.
Duke Wm Kendrick, G. P.
Nicholas Klingingbrumner, G T

Previous to the above Election the D. G. M. moved, seconded by the G. S That the following be made a Rule, and entered on the Minutes,

"As the Irregularities of the Brethren who call themselves the Grand Lodge of this Province, Sitting at Niagara, have been so manifest, and contrary to the true and Ancient design of the Craft; and their proceedings So unconstitutional, and illegal, That they have unwarrantably Elected a Grand Mastesr and other Grand Officers without the consent or even knowledge of the ONE, and only legal Provincial Grand Master William Jarvis, Esquire, —and have further proceeded after such Election, to style themselves The Grand Lodge of Upper Canada, and have issued summonses to the different lodges of this Province, (The same being under, and within the jurisdiction of the Grand Lodge of England) to attend the Quarterly Communications, and to pay up their Dues

"In order to prevent such abuses, and to put a Stop to such illegal practices, and in order that harmony should be restored to the Craft in this Province, an event devoutely wish'd for, by all worthy Brethren, And further as some of the lodges under, and within the jurisdiction aforesaid have actually attended summonses from the above mentioned Brethren at Niagara, to the end, that Anarchy and Confusion have unhappily prevailed among the Craft in this Province

"That therefore, The Right Worshipful William Jarvis, Esquire, Provincial Grand Master, (being duly Authorized by virtue of his Warrant from the Grand Lodge of England) caused to be summoned, all the lodges under the sanction of the said Warrant, to meet him in Convention at York, on the

tenth day of February, 1804, for the purpose of deliberating how to remedy the aforesaid evils, and Constitutionally establish harmony among the Craft —Eight lodges having assembled agreeable to summons, with the concurrence of two others, and having had reference to the Provincial Grand Master's Warrant, and also to the Constitution, touching the Prerogatives, and Duties of a Provincial Grand Master and four other good causes. Do hereby feel themselves constrained, to accord with the R. W. P. G. Master William Jarvis, in Establishing the Provincial Grand Lodge of this Province at the Town of York—And it is hereby Established accordingly.

"The above motion was carried Unanimously."

The Provincial Grand Lodge, by adjournments sate three days, during which sittings every measure was adopted to restore harmony; a number of salutary laws were passed which would be too volumnous to insert here. Shall give a brief statement of what appertains to the subject. On motion it was agreed

"That this P. G. Lodge do request our R. W. P. G. Master William Jarvis to embrace the earliest opportunity of Communicating to the Grand Lodge of England, the proceedings of this Provincial Grand Lodge, at the same time to state the proceedings of that Body of Masons sitting at Niagara, calling themselves 'The Grand Lodge of this Province,' Informing them, (The Grand Lodge of England) that they (the atorementioned Brethren at Niagara) do wilfully withold the Regalia of the Provincial Grand Lodge, and the requisite documents, by which means this Provincial Grand Lodge is not in possession of materials to make a true Representation of the Craft in this Province."

"The same was carried unanimous."

On motion it was agreed

"That the Grand Secretary be directed to demand in the name of the R. W. P. G. Master William Jarvis and this Provincial Grand Lodge, of the Brethren at Niagara, assuming the title of 'the Grand Lodge of Upper Canada,' the Regalia, with its appendages, belonging to the Provincial Grand Lodge of this Province."

"The same was Carried unanimous."

On motion it was Resolved

"That the Grand Secretary be directed to summon the Brethren who call themselves 'The Grand Lodge of this Province,' sitting at Niagara. To attend this Provincial Grand Lodge at York at the Quarterly Communication in June next, to answer for their late unmasonic Conduct."

"The same was Carried Unanimous."

I should have observed in its proper place That when the P. G. Master corresponded by letter with the County lodges he assured them, that if they wished him to resign his Office, or was anywise dissatisfied with his conduct in Masonry, he would send home his Warrant and with pleasure recommend any one to the Grand Lodge of England whom they would wish to fill the Office provided he thought the person eligible. But they uniformly rejected his resignation, except two or three lodges at Niagara.

It appeared from the testimony of two respectable brethren in open P. G. L. one of which is the G. J. Warden, That the confusion originated from private pique! which one of the members of the Old P. G. Lodge has had against the P. G. Master, in their private concerns, and who actually declared "he would thrust him out of Office."

This same Brother which I have here occasion to speak of, is grown old in Masonry, his knowledge in the "Ceremonials" of many exalted Degrees, has gained him repute as a skilful Mason. The consequence has been that, many improprieties, and gross absurdities (The effects of whim and caprice) have been, sir, allowed as necessary compotent parts of Masonry. This man has for a number of years had considerable influence in, and virtually govern'd the P. G. Lodge of U. Canada, and too many worthy brethren have been dupes to his litigiousness. This is the Brother who unwarrantably got himself ap-

pointed Deputy Grand Master in opposition to the one appointed by the P. G Master. Soon after his appointment he sent Circular letters to the Country lodges, one of which I herewith inclose for the perusal of the Grand Lodge—Which will better disclose his sentiments than I possibly can do—One thing is worthy of remark, although they had established a "Grand" Lodge, and to use his own words in the letter "in Authority equal in every respect to the Grand Lodge of England which gave them birth." Yet knowing how obnoxious to many of the Country lodges this Usurpation would be he has had the address to sign himself "Provincial Deputy Grand Master." This same Christopher Danby whose ambition to rule has prompt him to overturn every stumbling-block to his promotion, whether right or wrong, has ever in his mouth his veneration for the landmarks of our Order, how far he has preserved them, and kept them inviolate by his own Actions, We leave to the decision of the Grand Lodge of England, to whom We look up with veneration, and to whose precepts we are bound.

This same brother Danby We presume is of notoriety in some of the lodges in London. He was formerly of No. 4 Piccadilly opposite St. James's Church, and may perhaps be remember'd in the Grand Lodge

The Regalia, Books, papers, &c., belonging to the P. G. Lodge have been required of them, but refused.

The Members were summoned to attend our Quarterly Communication in June last, but neither attended or wrote Lodges in the vicinity of Niagara, have neglected our summonses and seem regardless of our Authority

Every argument, and every means of persuasion to convince them of their error and to bring them to a sense of their duty have been used, but without effect.

Since our Establishment at York they have broke up their lodge, but obstinately retain the jewels, &c.

We humbly hope, and pray the interference of the Grand Lodge, We do not wish of ourselves to make use of coercive measures if there remains a possibility of avoiding it, that may bring censure on the Craft but heartily regret the cause of this our just Complaint

The following are the names of the Members, now or late comprising that body, assuming the title of the Grand Lodge of Upper Canada sitting at Niagara

George Forsyth, Esquire, G Master
Christopher Danby, D G M
Robert Kerr, G S W
Joshua Ferries, G J. W
William Emery, G S
John McKay, G Treasurer

The above explained situation of the Craft in this Province, at this time will I hope excuse my not making a Regular Return of the different lodges

I am happy to have it in my power to acquaint you for the information of the Grand Lodge, that there does not now remain a single lodge under the Modern sanction in this Province, they have every one sent in their Warrants to our Right Worshipful Provincial Grand Master

With anxious expectations we wait the favor of an answer

I have the honor Right Worshipful Sir, to subscribe myself

Yr Obt Hble Sert and faithful Brother

Jermyn Patrick
Grand Secretary for the Provinces of U Canada

F W Robert Leslie,
Grand Secretary to the Grand Lodge of
Ancient York Masons, England

P S Please to address me at Kingston, U Canada

On the back of this letter are four endorsements made by the Grand Lodge of England on 6th March, 1806. The first states that the letter of Bro. Patrick, "dated the 5th July, 1804," was "rec'd in London the 12 Dec.," with the figures "274," the number of the Provincial warrant, and the memo "See duplicate ans, 16 Mar., 1806," added.

The second refers to a letter sent to Bro. Jarvis in March, 1804, and noted as follows:

Extract letter to Wm. Jarvis, Esq., P. G. M., Niagara. U. Canada, 17 Mar., 1804—beginning "It has been matter of serious regret—ending 2d paragr. "under which have acted."

The third refers to a letter from London, sent in duplicate to Niagara and Kingston, in June, 1804, noted as follows:

Extract of a Letter to the Prov. Grand Lodge, Upper Canada. 30th June, 1804, sent in Duplicate to Niagara—and to Kingston—beginning Since forwarding our &—ending with the abstract of their Warrant—to appoint a Deputy in his absence.

The fourth endorsement was made in March, 1806, and is a draft of a letter sent to Bro. Patrick in reply to his letter from Kingston, dated July 5th, 1804. It reads:

"R. W. Brother,

The last of the above dispatches were sent you in duplicate. and as yet I have not recd any direct answer to either of them—but I have recd a long extract of proceedings of the Prov. G. L. under date the 6th Jany. last inclosing duplicate of their letter to me of the 3rd Dec.. 1804. acknowledging of my letter of the 30 of June—the orgl. of which never came to hand—these dispatches each contain a list of Prov Gd. Off. and animadversion & reciprocal charges & complaints ag. each other: each claiming the Title of Grand Off. of the G. Lo. of Upper Canada.

In this situation of things I have only to repeat my observation and recommendation contd. in our dispatch of the 30 June as above sent and duplicate to each party, and that as soon as the Tenor or purport of your prov. warrt is complied with I shall be happy to correspond—but not with '2' Grand Lodges!—Both parties being very inconsistent & irregular for the present

I am Rt. Worshipful & Worshipful Brother,

Your very sincere friend & Brother,

G. S

6 March, 1806."

"Provincial Grand Lodge,
Upper Canada."

"Jermyn Patrick, Esq.,
"Kingston."

In October, 1805, R. W. Bro. Jarvis sent a letter to Bro. Patrick at Kingston with "a return" which he had received from England, an official document—probably a list of lodges. In this letter Bro. Jarvis says nothing of having received any communication from England regarding the meeting of the Provincial Grand Lodge on February 10th, 1804.

Bro. Patrick replied on 4th November, 1805, regretting that lodges were not sending in returns, and that no answer had been received from England, although twenty months had elapsed since the meeting of the Provincial Grand Lodge at York.

The gravity of this letter is apparent, showing as it does not only absolute neglect of the Grand Secretary by R. W. Bro. Jarvis, but an intention to withhold from him correspondence of great importance.

Kingston, Nov. 4, 1805.

Dear Sir,—Your letter with the return from England was delivered by your son; am sorry I was from home during his stay at K. I feel intolerably perplexed at the present disarranged state in which we stand as a Masonic body; but two returns have as yet come in from the country—(I cannot say subordinate Lodges) namely Nos. 6 and 13. I embrace every opportunity in urging them, but to no avail, and what adds to my perplexity and to my great surprise, that no answer has been received from the Grand Lodge of England; this last return is dated last March (proceedings of the Athol Grand Lodge) at which time they must of course have been in possession of my letter—but not one word on the subject. We must be either right or wrong. I have received communications from the Grand Lodges of Halifax and Quebec, in answer to my letters on the present establishment; they are highly satisfactory; shall send them when I make up my packet for the next festival.

I renounce Mr. Cox as D. G. Secretary, and must confess myself justly served in placing confidence in such a man; shall therefore for the present take the liberty of addressing you until another is appointed. With your leave I will again write to the Grand Lodge of England and urge an answer.

I wrote down to No. 3, at Cornwall, requesting them to hail the brethren applying for the last warrant, as they being wardens, and also to inquire into their conduct. I have received a letter from No. 3 not very flattering, but I have my doubts of the propriety of the proceedings of No. 3. Shall wait till better satisfied on both sides, in the mean time I hope you will send down the warrant the first opportunity; be assured of my circumspection before I deliver it.

* * * * * * * * * * * * *

I remain, Sir, with respect, your most obedient servant,

Jermyn Patrick.

Wm. Jarvis, Esq.

The Grand Secretary was evidently not satisfied with the "handsome reprimand" given to Bro. Cox and so informed the Provincial Grand Master. The letter confirms the opinion formed by many brethren, that the Provincial Grand Master was not acting as energetically as the cause deserved. The subscription in the letter shows that it was forwarded to York "By Capt. Kendrick." Bro. Cox was an old member of the Queen's Rangers lodge No. 3, and was also a soldier in that regiment, which was disbanded in 1800.

There was some difficulty in connection with the Ernestown warrant. The reasons for certain actions of Athol lodge, No. 3, at Cornwall, are not given. The matter must, however, have been adjusted for the warrant was afterwards delivered and the lodge opened. R. W. Bro. Jarvis, however, had suppressed the letter from the Grand Lodge at London. The communication of the Grand Secretary, Bro. Patrick, had been replied to through him as early as June, 1804. The Provincial Grand Master, however, was careful to see that it did not reach the Grand Secretary. It was a sharp reprimand and severe enough to awaken the energies of a Provincial Grand Master. The letter was dated 30th June, 1804, and an extract reads:

"R. W. Sir and Bro.—It has been matter of serious regret that in the granting your warrants, due attention and respect have not in any one instance been paid thereto, nor any returns according to regulations, yearly or other-

wise, of the members of and under the several dispensations for warrants, granted by you as P. G. M.,—how to remedy this defect let me entreat the most serious attention of your Prov. Grand Lodge, and attentive perusal of the authority under which you act."

R. W. Bro. Jarvis, if he had the interest of the Craft at heart, certainly did not display much enthusiasm, nor did he exercise attention in directing the proceedings of the Craft. The acknowledgment of the letter to England, containing the proceedings of the meeting held at York, was received by him at Kingston in the autumn of 1804. Instead of communicating the contents of the letter to the Provincial Grand Secretary he pigeonholed it, for on the 4th November, 1805, we find that R. W. Bro. Patrick writes him, complaining of the dilatory manner in which the lodges make returns and pay their dues. "And," Bro. Patrick writes:—

"what adds to my perplexity, and to my great surprise that no answer has been received from the Grand Lodge of England; their last return is dated last March," (Proceedings of the Athol Grand Lodge), "at which time they must of course have been in possession of my letter, but not one word on the subject. We must be either right or wrong."

The lodges of the Niagara district which severed their connection with the regular Grand Lodge under R. W. Bro. Jarvis were No. 1, The Grand Master's lodge at Niagara; No. 2, the lodge in the township of Queenston, alias Newark, in the county of Lincoln; No. 4, the town of Niagara lodge, also known as the "Lodge of Philanthropy;" lodge No. 9 in the township of Bertie, and No. 12 in the township of Stamford, both in the county of Welland. These were five of the lodges. A sixth was said to be lodge No. 8, at York, which claimed Bro. Kendrick as a member. A letter written in 1817 from the Grand Secretary of the Niagara organization to lodge No. 17, at Stamford, refers to "No. 8 at York" as being one of the disloyal lodges.

The communications from the Grand Lodge of England seem to have been always addressed to the Provincial Grand Lodge "At Niagara." There is no record in the books or proceedings of the mother Grand Lodge which would indicate that the English authorities were opposed to the Niagara organization.

There are not many documents relating to the Provincial Grand Lodge in 1806, so that we are compelled to rely upon copies of correspondence preserved in the archives of private lodges—and MSS. that have been collated in England and Canada referring to the proceedings of the Provincial Grand Lodge.

In January, 1806, Bro. William Emery, the Grand Secretary, at Niagara, wrote to the Grand Secretary of the Grand Lodge of England, enclosing a duplicate copy of an address to that Grand body, adopted at Niagara on the 5th December, 1804, which had not been acknowledged. It referred to the receipt of the Grand Secretary's letter of 30th June, and reviewed the action of R. W. Bro. Jarvis, pointing out that he had been paid all fees for warrants and regalia, and repeating the former charges of neglect by the Provincial Grand Master. It also gives the names of the officers of the schismatic Grand Lodge at Niagara in 1806, and in a postscript alludes to the doubts expressed by lodges in the province as to which Grand Lodge they should adhere. The letter or petition reads:

Provincial Grand Lodge, Upper Canada in Quarterly Communication assembled, Niagara, 5 Decr. 1804

Duplicate

[To the Grand Lodge of England] Greeting

we acknowledge the rect. of Brother Leslie, Grand Secretary's, Letter, bearing date 30 June with the duplicate to Br Jarvis.

It is with sincere regret & heart felt sorrow that we are informed that our late Grand Master has been so very negligent in the Discharge of that duty which we owe to our Mother Lodge, but his conduct has been uniformly opposite, to the wellbeing of the Craft in this Province which compelled the Grand Lodge, to put the constitution in force, & to Elect another in his place.

Your Secretary in his last dispatches was pleased to say that the least attentive perusal of the warrant, obtained by Br Jarvis (without the usual fees thereon being paid) would have prevented the schism that we have got into The fact is, that the schism has happened with Br Jarvis, who has the warrant in his possession, & as we observed, in our secretary's last dispatch, which we do hereby acknowledge to be done by our advice, frequent remonstrance has been made to obtain it from him, but all to no effect. We cannot help again expressing our sincere sorrow that Mr Jarvis has not paid the fees thereon. We do hereby assure the Grand Lodge, that we have Paid him the sum of Eighteen Pounds fourteen shillings Sterling for the warrant & regalia for Grand Lodge, which we have vouchers to shew According to a resolution in this Grand Lodge, Sept 1800, the late Grand Master was permitted to receive the quarterly dues of Lodges No 8 & 10 held at York, and according to the register of their members, amounts to thirty-six pounds three shillings and nine pence sterling, & as those two Lodges has joined Mr Jarvis in the schism, we have reason to suppose, he has recd the said sum of the above Lodges If our Mother Grand Lodge thinks proper to exert their authority to obtain the warrant for us, the regular successors to the Grand Lodge, according to custom from time immemorial, we do hereby Pledge ourselves to pay the fees thereon With all due respect & attention to the Grand Lodge therein contained, we have strictly acted by the constitution that came with the warrant, & have no other object than that of fixing the Craft upon its broad Basis in this western quarter of the Globe which requires the most serious attention & the greatest exertion duly considering the part of the world we are placed in, situated in the midst of a wilderness, the extreme distance of some of the Lodges, the difficulty of communication & above all the late Grand Master Granting warrants indiscriminately never examining or caused it so to be done, the Qualifications of the party so Granted to Even the Br who was appointed to be the W Master thereof & the number of Abridged constitution, that is obtained from the Different states of America causes great confusion, in order to remedy this last difficulty as we the legal successors to the Grand Lodge are continued therein we have Come to the resolution to have one Ahimon Rezon for every warranted Lodge &for the future to issue no warrants without one to be affixed thereunto

We have summoned all the Lodges under the Provisional warrant to make regular returns to us for registering in your Books on or before the first Wednesday in June next which we will take the earliest opportunity to transmit to you

After taking your letters into our most serious Deliberation the Grand Lodge Proceeded to the Election of Officers agreeable to the Ancient custom of the Craft when the Present officers being severally proposed were unanimously re-elected for the Ensuing year which I have the Honour of transmitting to you their names.

R W Geo Forsyth Esqr P G M
R W Christr Danby, D G M
R W Joshua Ferris Esqr S G W

R. W. Robt. Kerr, Esq., J. G. W.
R. W. Jno. McKay, Esqr., G. Treasr.
R. W. Wm. Emery, G. S.
Br. Bradt, G. P.
Br. McBride, G. Tyler.

true copy
Wm. Emery

N.B. Our returns being kept back is owing to the decision of the disputes in this Province in the Lodges, some hold one way & some the other, but will comply when a Definitive answer arrived from our Mother Grand Lodge which I hope will be soon.

I am right W. Sir
Yours &c.
Wm. Emery, G. S.

Niagara 12 Jany. 1806.

The Grand Secretary of England endorsed this letter from Niagara with the following memoranda :

Extract of Letter to Wm. Jarvis, Esq., P. G. M.
Niagara, U. Canada, 17 Mar. 1804—beginning
"It has been matter of serious complaint—ending with 2d paragr. in said Letter attentive perusal of the Warrant under which you "

This was the beginning and ending of a letter sent from London in 1804.

A second endorsement reads :

Extract Letter to the Provincial Grand Lodge U. Canada, 30 June, 1804, beginning
"Since forwarding our last dispatch in March"—to the end.

The third endorsement is a full draft of a letter from the Grand Secretary at London, written 5th March, 1806, and addressed to the "Provincial Grand Lodge, Upper Canada." As the original is torn in several places some portions are necessarily omitted. It reads:

Right Worshipful Brother,

The last of the above Letter was sent to you in Duplicate and as yet I have not recd any answer to either—but I have a long Extract Statement of the proceeding of your Pro. G. L. under date July, 1804, Kingston, Upper Canada, written and signed by Jermyn Patrick, Grand Secretary for the Prov. of Upper Canada.

I have also a dispatch from Niagara signed Wm. Emery, S. G. (qy. G. S.) under date the 12th of Jany last, inclosing duplicate of letter of the 5 Dec., 1804,—the original of which never came to hand—these dispatches contain a list of the Provincial Grand Officers and animadversions and reciprocal complaints against each other—each claiming the Title of Grand Officer of the Grand Lodge of Upper Canada—In this situation

I can only repeat my observation and recommendation contained in our last dispatch under date the 30th of June and as above sent in duplicate—and as soon as the Tenor or purport of your prov. Warrant with I shall be happy of your Correspondence but not with "2" Grand lodges and both parties are so very inconstant and irregular at present that one can hardly say which (or who) are the most so.

5th March, 1806.

To the Provincial Grand Lodge,
Upper Canada.

The letter simply reiterates the opinion at Freemasons' Hall. It acknowledges the strongly-worded statement of Bro. Jermyn Patrick in July, 1804, written from Kingston, and also that of 12th June, 1806, from Bro. Wm. Emry, enclosing the duplicate of December, 1804, which, it will be observed, never reached London.

This letter, with the petition, has as a general endorsement : " 274, Dec. 1804, Niagara, Duplicate 2d March, 1806, never came to hand, see copy sent to each of the contending parties, March, 1806."

There is no record of the work of the Provincial Grand Lodge at York, and in 1805 the only document found in the accumulation of MSS. is the dispensation for a funeral in that town. It is directed to W. Bro. Thomas Hamilton, of St. John's Royal Arch lodge, No. 16, York.

By the Right Worshipful William Jarvis, Esquire, Provincial Grand Master of the Province of Upper Canada, etc., etc., etc.

To Worshipful Brother Thomas Hamilton, Master of Lodge No. 16, York. You are hereby authorized and empowered to inter the body of our late Brother Thomas Schofield, deceased, in Masonical order, on Monday, the 28th inst., at the same time having due regard to see that none of the Ancient Landmarks of Masonry are removed, and this shall be your sufficient warrant.

By order of
The Right Worshipful Grand Master,
Jos. B. Cox, Deputy Grand Sec'y.

York, 26th January, 5808.

At the church door the whole shall open from right to left, and countermarch inwards. The first orders, Templars and Royal Arch, with the Deacons with their staves, to form the Arch at the two doors of the church, under which the body passes, and again in returning out of the church in the same manner. Two of the oldest Masons in office, or two Past Masters to walk as chief mourners.

It is believed that this funeral took place in St. James' churchyard. The records of burials in the cathedral of St. James were burned in the fire of 1839 and all traces were lost. The large proportion of the members of the Craft in the early years of York were members of the Anglican church. This was not the first Masonic funeral at York, for on the 15th December, 1800, Bro. Alexander Perry of Montreal, who had been drowned in the Rouge River, some miles east of York, was buried with Masonic honors, R. W. Bro. William Jarvis being present, and the Right Revd. George Okill Stuart, the first Anglican rector of York, although not a Mason, acted as Grand Chaplain.

It will be observed that there was a place for the Knights Templars in the Masonic ceremonials of those days. Perhaps the fratres were from Kingston, Ontario, where in 1800 a Knight Templar encampment had been opened, or it may have been fratres in York, who had received the Templar degree in England

In the autumn of 1806 we find a letter from Bro. Patrick at Kingston, partly on private matters, and with a slight reference to Masonic affairs. R. W. Bro. Jarvis, as head of the Craft at York, did not trouble his Grand Secretary with much correspondence; indeed, Bro. Patrick is seemingly in doubt as to whether he was or was not an official of Grand Lodge. That he was on friendly terms with Bro.

Jarvis is shown by references to private business in this letter, for it must be remembered that Bro. Jarvis occupied a prominent position in the local government.

The letter of Bro. Patrick reads:—

Kingston, Nov. 18, 1806.

Dear Sir,—I embrace by Mr. Sherwood the opportunity of reminding you of your friendly offer in assisting me to obtain a town lot in Kingston. * * *

Having disposed of business matters Bro. Patrick refers to Masonry as follows:

Masonic—not knowing my present situation, can say but little on this head. I presume some other has been appointed to my office of Grand Secretary, as I have not received any communications either from the subordinate lodges or P. Grand Lodge these twelve months past.

I greatly lament it has not been in my power to have rendered more essential services to the Craft for the want of proper materials; being entirely ignorant of the proceedings could not take an active part.

If another is appointed, I am ready to deliver up my books to your Order. But if I am still in office, pray grant I may be informed of the proceedings of the P. G. Lodge, that I may communicate the same to the subordinate lodges and demand returns from them; they are looking up to me for information, and are ready to censure me for neglect.

With due respect, I am your most obedient servant and faithful Brother,

Jermyn Patrick.

Wm. Jarvis, Esq.

One can scarcely comprehend the situation. R. W. Bro. Patrick had assuredly been ignored or neglected, for he knew nothing of the proceedings of the Provincial Grand Lodge at York. It may be said that we of to-day know still less. His connection with the Craft in Kingston shows that he was an active worker, and his letter to R. W. Bro. Jarvis assures us that he was willing to perform his duties if he had but opportunity.

The Niagara brethren were not idle. They had communicated with England. The result was a sharp reprimand to R. W. Bro. Jarvis for his inertness. At the same time it did not depose him from the position he held as Provincial Grand Master. Of any future action down to 1807 by the Grand Lodge of England in regard to R. W. Bro. Jarvis there is nothing known. But in April, 1807, there is in the MSS. a letter from the Niagara Grand Secretary, Bro. Wm. Emery, which gives the information that the Provincial Grand Lodge at Niagara and the Grand Lodge at London were in correspondence, transmitting official documents, paying fees, &c. In order to secure their position as a governing body the Niagara organization had sent £12. 10. to England to pay for the Provincial warrant, and other fees.

The letter from Niagara refers to the dispute between R. W. Bro. Jarvis and Bro. Eliphalet Hale, and states that Bro. Hale, having quarrelled with R. W. Bro. Jarvis, had begun "to make clandestine Masons, and has got one lodge in York and two more in its vicinity." The one lodge is supposed to be Toronto, No. 8, but there is nothing in the MSS. which gives positive information as to the cause of the trouble.

The letter of Bro. Emery, the Grand Secretary, at Niagara, also contains a list of the officers for 1807, elected at Niagara, and a copy of the bill of exchange sent in payment of fees. The letter reads:

Niagara, 28 April, 1807.

Right Worshipful Sir & Brother,

We received two dispatches by one post, bearing date the 5 March & 4 June, 1806, which contains no other than Duplicates from 30th June, 1804, excepting that of your receiving a long despatch from Jermyn Patrick, of Kingston, with charges reciprocal and each claiming the title of Grand Officers, &c.

We wrote to you in our despatch, bearing date 6th Jan'y, 1805, the proceedings of Br. Jarvis and itself-created Grand Lodge, and if men will deliberately violate the constitute and openly forfeit their secred trust, which you have experienced, and we the same, in paying him the sum of money, which we mentioned to you in our dispatches bearing date 5 Decr., 1804, it is not to be wondered that men of such principles should be at a lofs to make up dispatches, but experience teaches they are liable to be disbolical and should they be otherwise it would be a wonder indeed.

We have sent you a bill of Exchange, payable in London, for the sum of £13 10, sterling, which is to pay the fees for the provincial warant and the remainder for enregistering fees, but we are ignorant what the fees for the warrant are, and with respect of the returns for registering, the Lodges that are well disposed to the constitution declined making returns till a categorical answer is received It is a matter of serious regret the state of the craft in this province, and much to be lamented, that the business should be retarded, especially when the Provincial Grand Lodge pledge themselves in answer to your despatches of the 30th June, 1804, that they would pay the fees, &c., provided that they could be put in possession of the Grand Warrant, and thus it stands at this day, and since the melancholy dispute has arisen another schism has taken place by one Eliphalet Hale, formerly in the League with Mr. Jarvis, in his ambiguity, but the object being discovered it was crushed in its bud. Mr. Jarvis denied all the charges that Hale brought against him, in consequence of which the said Hale began to make clandestine Masons and has got one Lodge in York and two more in its vicinity. This will shew you the urgent necessity for a quick dispatch, and that full power and authority be placed on one part or the other, in order to bring the Craft if possible into its regular channel. We do not mean to dictate to the Grand Lodge, in whom this power should be invested, but we sincerely pray that it may fall into such hands that has judgment, and energy to carry them into salutary effect.

I am, Right Worshipful,
Sir & Br.
Your most obedt & Very
Hlb s
Wm Emery, G. S.

Robert Leslie, Esquire.

Return of Grand Officers for the year, 1807

The R W the Honbl. Robt. Kerr Esqr., Provl G Master
The R. W Christopher Danby, D G. Master
The R W. William Wallace, S G Warden
The R W Stephen Brown, J. G Warden
The R. W. Will'm Emery, G S
The R W. & Revd Robt Addison G Chaplain
The R W John Chrysler, G Treasr

No. ——. Exchange £13 10 sterlg., New York, 22nd June, 1807.

Three Days after sight of this First of Exchange, second, third & fourth unpaid, Pay to Mr Robert Kerr, or Order, Thirteen pounds, ten shillings, sterling, value received & charge the same to account, with or without advice, to your obedt servt G N Murray.

To Mefsrs Thos Mullet & Co
London

Please to pay the within to Mr Robert Leslie, Esqr., London
Wm Kerr

The correspondence proves that the Niagara brethren maintained an independent position and pursued their work with the consciousness that they possessed a perfectly legitimate organization. That they did not come under the authority of the Provincial Grand Master, is marked by the fact that they held their quarterly meetings, the one for this year being called for 5th September, 1808. The attendance, however, was small, and confined to the Niagara lodges, and a few of those in the immediate vicinity. The lodges at York, or on the north side of the lake, did not take part in any of these meetings.

The brethren of Niagara still had faith in their ability to bring those who held allegiance to R. W. Bro. Jarvis within their fold. The Grand Secretary Bro. Emery had received an official document from England with the proceedings of the Grand Lodge in June, 1757. R. W. Bro. Danby saw in the receipt of this document an opportunity for another appeal to the Craft, and who will say that it was not a vigorous—if not very appropriate—one? The fact that the English package had been addressed to the "Provincial Grand Lodge of Upper Canada held at Niagara" was, he thought, an argument in favor of complete submission by recalcitrant brethren. If volubility of words and the adaptation of Holy Writ could have accomplished the desire of Bro. Danby's heart, he certainly would have won many victories. He dictated this circular for the Grand Secretary.

Circular.

In Open Grand Lodge, 5th Sept., 1808.

Sir and Brother,—Who hath believed our report, and to whom the truth has been revealed.—The following extracts from the Grand Lodge of England, received by the annual returns directed to the Provincial Grand Lodge of Upper Canada, held at Niagara, we charitably hope will prove satisfactory to every well meaning brother, which we know that you have been regularly initiated into the merits of the Craft, and that you have been led away by men that had not the good of the Craft, heart, which may be compared to the False Shepherd that climbs over the walls, as to such we recommend you to the Apostle Paul's observations, evil men and seducers shall wax worse and worse—deceiving and being deceived: 2nd Timothy, 3rd Chapter, verse 13th. Now, be it known to you, brethren, that we once more call you to return to your faithful allegiance to the Grand Lodge, that we may be enabled to make a good report of you to the Grand Lodge of England; this is the last admonition, this is the acceptable time, and we will defer sending our returns till the first Wednesday in March, 1809.

At the Grand Lodge, June 1st, 1757, Earl of Blessington, G. M., it was resolved and ordered, that if any Master, Wardens or Presiding Officer, or any other person whose business it may be to admit members or visitors, shall admit or entertain in his or their lodge, during lodge hour, or the time of transacting the proper business of Freemasonry, any member or visitor not strictly an ancient Mason, conformable to the Grand Lodge rules and orders, such lodge so transgressing, shall forfeit their warrant; and the same may be disposed of by the Grand Lodge.

(Signed) L. Dermott, G. S.

True copy. Wm. Emery, G. S.

I also transmit you a list of the Officers of the R. W., the Grand Lodge of England, for the ensuing year:—

His Grace, John, Duke of Athol, etc., etc., etc., Grand Master.
R. W. Bro. Thos. Harper, D. G. M.
R. W. Bro. Richard Humphreys, S. G. W.
R. W. Bro. Thos. Scott, J. G. W.

R. W. Bro. Robert Leslie, G. S.
R. W. Bro. Edwards Harper, D. G. S.
R. W. Bro. W. Cummerford Clarkson, G. Treasurer.
R. W. and Rev. Bro. Edward Barry, M.D., G Chaplain.
W. Bro. Malcolm Gillies, G. S. Bearer.
Bro. Benjamin Aldhouse, Grand Pursuivant.
Bro. James Masters, G. Tyler.

I am W. Sir and Bro., yours, etc.,
Wm. Emery, G. S.

20th January, 1809.

W. Master and Wardens of Lodge No. 15.

There is nothing on record concerning the Provincial Grand Lodge at York from this date until the 7th of May, 1809. In that year lodge No. 15, at Grimsby, requested its master to call on the Grand Secretary for information as to the Niagara Grand Lodge.

The MS. records of the Niagara organization in 1810 contain the report of the usual meeting in December of that year for the election and installation and made R. W. Bro. Robert Kerr Provincial Grand Master, with R. W. Bro. Danby as Deputy Grand Master. R. W. Bro. Emery had resigned his position as Grand Secretary and his place was filled by R. W. Bro. MacKee.

It will be noticed that the heading of the letter reads: "Provincial Grand Lodge of Upper Canada." This seems to be a recession from the ground taken by R. W. Bro. Danby in 1802. The copy of this document was sent to the lodge at the Forty Mile Creek, No. 15, at Grimsby. The brethren desired "information respecting the authority of the Grand Lodge at Niagara," and on the 25th May this lodge also "declared the authority of the Grand Lodge" was "to the entire satisfaction of this lodge," but on 22nd June, 1809, they withdrew their endorsation, and on 21st September paid dues to the Grand Lodge at Niagara. From these extracts may be seen the state of mind into which the lodges were thrown by the disintegration of the provincial authority. The Niagara brethren had a member of the regular Grand Lodge at York on their list in the person of Bro. the Rev. Robert Addison as Grand Chaplain. The letter refers to fees and dues and does not indicate any laxity on the part of the officials to do their duty. The constituency of the Niagara Grand Lodge may not have been extensive, for but few lodges were under its obedience, but the machinery for Craft government was better attended to and the Provincial Lodge met more regularly than their confrères of the legitimate body at York.

Provincial Grand Lodge of Upper Canada of the Most Antient and Honourable Fraternity of Free and Accepted Masons, according to the old constitution.

Grand Lodge, Niagara, 29th Dec., 1[illegible]

Sir and Brother,—

I send you a list of the Grand Officers for the year [illegible]ing, viz:

The Rt. W. Robt. Kerr, Esq., Pro G. M[illegible]
" Rt. W. Christ. Danby, Dep. G. Mast[illegible]
" Rt. W. Ben. Meadough, Sen. G. W[illegible]
" Rt. W. John Chrysler, Jun. G. Ware[illegible]
" Rt. W. Adam Bowman, Grand Treas[illegible]
" Rt. W. Alex. MacKee, do. Secr[illegible]
" Rt. W. Rev. Robt. Addison, do. Ch[illegible]
Bro. Saml. Lord Grand Pur[illegible]

I am also required by the Grand Lodge to inform you that every regular member of a lodge since the year 1804 shall pay into the Grand Lodge Three Dollars, and members made since that date—for every Master—shall pay six shillings currency for entering, and one shilling currency per quarter for the Grand Fund of Charity, and from the 5th day of September, 1810, no warrant shall be issued for no less a sum than Sixteen Dollars; also that on every Mason being raised to the Sublime Degree of a Master Mason shall pay into the Grand Fund of Charity Two Dollars and One Shilling as Grand Secretary's fees. You are also required to be very, very particular as to whom you admit in your lodge. The candidate is to be well recommended, well vouched for, an unblemished character, and by no means given to the use of spiritous liquors, which we conceive to be the bane of all good society.

By all means you are recommended for the future to send your regular returns as well as keep a regular correspondence according to antient custom.

For the future you shall have an extract of particular minutes, as well as correspondence from foreign Grand Lodges.

By authority.

I am, Sir and Brother,
Alex. MacKee,
Grand Secretary.

Bro. Moore, W. Master of Lodge No. 15.

The MSS. of 1811 from the archives of the Grand Lodge at London show that while the Grand Lodge carried on correspondence with the body at Niagara, it never acknowledged the receipt of the moneys paid for the Provincial warrant. The Grand Lodge at London had at least two despatches from Niagara, since the remission of the sterling draft in June, 1807. The brethren at Niagara not having an acknowledgment up to January, 1811, concluded that they would send another letter and a duplicate draft, once more pointing out their desire to pay for the Provincial warrant. They further made the charge that R. W. Bro. Jarvis was granting warrants in opposition to the Grand Lodge at Niagara, and that he was appropriating the money so obtained to his private use. A postscript states that the Niagara brethren were about to open a Royal Arch lodge. The letter reads:

Provincial Grand Lodge
of the most antient & Honourable Fraternity of Free & Accepted Masons of Upper Canada, according to the old Constitution.

Niagara, 22d January, 1811

The Rt. W. Robt. Kerr, Esqr., Prov. Gr. Master.
" Rt. W. Christr. Danby, Dy. P. G. do.
" Rt. W. Benjn. Middaugh, Senr. Gr. Warden.
" Rt. W. John Chrysler, Jun. Gr. W.
" R. W. Alex. Mackee, Gr. Secretary.
" Rt. Revd. & W. Robert Addison, Gra. Chaplin.
" R. W. Adam Bowman, Gr. Treasurer.
Bro. Samuel Lord, Gr. Pursuivant.

Rt. Worshipful Sir:

I am ordered to send you this duplicate of Two letters we sent you last year, respecting a first & second Bill of Exchange amtg. to £13 10 sterling, bearing date the 23rd of June, 1807, the one we sent by the way of New York, the other by Quebec. We received two dispatches from you by one Post, bearing date the 8th March & the 7th June, 1809, and to our great disappointment no mention made of said bills having been received.

As we mentioned in our dispatch, inclosing the first of exchange, that it

was to pay for the Provincial Warrant, and the fees thereon, the residue to go towards the enregistering of members hereafter to be transmitted to you, the which cannot be entered upon record here until such time as we are in possefsion of the Grand Warrant or some other authority from the Grand Lodge of England, as they may think meet.

And we beg leave further to acquaint the Grand Lodge that Mr. Jarvis makes very improper uses of the Provincial Grand Warrant, particularly in granting warrants in opposition to this Grand Lodge, and in appropriating the money arising therefrom to his own private use.

We have also to acquaint you that we have received a dispatch from the Grand Lodge of Ireland, held in Dungannon, signed by a Mr. A. Seeking, styling himself Dy.Grand Secty of said Grand Lodge, but according to the return we received from you, dated 2d Sept., 1807, wherein you forbid us to receive any travelling Brother with certificates signed by said Seeking, we also forbear entering into any correspondence with said Grand Lodge until we see your next dispatch, which we sincerely hope may be as soon as you can conveniently make it, as the prosperity of the Craft here in every respect depends on you

I am, sir and Bro.,

Alex. Mackee, Grl.Sect.

N.B. Since we have received another dispatch for the year 1809, dated 6th Septr., but no dispatch for 1810, nor any account of the said bills having been received by you. I am happy to inform you we are now about to open the Holy Royal Arch Lodge, and will be glad if you will in your next inform what the expense of the Dresses of the Grand Chiefs, the three Companions & the Two scribes may come to. We wish the Dresses of the three Chiefs to be good, though not extravagant.

I am, W. Sir & Brother,

Alex. Mackee, Gr Secty

Extract. New York, ——

I am this day favoured with yours of 26th Decr.; in reply I can only say that the Bill in your favour on Thomas Mullett & Co., dated 23d June, 1807, for £13 10, sterling was paid on the 11th August following.

I am, sir, Yours, &c.

Geo Wm Murray

Robt. Kerr, Esqr., Niagara,)
Prov. Gr. Master.)

N. B. The above extract is given on Purpose that by your afsistance we may find the sooner what has become of our money.

I am, &c., &c.,

A. Mackee, Gr Secty

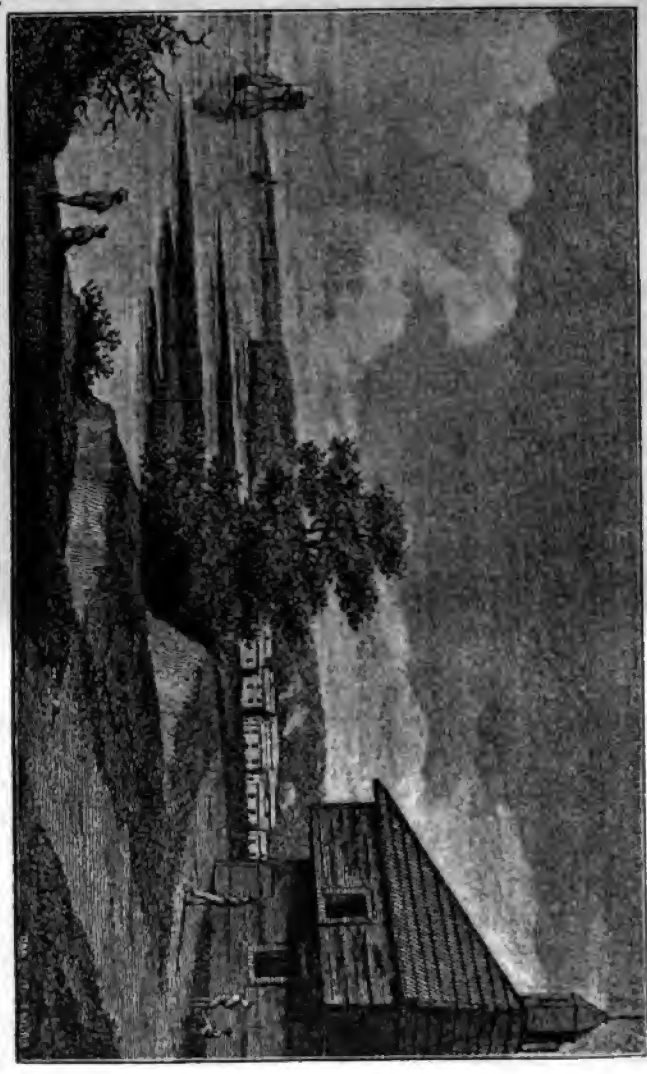
The Niagara brethren probably had forgotten that R W Bro. Jarvis held the Provincial warrant and was continuing the work under that document. While giving all due credit to the brethren on the south side of the lake, their action, regardless even of every justification, was not according to Masonic law and procedure.

The conviction firmly settled in the hearts of the Craftsmen of the jurisdiction was certainly in favor of the position held by R W Bro Jarvis. This is the more surprising, for all evidence proves that he was as a general rule neglectful of Masonic work. Be that as it may the two leading lodges of York were with him, and demonstrated their loyalty in a tangible manner, which certainly had an influence with the lodges on the north side of the lake.

In April of 1811 a meeting of the Provincial Grand Lodge was held at York, at which R. W. Bro Wm. Jarvis was present The Provincial Grand warrant was then read and explanations made with

regard to the actions of the irregular Grand Lodge at Niagara. Bro. Kerr was in York at the time, and whilst there threw doubt on the legality of the warrant of Toronto lodge No. 8, but on being called to appear he declined. Bro. Zelotes Watson of Ancaster was present. This is gathered from a letter written in July of 1811 to R. W. Bro. Jarvis.

In May of 1811 Toronto lodge, No. 8, endorsed the authority of



THE TOWN OF YORK (TORONTO) IN 1812. VIEW OF BLOCK HOUSE AT DON RIVER.

R. W. Bro. Jarvis, condemning the Niagara brethren, advising the lodges and cautioning them not to be imposed upon. The letter of No. 8 is an admirable piece of caligraphy, written by Bro. John Cameron, the proprietor of a printing house at York and publisher of the Upper Canada Gazette. Every line in the MS. would make good copy lines for the children of the Craftsmen of to-day. The letter reads:—

Upper Canada,

York, 11th May, 1811

Right Worshipful Sir,—

Toronto Lodge, No. 8—to whom you have permitted your warrant as Provincial Grand Master to be read—which warrant they view as a document of the highest import, and the only existing authority, direct or indirect, from the Grand Lodge of England by which a Provincial Grand Lodge can be constituted, held or conducted;—and as they view its letter and application peremptory and positive and directed solely and individually to yourself, they conceive that any assumption of your powers as Provincial Grand Master (by any individual or collection of individuals) is a gross and unwarrantable violation of the constitution and tending to vitiate and degrade the known virtuous principles of our honourable institution I am therefore commanded by the Master, Wardens and members of Toronto Lodge to request, by written requisition, that you will forthwith cause the various constitutional lodges in this Province to be notified of the baneful system adopted and acted upon by certain individuals at Niagara—and with such desired notifications signify your strong and marked displeasure at such unjustifiable proceedings, accompanied also with an official caution to the lodges against suffering any species of imposition which may be attempted upon them by the individuals in question

I am further commanded by Toronto Lodge that they have a just impression of the regularity, order and constitutional deference which the Provincial Grand Lodge—of right—claims from the affiliated lodges and under such impression they feel it doubly incumbent on them to discountenance whatever conduct may produce anarchy and schism, and that they will be the first to assert that dignity with which from the highest fountain of Masonic honours the Provincial Grand Lodge of Upper Canada stands clothed

I have the honour to be,

Right Worshipful Sir

Your obedient servant

John Cameron

Secretary Toronto Lodge

The action of lodge No 8 was endorsed by the [illegible] of St John's Royal Arch lodge, No 16, which met out on Yonge street Their letter reads:-

Upper Canada

Yonge street [illegible] May 1811

Right Worshipful Sir,—

Royal Arch Lodge, No. 16, who view your warrant as Provincial Grand Master of Upper Canada the only document from the Grand Lodge of England by which a Provincial Grand Lodge can be constituted or held [illegible] as its letter and application are premptory and positive and directed solely or individually to yourself—they conceive that any assumption of your powers as Provincial Grand Master by any individual or collection of individuals [illegible] gross and unwarrantable violation of the constitution, and tending to vitiate and degrade the known virtuous principles of our institution I am therefore directed by the officers and members of Royal Arch Lodge to request that you will without loss of time cause the several lodges of this Province to be notified of the baneful system adopted and acted upon by certain individuals at Niagara And with such notifications testify your strong and marked displeasure at such unjustifiable proceedings, accompanied also with an official caution to the lodges severally against suffering any species of imposition that may be attempted to be practised upon them by the individuals in question And I am further directed by Royal Arch Lodge to state to you, Sir, that they are duly impressed with a sense of the deference due to the Provincial Grand Lodge and that

their every step shall aim to preserve [illegible] ge of Upper Canada pure and unimpaired.

I have the honour to be, etc.,

M. Wright,

Secretary.

Jarvis, Esq., Right Worshipful [illegible] l Master of Upper Canada.

[illegible] ter to R. W. [illegible] o. Jarvis fr [illegible] n Simon Zelotes Watson, of [illegible] licates that t [illegible] and Lodge had been propa- [illegible] had [illegible] ge in Oxford, known as No. 21. [illegible] y Bro. Watson was a revela- [illegible] been travelling in the west [illegible] No. 21, where he delivered [illegible] following correspondence.

Ancaster, 4th July, 1811.

Right Worshipful Sir and Brother,—

On my way from Westminster to this place I had the pleasure to celebrate the festival of St. John the Baptist with my brethren of Lodge No. 21 at Oxford, and from having visited the Toronto Lodge at York last April, at the time you condescended to honour us with your presence with the Grand Warrant, which was then read and several communications made to that lodge explanatory of the duplicity of the nominal Grand Lodge at Niagara, together with Mr. Kerr being then at York, and hav [illegible] g questioned the legality of the warrant of the Toronto Lodge, who cited [illegible] n to appear and show cause for and substantiate his aspersions, which he nor [illegible] ithstanding refused to do. This information I thought it my duty to state to the brethren at Oxford, for the good of the Royal Craft, which I did in on [illegible] odge, and they saw it in the same light that I did and appointed two of [illegible] embers to draft a letter to the Grand Lodge at Niagara. These two [illegible] my assistance, and I drafted a letter, of which the following is a true c [illegible] y.

Oxford, 24th June, 1811.

Right Worshipful Sir and Brother,—

I have it in command from the Worshipful Master, the Wardens and brethren of Lodge No. 21, in open lodge assembled, to inform you that in your communication dated Grand Lodge, Niagara, 29th December, 1810, addressed to the Worshipful Sykes Townsley, Master of this lodge, containing a list of Grand Officers for the present year, wherein Robert Kerr, Esquire, is announced as Povincial Grand Master, and having always understood that the Right Worshipful William Jarvis, Esquire, had been legally appointed Provincial Grand Master of Masons in Upper Canada by a regular executed warrant from the Grand Lodge of England, authorizing and empowering him, the said William Jarvis, Esquire, to constitute and organize a Grand Lodge in the said Province, and appoint the proper officers to rule and govern the same; at the same time we have always conceived that the warrant under which we work enanated from the authority of the said Grand Warrant through the Rt. Worshipful Christopher Danby, D. G. Master, who we always supposed had been legally appointed to that office by the said Grand Master, by whose delegated authority the said D. G. Master was authorized to issue warrants to constitute lodges accordingly. And having been lately informed that the high and honourable situation of Grand Master of Masons is permanent and not elective. Lodge 21 have humbly conceived it to be their indispensable duty to look up to the Grand Lodge, humbly requesting to be informed whether the said Grand Warrant has been superseded by another, issued from the same source of authority, constituting and appointing the said Robert Kerr, Esquire, Provincial Grand Master of Masons in his Majesty's Province of Upper Canada. If so, we shall at all times be happy to acknowledge and recognize

him as such, in scrupulously observing a due subordination, in punctually paying our dues, and otherwise rendering every respect and attention consistent with all the established usages, laws and customs of the most Antient and Honourable Fraternity of Free and Accepted Masons according to the old constitution. With high consideration, I have the honour to be, W. Sir and Bro.,

Your friend and Bro.,

(Signed) Wm. Sumner,

Secretary.

Rt. W. Alex. Mackie, Grand Secretary.

It is at the request of the Worshipful Master and brethren of Lodge No. 21 that I give you this information, observing at the same time that they will be happy to be honoured with any Masonic communications you may think proper to make known to them.

With high consideration and respect, I have the honour to be,

Right Worshipful Sir,

Your Friend and Brother,

Simon Zelotes Watson.

To the Right Worshipful William Jarvis Esquire, Provincial Grand Master, etc., etc.

The letter of Bro. Watson demonstrates the position in which some of the lodges were placed by accepting the statements of R. W. Bro. Danby in behalf of the Niagara brethren. The members of No. 21 were willing to listen to an explicit statement of facts, and would never have consented to the transmission of a letter drafted by Bro. Watson, had they not been convinced that he correctly represented the state of matters with regard to the warrant of R. W. Bro. Jarvis.

The Niagara Grand Lodge was assuredly in a state of semi-activity at this time, for they were in communication with many of the lodges, and an anxiety prevailed to have their pseudo organization acknowledged by the lodges, for records from 1811 to 1817 show that the Craft had seemed to have settled into a state of inertia and decay. R. W. Bro. Jarvis was not a successful ruler. Whether his official duties as secretary of the province interfered with his office as Provincial Grand Master we are unable to say, further than that in his reign Masonry was at a low ebb. Those of the lodges that did meet only came together at irregular periods, and many of the lodges had ceased working. This state of affairs, no doubt, was the result of the indifference of R. W. Bro. Jarvis. The war of 1812 had a depressing effect on Craft work; indeed, from the latter part of 1811 down to the signing of the treaty of peace the meetings of the lodges were not held with regularity. The history of the early lodges, embraced in this work, exemplifies the difficulties that Craftsmen laboured under at this critical period in Canada.

The dissatisfaction which had, so to speak, slumbered during the war time, increased with renewed vigour on the return of peace. The lodges re-assembled, but the harmony of the Craft generally was marred by the indifference of the Provincial Grand Master. He neither spoke nor acted, and this condition of things gave a fresh impetus to the Niagara brethren, who once more claimed to constitute the Provincial Grand Lodge of Upper Canada.

The accounts of the Past Grand Secretary of the Niagara body, R. W. Bro. Emery, could not have been in perfect order, for in March of 1811 a circular was issued for a meeting of the Grand Officers to investigate and adjust the accounts. The brethren of the lodges were also invited to attend. The circular reads:—

Niagara, 27th March, 1811.

Sir and Brother,—

According to a resolution of the Grand Lodge last quarterly communication, you are hereby required to attend (if convenient for you), a committee of the G. Officers on Wednesday, the 27th day of April next, at 12 o'clock a.m., for the purpose of settling the late G. Secretary's accounts, etc., etc., etc.

You are also requested to inform the brethren of your lodge that those who choose may attend.

By authority.
Alex. MacKee,
G. Secretary.

There are no further records of the irregular Grand Lodge extant from 1811-16. The war of 1812 interrupted the proceedings and from June, 1812, until March, 1816, no meetings were held. It was officially intimated in 1816 that no dues would be charged against any of the contributing lodges for the period named.

In January, 1899, the writer found the original minute book of the irregular Grand Lodge, with the records intact from 1816 until June, 1822, two months before the re-organization of the Second Provincial Grand Lodge at York by R. W. Bro. Simon McGillivray.

The first meeting after the war was held on the 3rd January, 1816, at the house of Alexander Rogers, Niagara. R. W. Bro. (Dr.) Kerr, Provincial Grand Master, presided, with R. W. Bro. Christopher Danby as Deputy Grand Master, R. W. Bro. Benjamin Middough, as Grand Senior Warden, and R. W. Bro. George Adams as Grand Junior Warden.

During the year four quarterly meetings, viz.: 6th March, 5th June, 4th Sept., and 4th Dec'r, were held, each at Alexander Roger's Hotel, which was known as the Harrington Hotel, and was situated on the south-west corner of Prideaux and Gate streets. It was burned in 1869.

Notification of the resumption of Craft labor was sent to the Grand Lodge of England, and the supervision of the subordinate lodges was carried on apace. The minutes show that R. W. Bro. Danby was the authorized representative of the organization "to visit the different lodges. . . . examine their books and look into the state and progress of each lodge and to report the same as soon as convenient to this Grand Lodge," for which the different lodges "are hereby requested to aid and assist the said Bro. Danby in paying and supporting him in so laudable an undertaking." In this work he was actively engaged until 1820.

Diligent search for the warrant of R. W. Bro. Jarvis was also made by the same officer, for the minutes of 5th June, 1816, state that "the R. W. D. G. Master should be remunerated for his trouble and expense in going to the Genesee River in quest of the Grand Warrant, which was unanimously carried that he should receive fifty dollars for the same." The minutes of 3rd December, 1817, show that R. W. Bro. Danby also went to York on this mission, for which he received £13 N. Y. Cy.

The officers were elected this year in June, the regular date for that purpose being changed from December. The officers elected in

each year will be found in the tabulated list. There is no record of the celebration of the festivals in this year.

Two special meetings were convened during the year. The first was on June 1st, at "Paul Shipman's Tavern in Grantham," for the purpose of constituting a new lodge, designated "St. George's." No number is given to the new lodge in the record of its formation, and later it is given twice as "No. 25," once as "No. 26," and finally as "St. George's Lodge, No. 27, St. Catharines," which was its proper appellation.

The second special meeting was held on the 1st October, 1816, at "Bror. Calvin Cook's in Crowland," where Hiram Lodge, No. 28, was "constituted a regular lodge under the sanction of the Provincial Grand Warrant of Upper Canada."

Calvin Cook was collector of Crowland Township in 1815. His house was probably situated at Cook's Mills on Lyon's Creek, ten miles from its mouth, about the centre of the township and three miles east of Welland. It was once a place of considerable size but has almost disappeared. It was also sometimes called Skinner's Corners, but the Post-office there is now called Crowland.

The minutes also contain a copy of an official circular, dated St. David's, 11th September, 1816, which contains a list of the officers for the current year.

Three regular meetings were held during 1817. The first on the 5th March, was held at Alexander Rogers' Hotel, and the remainder, viz., 3rd Sept and 3rd Dec., at "the house of Br. James Rogers in this town."

This house still stands on the north side of Queen St., between Gate and Simcoe streets. It has been the residence of Bro. John A. Blake for many years.

The news of the death of R. W. Bro. Jarvis was communicated on Sept. 3rd by a letter from Br. Hamilton, the W. M. of Lodge No. 8, at York. It was resolved that "an answer should be immediately sent, signifying our thanks for his timely information of the death of our late Past R. W. G. Master," and that the "Dy. R. W. G. M. Christopher Danby, should go to York as soon as convenient for to endeavor to obtain the Provincial Grand Warrant, and that the expense attending the journey should be paid by the Grand Lodge."

A special meeting was held on the 25th Oct., 1817, at "Brother Parry's Hotel in the Township of Thorold," when Lodge, No. 20, was duly constituted.

During 1818 four quarterly meetings, viz.: 4th March, 3rd June, 2nd Sept., 2nd Dec'r, were held at the house of Br. James Rogers, the election of officers taking place in June. The Festival of St. John, the Baptist, was duly celebrated by a procession and attendance at divine service.

Three meetings only were held in 1819, viz.: on 3rd March, 2nd June and 24th June. The election of officers took place at the June meeting, installation following on the festival.

There are no minutes of any meetings in 1820, although in the records of Lodge No. 12 the receipt of a summons to the quarterly meeting in June is noted. An emergency was held on the 10th Jan., 1821, at which the minutes of "the last Quarterly Communication" were read, but the date is not given, and a committee was appointed

"for the purpose of summonsing the different lodges throughout the Province to attend at the next Quarterly Communication in June next." Two officers, viz., Deputy Grand Master and Grand Treasurer, were elected at this meeting, which would seem to indicate that meetings had not previously been held with regularity.

The four quarterly meetings for 1821 were held on 7th March, 6th June, 5th Sept. and 5th Dec'r. The election of officers was held at the June meeting, when also there was appointed a committee "to draft a letter to the Grand Lodge of England."

About this time there begin to appear in the minutes entries showing the granting of sums for the support of R. W. Bro. Christopher Danby, who eventually was entirely supported by donations from the subordinate lodges and contributions from the Provincial Grand Lodge and private individuals, and seems to have been in the care of R. W. Bro. George Adams, the R. W. Provincial Grand Master.

The remaining records are of two meetings in 1822, the first on the 6th March and the second on the 5th June, at "Charles Kouns' Coffee House," where the officers were elected and "the proceedings of the day" were "left for the approval of the Grand Lodge at its next communication," which was probably never held. A motion to remove to the "House of the Widow Rogers," which was left over for consideration from the March meeting, does not seem to have been discussed.

Charles Koun's Coffee House until 1874 stood on the north-west corner of Prideaux and Victoria streets. It was at one time owned and managed by the late Bernard Roddy. The site is now occupied by a peach orchard.

This resume of the work of the schismatic Grand Lodge is necessarily of the briefest character because of the limited space at the disposal of the writer. Sufficient has been given, however, to show that the Niagara organization was composed of active craftsmen, who brought energy and enthusiasm to the prosecution of their labors in the cause of masonry.

The lodges warranted by the schismatic organization during 1816-22 were, as has already been shown, St. George's Lodge, No. 27, St. Catharines, constituted 1st June, 1816; Hiram Lodge, No. 28, "Crowland," constituted 1st Oct., 1816; Lodge, No. 29, Thorold, constituted 25th Oct., 1817. There is no record of the constitution of Lodge, No. 30, at St. Thomas, but, as it is recorded as paying R. W. Bro. Danby £5 4s. on the 2nd June, 1819, about which time it came into existence, the inference plainly is that it owed its inception to the Niagara Provincial Grand Lodge.

The lodges represented at the various meetings held during this period were:

Nos. 2 and 4 Niagara; No. 9, Bertie; No. 12, Stamford; No. 15, Grimsby; No. 21, Oxford; No. 22, Vittoria; No. 24, Flamboro' West; No. 26, Townsend; No. 27, St. Catharines; No. 28, Crowland; No. 29, Thorold, and No. 30, St. Thomas.

R. W. Bro. Jarvis died on the 13th August, 1817, and was buried with Masonic honors in the old churchyard attached to the cathedral of St. James in Toronto.

In the month of February, before the death of the Provincial Grand Master, the brethren of lodge No. 13, at Bath, had made up their minds that some vigorous effort must be made in order to place the Craft government in proper position. They communicated with all the lodges and finally held a convention at Kingston, in February, 1817, the first of a series of meetings which did effective work for the Craft. The Niagara brethren were asked to join in this attempt at reorganization but refused.

The MSS. in the English archives furnish a valuable addition to the literary contributions of the irregular Grand Lodge at Niagara to the Ancient Grand Lodge at London. The writer is certainly to be credited for an energetic presentation of the Canadian case, even if his views of Masonic procedure somewhat diverged from the ordinarily accepted opinion of the powers of a Provincial Grand Master. He writes:

Niagara, U. C., April 14th, 1820

Right Worshiptul Sir & Brother:

The state of the Royal & Ancient Craft of Free Masonry in this Province requires that we should expreis through you to the Grand Lodge of England the solicitude we feel and have long felt in relation to it. We have from time to time addressed the Grand Lodge in the hope, that the differences which had arisen in this Province might and would be considered by them and corrected, yet have received no answer; we have now to call upon you for the expression of the opinion of the G: Lodge in order to preserve the existence of Masonry in this Province.

In the year 1792 the Duke of Athol constituted William Jarvis, Esquire (Secretary of the Province of Upper Canada), Grand Master of Masons therein, that a Grand Lodge was regularly congregated at Niagara, and that in the year 1798 the seat of Government being removed to York, the said Grand Master removed there—that in consequence of such removal the said Grand Master conceived he was authorized to remove the Grand Lodge thither, by virtue of his own authority only, the inconvenience which was likely to arise to the Craft in general and the old established land marks, by which the Grand Lodge conceived itself to be guided, led them to oppose such a measure, and they accordingly continued to convene as a Grand Lodge, and annually proceeded in the Election of their Grand Master, kept up a correspondence with the Lodges of the Country and with the Grand Lodge of England until the commencement of the late American war. Designing and mischeivous men have induced many to believe, that all the proceedings of the Grand Lodge have been irregular and improper; grounded upon the principle that Willm Jarvis, Esquire, was permanent Grand Master, and that he could direct the Grand Lodge to remove wheresoever he might think proper; we need not represent the folly and absurdity of such Doctrine so repugnant to the rules of Masonry, which annually requires the free Election of their officers, yet it has had its effects, and a convention has been afsembled, composed of many Brethren, some of respectability, but many from the United States, destitute of all principle in Direct opposition to the Grand Lodge constituted under the first Grand Master. Our Right Worshipful Brothers George Forsyth and Robert Kerr, ever afsiduous and attentive, detected and exposed the machinations of certain men, who were disposed to destroy all order and regularity in Masonry for their own individual purposes and views, the latter actually expelled two Lodges of real illuminati out of the Province. What we wish distinctly to be expreised by the Grand Lodge of England is this, whether a Grand Lodge, constituted and congregated as that of Upper Canada has been, be not competent according to the ancient Land Marks, to proceed and elect annually its own officers, not excepting the Grand Master. We have to refer you to the

record of the Warrant to William Jarvis, Esquire, for the more perfect understanding of this important subject. On this decision we conceive the future prosperity of Masonry depends here. We have thirty subordinate Lodges acknowledging the authority of the Grand Lodge; yet the proceedings of the Grand Convention of Free Masons as they style themselves (since the Death of William Jarvis, Esquire), have been calculated to sow discord and division among the Brethren, and to this cause may be attributed in a great degree the failure of a regular remitance of our dues. We cannot refrain from expreſsing our hope that the Grand Lodge of England will see the neceſsity of interposing its authority on this occasion and check a Disorder, which is increasing and is tending constantly to bring into disrepute the whole Fraternity, and will perhaps lead to its total extinction or dishonour in this Province. We will forbear to make any particular comments on the proceedings of the self-styled Convention, and shall only refer the Worshipful Grand Lodge of England to the instrument itself which we now enclose.

I beg leave, Right Worshipful Brother, to transmit to you the names of the officers now composing the Grand Lodge of Upper Canada.

Right Worshipful George Adams, Esquire, Pl. Grand Master.
" " Robert Kerr, Esquire, Past Grand Master.
" " Chrisr. Danby, Dy. Gd. Master.
" " Benjamin Middough, Sr. Gd. Warden.
" " Josiah Brown, Junior Gd. Warden.
" " John Burch, Grand Secretary.
" " James Rogers, Grand Treasurer.
" " Revd. Robert Addison, Grand Chaplin.
" " Edward McBride,) Deacons.
" " Samuel Potts,)
" " Andrew Truesdel, Grand Pursuivant.

I am,
Sir & Brother,
Your obedient & humble
servant,
John Burch,
Prol. Grand Secretary.

To Edwards Harper, Esquire,
Sec'y to the Grand Lodge of England,
Free Mason's Hall, London.

(Addressed "Edwards Harper, Esquire, Great Queen's Street, London," and endorsed, "John Burch, Pro. G. Secry, dated Niagara, April, 1820, in respect to the appointment of a Provl. G. Master.")

The Grand Secretary inadvertently assumed an untenable position, one directly opposed to the definition of the powers of a Provincial Grand Master. While everyone will admit provocation for many acts of irregularity, no one will deny that the Provincial Grand Master had a perfect right "to remove the Grand Lodge" to York "by virtue of his own authority," the "inconvenience" of this act "to the Craft" to the contrary notwithstanding.

The brethren who are quoted as "designing and mischievous men" had at least Masonic law upon their side, when they affirmed that the "proceedings of the Grand Lodge have been irregular." Following this the secretary claimed that these actions were "grounded upon the principle that William Jarvis, Esq., was permanent Grand Master," and that "the folly and absurdity of such doctrine" was "repugnant to the rules of Masonry," which, he claimed, "requires the free election of their officers." The secretary may be excused for

R. W. Bro. Geo. Adams, P. G. M., Niagara, 1820-22.

his limited knowledge of Craft law, for possibly he had not understood the reading of the warrant of appointment handed over by the heirs of Bro. Jarvis.

He then criticises the work of the Grand Convention and praises the action of those who formed the irregular Grand Lodge, claiming thirty lodges as under its obedience. This must have included every lodge in the jurisdiction.

The appeal to the Grand Lodge to interpose its authority was the portion of the letter which should have brought from England the investigation made two years later under R. W. Bro. Simon McGillivray.

The meetings of the Kingston Convention were continued from 1817-21, and in its proper place will be found an account of its work. In these years repeated efforts were made to bring the Niagara brethren into line. The records although meagre reveal the exact

position held at Niagara. A [illegible] cretary in December, 1820, shows that h[illegible] uture was not by any means extinguished. He writes:

agara, December 18th, 1820.

Worshipful Sir [illegible] —

I have t[illegible] you, for the information of your lodge, that [illegible] Past Grand Master have pro- d [illegible] ol, Grand Master of Masons in E[illegible] anada. in c[illegible] Grand Master has thought proper to call a [illegible] the Grand Lodge room in the town of [illegible] y of January next ensuing, at eleven o' [illegible] Wardens, and all members who can con[illegible] there present in due form and regalia o[illegible]

By [illegible] Grand Master.

Edward McBride,
Grand Secretary.

To the W. M. of Lodge No. 12, Stamford.

P. S. As business of the utmost importance is to be transacted in the Grand Lodge a full attendance of your lodge is absolutely necessary.

To this letter there is no reply in the MSS. On 8th Feb., 1821, Bro. McBride issued a circular letter to all the lodges, and that sent to lodge, No. 13, at Ernestown, reads:

Niagara, 8th Feby., 1821.

Worshipful and Brother:—

I have the satisfaction to inform you, for the information of your lodge, that the Grand Lodge has at last got the Grand Warrant in their possession, after being so long unjustly deprived of the same. In consequence of which a Grand Lodge of Emergency was held here on the 10th inst., where it was resolved that every lodge in this province should be summoned to attend on the first Wednesday in June next. The Grand Lodge of Upper Canada wishes to meet your lodge with all brotherly love and Christian charity, not wishing to take a retrospective view of what has happened, but that every difference may be buried in oblivion. Ancient Masons ought to be like primitive Christians; meek, mild, gentle, and easy to be entreated. The Grand Lodge fondly hope, on the above considerations, that your lodge will be properly represented on that day. Wishing you and your lodge all the happiness and prosperity that you can anticipate,

I have the honour to be,
Worshipful Sir and Brother,
Yours sincerely,
Edward McBride,
Grand Secretary.

To the W. Master of Lodge No. 13, Ernestown.

This brought forth a reply from Bro. John Dean, as the W. M. of Addington lodge. It was a brotherly letter, and yet gave the brethren of the schismatic Grand Lodge clearly to understand that their authority was not recognized, while expressing the hope that a legally formed Grand Lodge might be organized. A letter to the same effect was read at the meeting of lodge No. 12, at Stamford, on the 15th February, 1821. Stamford lodge had always been loyal to the schismatic Grand Lodge at Niagara. Prior to this, on the 5th September, 1816, they had ordered to be transmitted "Thirty-one dollars and three shillings, N. Y. Cy., to be paid into the Grand Fund for quarterages and registering fees for this lodge." Bro. Dean's letter reads:

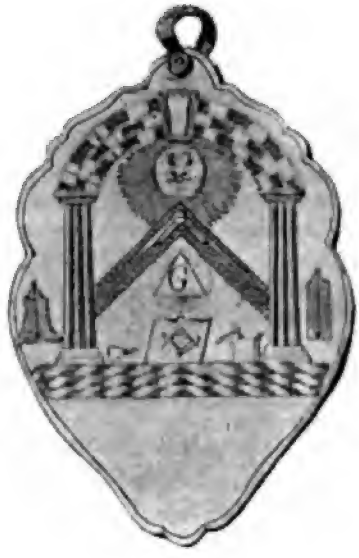
"Bath, 21st Feb., 1821.

Edward McBride, Esq., Sir—

"By the last mail I received a letter signed by you, summoning our lodge to send a representation to what you style the 'Grand Lodge of Upper Canada.'

"In reply, permit me candidly to reply to you, as the organ of that body, that we know of no legal power you have to hold a Grand Lodge. Previously to your coming in possession of the Warrant, upon which you now appear to found your authority (although I believe pretensions to holding a Grand Lodge have long been kept up without it), such measures had been adopted by lodges in the different quarters of the province as they deem legal, of whose proceed-

OBVERSE.



REVERSE.

CRAFT JEWELS OF R. W. BRO. GEORGE ADAMS, 1820.

ings you cannot be ignorant. And our lodge is of the number. Considering as we honestly do our proceedings to be legal and yours illegal, your judgment will convince you of the course we shall pursue.

"We are sensible that 'Brotherly love and Christian Charity' are essential requisites among Masons, and our most strenuous exertions are used to disseminate and cultivate those virtues.

"We regret that a difference of opinion exists where harmony alone ought to prevail, yet, until we are convinced that your proceedings are legal and ours illegal, we shall not be 'easy to be intreated' by such measures as you are adopting.

I subscribe myself,
Your respectfully,
John Dean,
Addington Lodge No. 13.

N. B.—Our next quarter's communication will be on the first Wednesday in March next, if time will permit a representative from your lodge will be happily received.

Niagara, February 8th, 1821.

The Niagara brethren were convinced that if due exertion were made, and a fraternal and happy spirit evinced, all lodges might be won to their allegiance. The felicitous letter of Bro. McBride justifies this conclusion, and the determination to carry on the government of a Provincial Grand Lodge, in strict accordance with Craft rules, was certainly a strong factor in the methods employed to secure the fealty of the lodges.

At this time no copy of the warrant of R. W. Bro. Jarvis could be found at the Grand Secretary's office at London. Bro. John B. Laughton, of Ancaster, who had gone to England, empowered to have matters placed on a proper footing, wrote on 22nd May, 1821, to Bro. Josiah Cushman at York that the letters and petitions sent by the Grand Convention of 1817-19-20 were of "no use, as there is not a copy of the Grand warrant to be found," and that he had "waited on the Grand Secretary" who said "there can be nothing done for the Craft in that part of the country, as there is not a single return from the Grand Lodge of Niagara or York since the first establishment of the same, and having no copy of the warrant they cannot consider us as Masons, unless the copy of the warrant can be obtained, whereby they may be convinced that the warrant was granted." Bro.. Laughton then adds to his letter:

"I hope you will go to Ancaster and get our worthy Brother Page to go to Mr. Jarvis and get a true copy of it from him, but if that cannot be obtained send me the copy of that which was got from Mr. Jarvis, as soon as you can and I will do what I can to obtain a warrant."

There is no doubt that the warrant given over by the heirs of R. W. Bro. Jarvis was the original parchment of 7th March, 1792. The Grand Lodge at London was certainly in doubt as to the exact powers granted to R. W. Bro. Jarvis. This is shown by the interview with the English authorities as late as 1821.

It was not until July, 1898, when this chapter was already in type, that the draft copy of the warrant of R. W. Bro. Jarvis was discovered by Bro. Henry Sadler, the sub-librarian of the Grand Lodge of England. The package containing this document was tied up with the orthodox red tape in April, 1792, and was not unfastened until a century had elapsed. Its discovery in 1821 would have set at rest all controversy as to the powers vested in R. W. Bro. Jarvis as the Provincial Grand Master of Upper Canada.

The meetings at Niagara were, however, harmless as regards the effect on the Craft. The majority of the lodges were true to the articles of association adopted by the first Kingston Convention, and the alluring words of the Niagara Grand Secretary did not prevail to even the slightest extent.

The history of the Provincial Grand Lodge and its schismatic companion does not make a brilliant page in the history of the Craft of Upper Canada. As an organization it possessed all the elements which, combined, should have made a powerful and influential body.

The account of its work must be read with profit by all who desire a knowledge of Masonry in Upper Canada from 1792-1822. Whatever defects might be found in the proceedings of the governing body, the work of the subordinate lodges was excellent. Their history possesses a two-fold interest, for they displayed an inherent and sterling strength, which was steadily maintained during a term of

years, when without the supervising attention of a Grand Lodge they were subjected to the throes of every storm that was raised by those in power. Then the earnestness of the membership demonstrated that they had the principles of the Craft at heart and were determined to stand by the ship, knowing that sooner or later disturbing elements would disappear and peace and harmony prevail.

A review of the Craft life from 1792 to 1822 exhibits the effects of mismanagement, both in the old land and in Canada. Its repetition in a less harmful form for the succeeding forty years created a depression in Masonry in this province from which it had scarcely recovered in 1860.

The appointment of R. W. Bro. Jarvis in 1792 was followed by the establishment of the Provincial Grand Lodge, on the 26th of August, 1795, and of fifteen lodges between that date and 1800. In the issuance of these warrants the Provincial Grand Master exceeded the powers of his written warrant, although it is probable that if he had been an active worker and had regularly reported to the authorities all the power required would have been readily granted to him. Then R. W. Bro. Jarvis in 1797 removed to York bringing with him the Provincial warrant. This action led to dissatisfaction and to the trouble of 1799-1802 and the formation of a schismatic body at Niagara, a rival of the Grand Lodge at York. The meetings of the latter body in 1804 were evidence that R. W. Bro. Jarvis clung to the authority under the warrant. The Niagara brethren kept in running order all the machinery of a Grand Lodge and carried on correspondence with England. They remitted fees, but, as far as can be learned, never received any acknowledgment or any communication beyond the ordinary official copy of the proceedings of the Athol Grand Lodge. In all their claims for recognition they were never able to show a communication of any kind from England that assured them of their legitimacy or the correctness of the position occupied by them.

That the English body recognized R. W. Bro. Jarvis as the head of the Craft in Upper Canada is proved by the correspondence of 1804, which contained the reprimand of the authorities upon his neglect of duty—correspondence which he withheld from his own Grand Secretary.

It is true that the Grand Lodge at Niagara was schismatic and irregular, yet it had a moral claim upon the Craft. The Provincial Grand Lodge of R. W. Bro. Jarvis, which met at York in 1804 and elected officers, was the direct successor to the Provincial organization formed at Niagara in 1795, but its life was really a dormant one, for there are records of but one meeting between 1804 and 1817, while almost a score were held at Niagara during the same period. A respectable minority of the Craft believed in the rights of the Niagara body, and the lodges, few as they were, under its warrants and control, did their share of good work.

With no inclination to justify and without any desire to condemn, the action of the Niagara brethren, looking clearly into the past after the lapse of seventy years, their position, if not tenable according to regular procedure, was the only one which they could reasonably have taken under the circumstances. Their stand was strengthened by the fact that the English authorities, knowing the state of the Craft, never interest . themselves in straightening out the difficulty.

The current of discontent which commenced in 1802 was never turned during the life of the Provincial Grand Lodge under R. W. Bro. Jarvis; while in name it existed until 1822 it exercised no influence whatever after 1811, and with the death of its head in 1817 passed into a state of lethargy. The rival body at Niagara, however, was active enough to hold meetings and look after the lodges of its obedience, and if it possessed not the innate qualities required for legitimacy, it made up for these defects by its persistence and activity. The war of 1812-15 made a void in the life of the Niagara body, although it revived in 1816 with a fresh accumulation of endeavor.

All this unrest, while it did not militate against the individual work of the subordinate lodges, caused a feeling that some lodge or lodges should rise to the occasion, and settle difficulties that for fifteen years, from 1802-17, were apparently insurmountable. This feeling gave life to the Grand Masonic Convention of 1817-22. Its work is given in its proper place. A reference here will suffice. The convention was the outcome of discussion in the lodge No. 13, at Bath, and was promoted, in fact brought into life, by R. W. Bro. Ziba M. Phillips, of Brockville, while the work of organization was done by the indefatigable hand of W. Bro. John Dean, of Bath, the secretary of the future convention.

In a memo. by R. W. Bro. John Dean to the Craft the reasons are given for the formation of the Grand Masonic Convention. He states

"For a long time the lodges generally had been in a declining state, owing in a great measure to an unfortunate division between the brethren of York and Niagara, arising from the removal of the late Grand Lodge from the latter to the former place, and for a considerable length of time after the death of William Jarvis, Esq., our late Provincial Grand Master, was suffered to languish."

The irregular Grand Lodge seemed to take a fresh lease of life after the death of the Provincial Grand Master. But it maintained only an indifferent existence, so antagonistic, however, that when the day of reconciliation came their interests had to be considered and infinite tact displayed in order to create that harmony which is coexistent with all Masonic bodies.

During the years 1817-1822, in which the Grand Masonic Convention had charge of Craft matters in Upper Canada, for it did the actual work of a Provincial Grand Lodge, the Niagara Grand Lodge not only failed to recognize the authority of the Convention, but had on the 18th December, 1820, notified the lodges that the Grand Lodge at Niagara had procured the Grand Warrant held by the late R. W. Bro. William Jarvis. This announcement was followed on the 8th of February, 1821, by a letter, asking the recognition and aid of Addington lodge No. 13 in the work of the Niagara Grand Lodge.

Then trouble ceased and the efforts of the Convention prevailed. The Grand Lodge of R. W. Bro. Jarvis had, as an organization, become dormant, while the body at Niagara still lingered, hoping against hope, evincing a spirit of determination which under the circumstances might be admired. The better sense prevailed and when R. W. Bro. Simon McGillivray carefully measured his steps and with infinite tact assembled the second Provincial Grand Lodge at York, he re-made friendships that had been severed for years and gave the Craft in Upper Canada, in 1822, what it should have been granted in 1792.

CHAPTER XX.

THE FIRST PERIOD OF CRAFT HISTORY.—LIFE OF WILLIAM JARVIS, FIRST P. G. M. OF UPPER CANADA.—THE OFFICERS OF THE PROVINCIAL GRAND LODGE AND THE SCHISMATIC GRAND LODGE.

It would be manifestly unfair after a century has passed to measure out criticism to those who had under their care the early Craft work, as if we were dealing with its management at a much later period. In a new country, dense with the foliage and tree-life of the forest primeval, with scattered clearings and but few evidences of civilization, the difficulties presented to advancement in every line of life must be apparent. Therefore, when we view the surroundings in the Niagara district, and more especially in the town of Newark in 1792, and know the pioneer endeavour to build up a colony in this part of the imperial domain, with the civil, religious and fraternal features, which to-day flourish to so great an extent, we should be generous with the early standard-bearers and accord them even more credit than that to which they are certainly entitled. Our mission, and a pleasant one it is, is to deal with but one phase of the social or rather fraternal landscape—with care and accuracy to recite for the brethren of to-day the records in the boyhood of the Craft, with its yearnings as it climbed into manhood, reaching its prime in these busy days, amid a score of kindred associations.

To realize the truth of all this we must remember that in the entire Niagara district there were not a thousand settlers, that the present capital of the province of Ontario—the old town of York—numbered scarcely a hundred souls and that to journey from settlement to settlement was a task, which in these years of steam and electricity could be accomplished in perhaps one hour, but in the olden time would be far more than a day's journey.

Our brethren in the sister province of Quebec possessed many advantages over those in, what was then, the far west. When Wolfe wrested Quebec from the French, and when Montreal capitulated, the seeds of modern civilization had flourished into bloom, and the newly formed British colony had the prosperity of the French regime, with all its prestige, to build upon. Two great cities had been founded. Centres of population had sprung up and around the ancient capital. The energy of British enterprise made the pathway of Craft Masonry comparatively an easy one. In fact the advent of British arms in the province of Quebec, accompanied as it was by the presence in the soldier ranks of brethren who had knelt at a Craft altar in the old land, gave to the ancient [illegible] in that province an impetus which it maintained through its [illegible] and which in spite of an ever wakeful and implacable foe has raised [illegible] these days to a robust maturity.

This preamble is not given in an apologetic sense but merely to account in a degree for an apparent inertness which marked the Craft in the west at the time of the erection of the Provincial Grand warrant in Upper Canada.

William Jarvis was the governing head of the first Provincial Grand Lodge of Upper Canada, having been appointed to that po-

tion on the 7th March, 1792, by the M. W., the Grand Master of the Grand Lodge of England "under the old institutions," which met in London, England. This body, known as the Athol, or Ancient Grand Lodge, was the third Grand Lodge of England in line of formation (1751), and the body which in 1813 amalgamated with the original

R. W. Bro. Wm. Jarvis, P. G. M., 1792-1817.

Grand Lodge of England (1717), under the title of the United Grand Lodge of England, the organization which controls the Craft in England in this year of grace.

William Jarvis was born in Stamford, Conn., on the 11th September, 1756, and died in York (Toronto) on the 13th August, 1817. He was the fifth son of Samuel Jarvis and his wife Martha Seymour.

Samuel Jarvis was born on the 27th December, 1720, and was the town-clerk of Stamford, Conn., from 1760 to 1775. He died in 1783. William Jarvis, the grandfather of Samuel Jarvis, was born on the 5th October, 1698, and died on 27th September, 1777, and resided at Huntingdon, Long Island, and married Naomi Brush, of Cold Spring, Long Island.

Samuel Jarvis, bought a homestead "with a barn and shed" on the 11th January, 1744, from Nathan Finch. William and his two brothers, Munson and John Jarvis, were loyalists, and were seized at the commencement of the revolutionary war by American soldiers. In the month of August "on a clear night" they were taken in an open boat to Long Island and found hospitality in the home of a Mr. Coles, who treated them kindly. In 1783 Munson and John went to New Brunswick. The former died at St. John on the 7th October, 1825, and the latter at the same place on the 11th February, 1845.

The Jarvis family was ever loyal to the crown. William was sent at an early age to England and received an education, which fitted him not only for civil but for military life. He was a well-read man, of genial character and fair business ability. He was commissioned as an ensign in the Queen's Rangers, or 1st American Regiment, that commanded by Col. John Graves Simcoe, prior to 1780. His grandson, Mr. George Murray Jarvis, of Ottawa, Ontario, has a MS. letter addressed to him as "Ensign Jarvis, Queen's Rangers, Portsmouth, Virginia," dated 1st May, 1780. He was promoted in 1782 to colonel in the same regiment. He was present at the siege of Yorktown and was wounded in that memorable engagement in October of 1871.

There is no doubt that he was in the fight and was injured, for Munson Jarvis, writing in February, 1784, from Nova Scotia, says: "I hope by this time you are recovered of your wound."

The Rangers, which consisted of both cavalry and infantry, disbanded in 1783, and the Army List of 1798 (page 573) gives the names of forty-four officers, who were placed on half-pay, many of whom settled in Upper Canada—some of them Masons—and in the number we find the name of William Jarvis. He returned home and in 1785 went to England, and was married in his twenty-ninth year, on the 12th December, 1785, at the fashionable church, St. George's, Hanover Square, London, to Miss Hannah Owen Peters, the daughter of Dr. Peters, an episcopal clergyman of Hebron, Conn. The bride was twenty-three years of age. Jarvis was commissioned in 1789 as a lieutenant in the "Western Regiment of Militia," in Middlesex, England, and on the 1st January, 1791, as a captain in the same regiment.

It is at this period of his career that we take up the thread of his Masonic connection. He was made a Mason on the 7th February, 1792. The minutes of the Grand Master's lodge, held at London, give the following record:

"William Jarvis, Esq., Captain in the West Middlesex Militia (late Cornet in the Queen's Rangers' Dragoons) was initiated in the Grand Master's Lodge on the 7th February, 1792."

The Grand Officers present were

"His Grace, the Duke of Athol
Grand Master in the chair
R.W. James Agar, Esq. D.G.M.
R.W. William Dickey, Esq., P.S.G.W.
as S.W.

R. W. Bro. Wm. Jarvis, as an officer in The Queen's Rangers.

R.W. James Jones, Esq., P.G.G.W.
as J.W.
R.W. Thomas Harper, P.S.G.W. as S.D.
R.W. Robert Leslie, Esq., G. Sec. as J.D.
R.W. John Bunn, Esq., S.G.W.
and many other membe.s."

In the books of the Grand Chapter register of the Ancient Grand Chapter we find in folio 8, Vol. A, this entry: " 1792, April 4th, Jarvis, William, G. M. L.—240 certified," showing that William Jarvis, a member of the Grand Master's lodge, was admitted to the Royal Arch in lodge No. 240, and that he received a Royal Arch certificate.

The reader will understand that prior to 1791 the Royal Arch degree in Canada was given in chapters attached to the Craft lodges, in fact, the capitular degree was considered the completion of the "Atholl" Craft degrees.

As before stated Bro. Jarvis married the daughter of the Rev. Samuel Peters, of Hebron, Conn., and it is not therefore surprising that we should find in the next line on the same date and folio this entry: "Peters, Sam'l, Rev'd., 4,240 certified," which shows that the Rev. Samuel Peters was a member of lodge No. 4, now No. 7, and was admitted to the Royal Arch in lodge No. 240, and received a Royal Arch certificate, although the word "certified" is scored with a single line, as if the entry had been made in error. It is recorded on page 481 of the Grand registry of the Ancients that the Rev. Samuel Peters was initiated in March, 1792, and paid 10s. 6d.

In this connection it may be stated that on the same date Bro. John Darley, who was so active at a later period in the work of No. 6, at Kingston, Canada, was a member of No. 4, now No. 7, in London, and was admitted to the Royal Arch in lodge No. 240, and also received his certificate.

William Jarvis was appointed the Provincial Grand Master of Masons in Upper Canada by the Duke of Athol, the M. W. Grand Master of the third Grand Lodge of England, on the 7th March, 1792. (Vol. 3, page 395, Minutes of Athol Grand Lodge.) The records extracted from the books of the Grand Lodge of England show how and when the appointment was made.

On the 9th July Bro. Jarvis was appointed as "Secretary and Registrar of the Records of the Province of Upper Canada." He sailed from Gravesend in May, 1792, and of his proposed trip he says in a letter written from Pimlico, London, to his brother, Munson Jarvis, at St. John, New Brunswick, dated March 28th, A.D. 1792:

> I am in possession of the sign manual from His Majesty, constituting me Secretary and Registrar of the Province of Upper Canada, with the power of appointing my Deputies, and in every other respect a very full warrant. I am also very much flattered to be enabled to inform you that the Grand Lodge of England have within these very few days appointed Prince Edward, who is now in Canada, Grand Master of Ancient Masons in Lower Canada, and William Jarvis, Secretary and Registrar of Upper Canada, a Grand Master of Ancient Masons in that Province. However trivial it may appear to you who are not a Mason, yet I assure you that it is one of the most honourable appointments that they could have conferred. The Duke of Athol is the Grand Master of Ancient Masons in England. I am ordered my passage on board the transport with the Regiment, and to do duty without pay for the passage only. This letter goes to Halifax by favour of an intimate friend of Mr. Peters, Governor Wentworth, who goes out to take possession of his government. The ship I am allotted to is the 'Henniker,' Captain Winter, a transport with the Q'ns Rangers on board."

There is some doubt as to the reading in the MS. letter of the word "Queen's." It is abbreviated, and may be either "Qns" or "2d." It must mean the "Queen's Rangers," as there was no regiment known as the 2nd Rangers.

The Queen's Rangers under Simcoe in the revolutionary war and the Queen's Rangers in Upper Canada were different organizations. The former was disbanded in 1783; the latter was recruited in

England and in Upper Ca [illegible] discharged soldiers re-enlisted in the [illegible] were stationed at Niagara, York [illegible] in Upper Canada, but never saw active service in the [illegible] re the military force that did duty on important oc[illegible] he opening of Parliament in Governor Simcoe's ti[illegible]

In 1784 Munson [illegible] vis [illegible] is letter "To Cornet William Jarvis, L. R. Dragoons, No. 2 [illegible]," so that R. W. Bro. Jarvis in 1784, although the [illegible] rs [illegible] banded, as usual retained his military title and [illegible]

The "Henniker" [illegible] rived at [illegible] on the 11th June, and R. W. Bro. Jarvis was officially [illegible] H.R.H. Prince Edward, the Provincial Grand Master of [illegible] ada, as the Provincial Grand Master of Upper Canada. [illegible] emained at Quebec for some days and then proceeded to [illegible] where the provincial government, under John Graves [illegible] s Lieut.-Governor, was inaugurated. The mem[illegible]s of the Exe[illegible] ive and Legislative Councils were [illegible] in, and w[illegible] were [illegible] d [illegible] r the election of the Legislative A[illegible] of t[illegible] e. [illegible] o. Jarvis left Kingston with t[illegible] off[illegible] 1792, and was present at the o[illegible] of t[illegible] st[illegible] the pr[illegible] ncial parliament on the 17th [illegible] 2, [illegible] wark, now Niagara, a place [illegible] ty houses with a population [illegible] re [illegible] so[illegible]s, officials, storekeepers and [illegible] tiers. Parlia[illegible] 1796 when it was removed, with the government, [illegible]

Bro. Jarvis [illegible] visited York, his first trip being with Governor Simcoe [illegible] When the town had been laid out by the Surveyor-General, D. W. Smith, the Secretary selected and obtained the park lot at the south-east corner of Duke and Sherbourne (Caroline) streets. Smith built for him in 1794, or the following year, a finely finished house of hewn logs, clapboarded on the outside. The material for the house was cut on the spot. The building, which was two stories and a half in height, faced on Sherbourne street. It was built directly on the street line, and the main entrance was through the Sherbourne street—then Caroline street—door, over which there was an attempt at ornamentation. A long extension ran east along Duke street, but there was no entrance to the house from that side. Farther along was a fence with a high peaked gate opening from Duke street into the lot where were built capacious barns, outhouses and a root house, for the Secretary brought with him from Niagara a number of horses, cows, sheep and pigs. About the house were planted fruit trees, among which was the pear, which seems to have been an especial favorite with the early settlers. At the rear or south of the house was a roomy verandah. The building was painted white.

At the time of its erection this house was probably the largest and best building in the town of York. The spacious room at the corner on the ground floor was converted into an office, the living rooms of the family being at the rear and upstairs. On the floor above the Secretary's office was the large drawing-room where balls and parties were frequently held. It was reached by a handsome flight of winding stairs from the main hall.

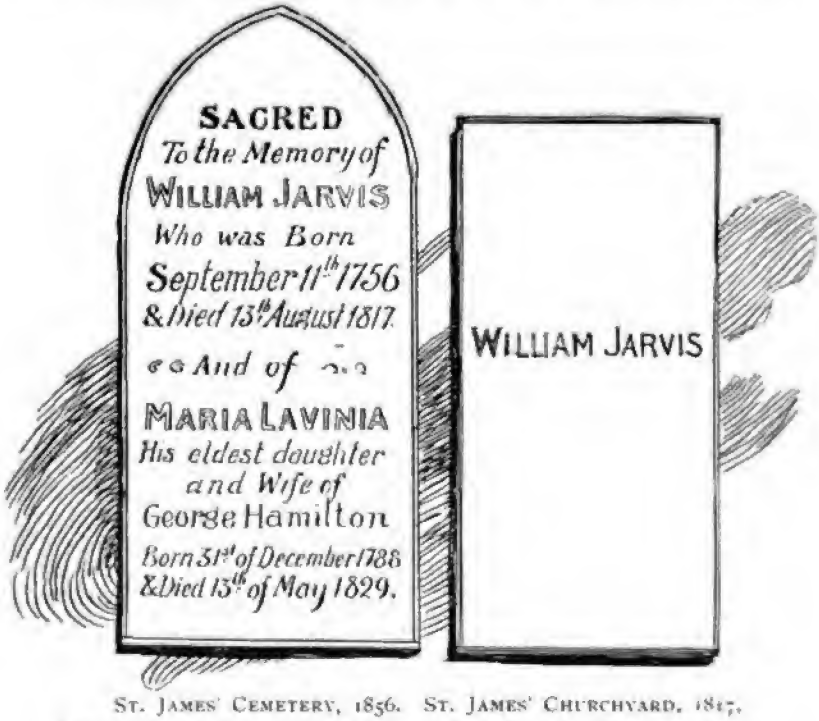
Secretary Jarvis was a man of striking personal appearance, being over six feet in stature, well proportioned, with a fine face and head. His name frequently occurs in the archives of Upper Canada during the administration of Governors Simcoe, Hunter and Gore. He was a pewholder in St. James' church from its commencement. In The Gazette and Oracle of November 3rd, 1803, his name may be found appended as Provincial Secretary to an order of Governor Hunter, appointing a day and place for holding a weekly public market at York. He was foreman of the jury which in 1800 tried and acquitted Major John Small for killing Attorney-General John White in a duel. Following the custom of the time he was a slaveholder, and in the early part of March, 1811, he complained to the court that a small negro boy and girl, his slaves, had stolen silver and gold from his desk after which they made good their escape, and that they had been aided and advised by one Coachly, a free negro. The accused having been caught, the court ordered that the boy, named Henry, but commonly known as "Prince," be committed to prison; that the girl be returned to her master and that Coachly be discharged.

Secretary Jarvis presided at a meeting of the subscribers for the improvement of Yonge street on Monday, March 9th, 1801, and after the meeting the committee went in a body to view that part of the street which Mr. Eliphalet Hale, who was a prominent Mason of York, had opened and made.

On one occasion Secretary Jarvis came very near losing his place. It was during the administration of Governor Hunter, a man very peremptory at times in his dismissals. The Quakers from up Yonge street sent a delegation, headed by Timothy Rogers and Jacob Lundy, to the Governor, complaining of the difficulty and delay they experienced in getting the patents for their lands, whereupon Mr. Jarvis and several other officers of the province were ordered to appear the next day before the Governor, together with the deputation of Quakers. Pointing to the Quakers, the Governor exclaimed: "These gentlemen complain that they cannot get their patents." Each of the officials tried to exculpate himself, but it appeared that the order for the patents was more than a year old and Mr. Jarvis was found to be the one most to blame. The unfortunate Secretary could only say that the pressure of business in his office was so great that he had been absolutely unable up to the present date to get these particular patents ready. "Sir," was the Governor's reply, "if they are not forthcoming, every one of them, and placed in the hands of these gentlemen here in my presence at noon on Thursday next, by George, I'll un-Jarvis you."

R. W. Bro. Jarvis lived in York until his death, which occurred on the 13th August, 1817. He was buried with Masonic honours in the churchyard attached to the cathedral church of St. James, Toronto. The grave plot was on the west side of the church. The present edifice was built further north than the building in existence in 1817. Mr. G. Murray Jarvis, of Ottawa, states that in 1856-57 the grave of his grandfather was opened in his presence and the remains removed to St. James' cemetery. In describing the location of the grave he says: "I have a distinct recollection of standing at the grave, looking up Court street, then a lane," so that the exact

BURIAL PLACE OF R. W. BRO. JARVIS, ST. JAMES' CEMETERY.



ST. JAMES' CEMETERY, 1856. ST. JAMES' CHURCHYARD, 1817.
INSCRIPTIONS ON THE TOMB OF R. W. BRO. WM. JARVIS.

spot would be west of the church and about in a line (east) with the north side of Court street.

The funeral of Bro. Jarvis was such as was due to the honorable position which he held, not only as Provincial Grand Master, but also as Provincial Secretary. The entire expense of the burial was defrayed by contributions from all the lodges in the jurisdiction. The records of No. 15 at Grimsby state that on "28th October, 1817, voted £1. 15s. 0. towards the funeral expenses of our late Grand Master Wm. Jarvis, deceased."

In some Masonic documents we find the name of Stephen Jarvis, signed as "Grand Secretary, pro tem." He was a lieutenant of cavalry in the South Carolina Royalists in 1872, and was in several actions during the revolutionary war. He lived in New Brunswick after the revolution, and then emigrated to Upper Canada. He was a cousin of the Provincial Grand Master, and was for years the registrar of the counties of York, Ontario and Peel, the old Home district, but exchanged the office of registrar for that of sheriff with Mr. Samuel Ridout. Stephen Jarvis made this exchange for the purpose of securing the office to his son, the late William Botsford Jarvis. Stephen died at Toronto in 1840, in the eighty-fourth year of his age at the residence of the Rev. Dr. Phillips of Upper Canada College. After the death of William Jarvis the duties of the office of Secretary of the Province were performed by his eldest son, Samuel Peters Jarvis, who died in Toronto on the 6th September, 1857.

If Jarvis in his Masonic position had exercised more energy, the influence he possessed in civil life would have tended to give the Craft a far more advanced position than it gained during his regime as the Provincial Grand Master.

Jarvis was a friend of Governor Simcoe, and one of the earliest records we find is a document empowering him (Jarvis) to administer the oaths of office to the members of the first legislature of Upper Canada.

The appointment of R. W. Bro. Jarvis to the responsible position of Provincial Grand Master, by the Duke of Athol, could not have been made with a full knowledge of that gentleman's ability as an executive and governing head. True, the R. W. Brother occupied a responsible and official position in connection with the government of the day, but if the affairs of his civil office were administered in the same manner as his Masonic duties, it did not bode well for the government of the country. The initiatory acts of Bro. Jarvis led to disastrous confusion, and the severest strictures have been written concerning the policy of the accredited agent of the highest Masonic authority in England.

He did not rely on the dictates of his own mind in directing the current business of Freemasonry, but called into his counsels Bro. Christopher Danby, a brother who had been made a Mason in England, and who had arrived in the country at the same time as Bro. Jarvis. The advice tendered by this brother did not augur well for the Craft, for Danby was one who seemed able to magnetize the Provincial Grand Master. Indeed his influence with that officer was used to serve personal ends. In proof of which we find that he deserted his patron, and at the very first opportunity concerted with

those who were directly opposed to the views of the Provincial Grand Master.

W. Bro. Hon. Robert Hamilton, was the Deputy Provincial Grand Master of the First Provincial Grand Lodge under R. W. Bro. William Jarvis. He was a merchant of Niagara, a member of the Land Board in 1791 at that place, a member of the first Executive Council of the civil government in 1792, and a man prominent in affairs in that part of Upper Canada. He was also the first judge of the district of Nassau. Lord Dorchester formed western Canada into four districts, of which one was Nassau, and it was located between the river Trent on the east and to a line extending from Long Point north from the western boundary which included the Niagara peninsula.

In 1797 the lodges at Niagara elected him as Provincial Grand Master in the place of R. W. Bro. Jarvis, although the records after that date give the name of the latter officer as continuing in the office to which he had been appointed. R. W. Bro. Simon McGillivray, however, in a letter, which he wrote to the Grand Master of England in 1822, states that after R. W. Bro. Jarvis removed to York "the lodges at Niagara held a meeting and elected the late Robert Hamilton, Provincial Grand Master," but, he added, "Jarvis retained his warrant." It is possible that the lodges did this in 1797 and at a subsequent meeting in 1799-1800 re-elected Jarvis, for in a circular, dated 29th March, 1803, "R. W. Bro. William Jarvis, Esq., G. Master," is given.

During the American revolution Mr. Hamilton, in partnership with Mr. (afterwards Hon.) Richard Cartwright, established a store on Carleton Island, near the military post which was known as Fort Haldimand, and carried on an extensive trade with the Indians. Soon after the close of the war Mr. Hamilton removed to Queenston, and was appointed one of the local judges, having Lieut.-Col. John Butler as his colleague on the bench.

Captain Patrick Campbell, who visited Niagara in December, 1790, says:

> "Mr. Robert Hamilton, a gentleman of the first rank and property in the neighborhood, and one of the Governor's Council, came also to wait on me and invite me to his house, an honor I readily embraced. He and Mrs. Hamilton were so very obliging as to go along with me in their oak sled to see the Grand Falls of Niagara."

Hamilton built a large stone residence at Queenston, a brewery and a warehouse. In 1791 he was appointed a member of the Legislative Council for the new Province of Upper Canada, an office he retained until his death. For some time he distinguished himself in connection with Mr. Cartwright, his old partner, also a member, by opposing government measures, thereby incurring Lt.-Governor Simcoe's lively displeasure. In one of the Governor's despatches he denounces Hamilton as an "avowed republican," but when it was hinted that certain privileges would be taken away from them the opposition ceased. Governor Simcoe acknowledged that he had received much valuable information respecting the commerce of the country, and particularly the Indian trade of the far west, from Mr. Hamilton. He was the father of the late Hon. John Hamilton, of Kingston.

R. W. Bro. Col. Butler.

The following entry concerning Mr. Hamilton is found in Mrs. Simcoe's diary, dated at Niagara, 30th July, 1792:

"We stopped and breakfasted at Mr. Hamilton's, a merchant who lives two miles from here at the landing, where the cargoes going to Detroit are landed and sent 9 miles to Ft. Chippewa."

"Mr. Hamilton has a very good stone house the back rooms looking on the river. A gallery, the length of the house, is a delightful covered walk, both below and above in all weather."

The Grand Senior Warden was Lieut.-Col John Butler, who was a charter member of St. John's Lodge of Friendship No. 2. He was born in New London, province of Connecticut, in 1728. His life was spent in the service of the crown. In the war with France for the conquest of Canada he distinguished himself at the battle of Lake George on the 8th September, 1755, and was present at the attack on Ticonderoga and the capture of Fort Frontenac, and also at the siege and capitulation of Fort Niagara, 25th July, 1759.

When Gen. Prideaux was killed Sir Wm. Johnson took command of the whole force, and the conduct of the Indians devolved on Butler. He greatly distinguished himself in the defeat of a relieving force. He accompanied Gen. Amherst against Montreal. During Pontiac's war he was active in restraining the Six Nations from taking part. Owing to his knowledge of Indian languages he was retained in the service when the department was reduced at the end of that war. In 1775 he accompanied Col. Guy Johnson to Montreal, and was sent by Sir Guy Carleton to Fort Niagara to take charge of the department there. In 1777 he was present at the siege of Fort Stanwix. He then raised the battalion known as "Butler's Rangers."

During the war his wife was taken prisoner and was exchanged for the wife of a Whig colonel, named Campbell. In 1778 he took and destroyed eight forts in the Susquehanna valley near Wyoming, and defeated a large force of Americans in a pitched battle. In the same year he built a row of log barracks at Niagara, on the Canadian side of the river, which was gradually enlarged as his corps increased in numbers. These buildings were known as the Rangers' barracks, and are still standing. During the years 1779-80-81 and '82 his corps was engaged in many successful expeditions. After peace he was appointed deputy superintendent of the Indians and justice of the district court, and enjoyed a salary of £500 sterling, and a pension of £200, with a grant of land for himself and family.

Col. Butler was one of the founders and the first patron of the present parish of St. Mark's in Niagara or Newark, as it was then called. He died at Niagara, May, 1796, and his remains were interred in the vault in the family burying-ground near the town. The Butler farm, which includes the burying-ground, is the first after passing the town line on the stone road to St. Catharines.

In the register of deaths in the church, in the handwriting of the Rev. Robert Addison, is the entry in the year 1796, "May 15th, Col. John Butler, of the Rangers, buried (my patron)." A tablet is erected to his memory in the church. It reads that Col. Butler was "Born in New London, Province of Connecticut, 1728. Died at Niagara, May, 1796, and is interred in the family burying-ground near this town."

In Mrs. Simcoe's diary is the following brief entry: "Navy Hall. 15th May, 1796. Whit Sunday. Coll. Butler buried."

Bro. William McKay, the Deputy Grand Secretary, resided in

THE BUTLER BURYING-GROUND NEAR NIAGARA.

Kingston, and was a member of lodge No. 6. For the convenience of the brethren living east of York, in the Midland district, he was appointed Deputy Grand Secretary. On the 14th December, 1799,

a letter from R. W. Bro. Sylvester Tiffany, the Grand Secretary at Niagara, written to R. W. Bro. Jarvis, contains amongst other matters a reference to this new appointment. Bro. Tiffany writes:

"I must inform you likewise that W. McKay, Esq., of Kingston, is appointed Deputy Grand Secretary. Any orders you may have to make to the lodges eastward may be done thro' him."

The Provincial Grand Lodge in this matter, as in many others, had acted without consultation with the Provincial Grand Master. The first mention of Bro. McKay's name is found at the head of the warrant of the Grand Master's lodge in 1796, in which he is mentioned as "Grand Junior Warden." In the proceedings of the Provincial Grand Lodge of 1800 there is mentioned "W. Bro. John McKay, Grand Junior Warden," and also the record of the appointment of R. W. Bro. Wm. McKay, as Deputy Grand Secretary. His signature is not found in any documents connected with Grand Lodge. He was a government official and the W. M. of No. 6, at Kingston in 1795. He was also the bearer of the warrant of that lodge, when it was exchanged for the dispensation under which it worked until June, 1796. Bro. McKay died in March, 1801, and was buried with Craft honors by lodge No. 6.

Bro. Sylvester Tiffany who succeeded Bro. Davenport Phelps as Grand Secretary was the brother of Mr. Gideon Tiffany, both of Niagara. They were publishers of The Upper Canada Gazette, or American Oracle, the first newspaper published in Upper Canada, and the official organ of the government.

Bro. Sylvester Tiffany was a member of the New England branch of the Tiffany family. Humphrey Tiffany, the founder of the American branch, was born in 1628, and came to America in 1663, settling at Rehoboth, Massachusetts. He was killed by lightning in 1685. Sylvester, who was the great-great-grandson of Humphrey, was born at Norton, Bristol county, Massachusetts, on August 9th, 1759. He was twice married, his first wife being Frances Hopkins, his second, Elizabeth Ralston, of Keene, New Hampshire. Eight children survived him. Bro. Tiffany left Canada about 1803, and moved to Canandaguia, N.Y., and there established a newspaper. He ceased his connection as Grand Secretary in 1802 as R. W. Bro. Jermyn Patrick held that office in 1804, and R. W. Bro. Wm. Emery held the same office in the schismatic Grand Lodge at Niagara in November, 1803. Bro. Sylvester Tiffany was the granduncle of Bro. E. H. Tiffany, of Alexandria, Ontario.

R. W. Bro. Davenport Phelps, the first Grand Secretary, was a man of unusual attainments. He was born in Hebron, Conn., although his family came originally from Tewkesbury in England. His grandfather was William Phelps, who sailed from England in the good ship "Mary and John" in 1630. The family lived in Dorchester, Mass., for five years, and then moved to Windsor, Conn., in 1635. There the father died in 1672. He had three sons, Joseph, Timothy and another, who went to live at Hebron, Conn. Bro. Davenport Phelps was descended from Joseph Phelps. He was educated at Dartmouth college, New Hampshire, one of his schoolmates being John Brand, or Brant, son of Thayendanegea, chief of the Six Nations Indians. Bro. Phelps was a fast friend of the Iroquois chief and his family, and especially of his son, Capt. Brant.

Thayendanegea was present at the organization of Barton lodge, Hamilton, on 31st January, 1796, when W. Bro. Davenport Phelps was in the chair. So strong was his friendship for Phelps that on the 24th June, 1803, he walked to the house of Bro. Richard Beasley to hear Bro. Phelps preach a sermon on the festival.

This brother was originally educated for the church, and about 1790 was sent by an American episcopalian church to Canada to preach. For the first few years he lived at Niagara, close to old Fort George, where he preached, and where it is understood he was associated with the Rev. Dr. Addison. He also preached at Queenston and at the Twelve Mile Creek, the site of the present city of St. Catharines. After this he was located at the Forty Mile Creek, where there was a prosperous Craft lodge. Later he spent a few weeks at the house of Robert Kerr, in Hamilton, who was the brother-in-law of John Brant, and there he again met his old friends. The attachment of these Indians to Phelps induced them on one occasion to present him with some thousands of acres of land in the township of Glanford, but the claim was lost through neglect.

The Masonic work of Bro. Phelps is closely interwoven with the early history of the province of Upper Canada. He was the first Grand Secretary of the first Provincial Grand Lodge of Upper Canada, the first Master of Barton lodge, at Hamilton, and was identified with Masonic work throughout the entire Niagara district. The following notice, which appeared in The Upper Canada Gazette of 10th July, 1794, proves that he possessed good business ability:

"His Excellency, the Lieut. Gov., has been pleased to appoint Davenport Phelps, Esq., to be an attorney and advocate in His Majesty's Courts of Justice in this Province and Thomas Ridout, Gentleman, Public Notary."

By those who knew him he was considered a man of erudition and culture, of sterling integrity, and worthy the respect of not the Craft alone, but of all with whom he came into contact.

Not only was Bro. Davenport Phelps known as a notary public and lawyer, but he also had a reputation as a lay preacher in the Anglican church. In a letter of 11th January, 1798, written by the bishop of Quebec to Mr. President Russell, who was then President of Upper Canada, his lordship states that he had received a letter from Sir John Johnson, enclosing another from Capt. Brant, on the subject of establishing a stipendiary clergyman amongst the Five Nations Indians.

Capt. Joseph Brant, when in England in 1796, had had a conversation with the archbishop of Canterbury on the subject of appointing a clergyman for the Five Nations Indians, and he not only recommended Bro. Phelps, but made application to the bishop of Quebec, through Sir John Johnson, for his ordination after he had been duly examined. Brant stated:

"He is a person whom we would wish to have and it is also the wish of several respectable inhabitants in the neighborhood and he has sufficient testimonials of his moral character and loyalty."

In writing to the president the bishop said that the application was in some degree irregular: that if the necessary testimonials had been found satisfactory, and if Bro. Phelps had offered himself for examination and been found competent, he might have been directly

recommended, but the bishop felt that he could not now call for such testimonials nor invite Phelps to take the long journey in order to undergo the examination, "without holding out to him, and to the chiefs, a greater degree of encouragement than in the present state of the business I am authorized to do." He, therefore, asked President Russell whether the English governor would allow a salary for the support of a clergyman to the Five Nations.

In February, 1798, Mr. President Russell wrote a confidential letter to the bishop of Quebec, from which the following is extracted:

"What Mr. Phelps' literary qualifications may be I am ignorant, as the only knowledge I have of him arises from my having sometimes seen him before the Council Board as a petitioner for land, and in the Courts of Law as an Advocate and Attorney. But if he is not more competent to execute the functions of a clergyman than he appears to have been those of a lawyer, I am persuaded your Lordship will not judge him a fit subject for ordination.

"Mr. Phelps is a native of the United States and was (I understand) a colonel in their militia. He appears to be a shrewd sensible man, and to have the manners and address of good company, but I apprehend the largeness of his family and the narrowness of his circumstances had more share than his fitness for the office in inducing Captn. Brant to recommend him for Orders, and the stipend of missionary for the five Nations. I have besides reason to doubt the propriety of placing Mr. Phelps as a missionary among any Indians of this Province. As I hold it my duty to guard against the introduction of persons to situations of that nature (where they may do mischief) whose attachment to the British Constitution I have the slightest cause to suspect. But that your Lordship may be capable of judging of that propriety I deem it right to mention the cause of my doubts with respect to Mr. Phelps, which I beg leave to do in confidence that I may not hereafter be exposed to the necessity of further explanations to Captn. Brant. Your Lordship will therefore be pleased to keep this communication to yourself.

"About two years since the Attorney General had filed an information against a person for Seditious practices, and this Mr. Phelps (as I am told) was seen in his Barrister's gown at the head of a concourse of farmers marching to the Court House with a proposed intention of supporting the accused on the day of trial; they had the prudence however to disperse in time, and the man was convicted, but it was the Attorney-General's intention to have made a motion in consequence for removing Mr. Phelps from the Bar had he not been prevented by his absenting himself from it almost ever since."

The truth is that Mr. Phelps was a much more popular man in the community than Mr. President Russell, and that there was a large amount of animus connected with the matter of Bro. Phelps' appointment is shown by the reference to the case then being heard at the court house.

On May 14th, 1798, President Russell wrote again concerning the appointment, and thus referred to Bro. Phelps:

"My ignorance of Mr. Phelps political or religious principles puts it out of my power to pass any opinion on the propriety of your choice, but it is of the utmost moment to the welfare of the Province that no person should be admitted to this situation, of whose attachment to the British Constitution there can be the smallest doubt."

I am, &c.,

Capt Joseph Brant. (Signed) Peter Russell.

In those days political feeling ran very high, and no man known to have been an American was in favor for office. This probably

militated against Bro. Phelps, who was certainly a good Mason, a man highly respected by the Craft, and one who apparently possessed the confidence and esteem of the public generally.

A letter written to President Russell on the 24th January, 1799, by the Duke of Portland alludes to the fact that he had laid the question of Mr. Phelps' ordination before King George, and that His Majesty agreed that the appointment of a clergyman should be made. In July of 1799 President Russell wrote to the Duke of Portland to this effect:

"I am very happy that what has been done respecting Captn. Brant's application for the ordination of Mr. Phelps meets with Your Grace's approbation."

The records of Trinity Anglican church, Geneva, New York State, show that Davenport Phelps was rector of that church from 1803 until 1813. He died about 1813, but of his death and burial there are no records.

In Stone's Life of Brant, Vol. II., page 438, it is stated that

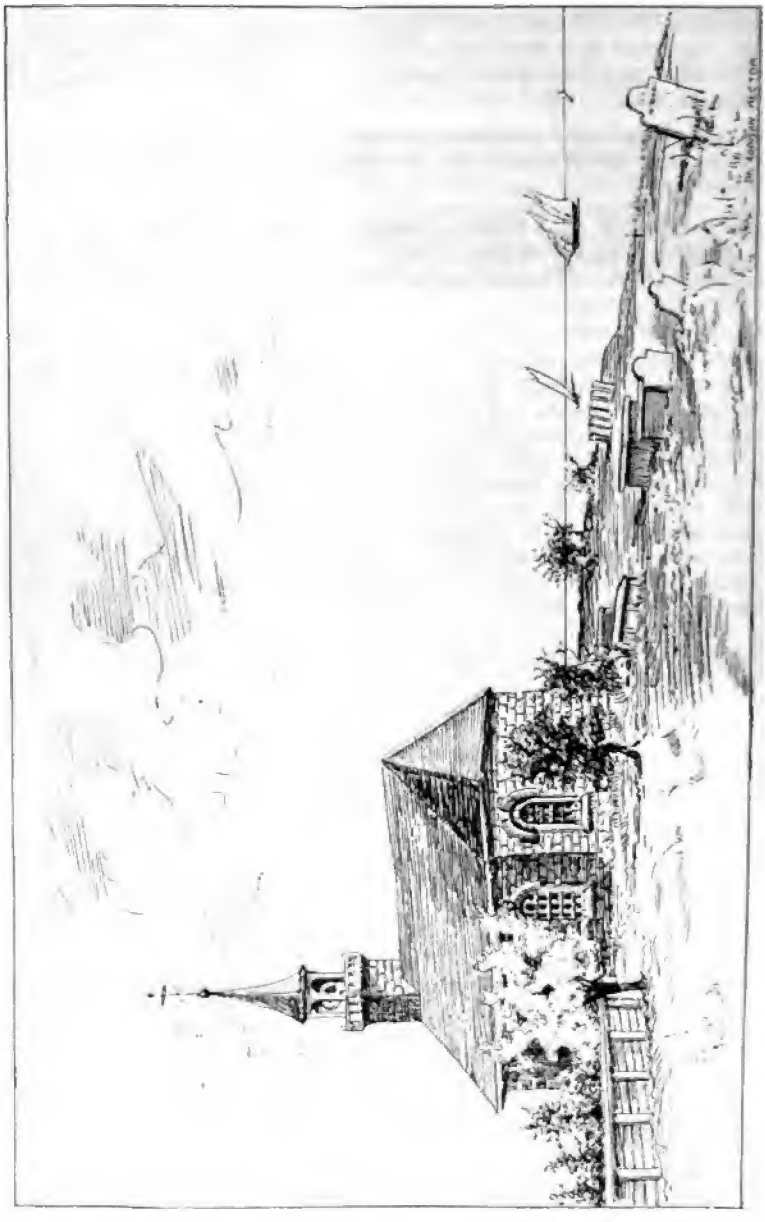
"Mr. Phelps was ordained a deacon in Trinity Church, in the City of New York, by Bishop Benjamin Moore, on Sunday, Dec'r 13th, 1801. He immediately returned to Canada and entered upon the active duties of a missionary, holding frequent services and travelling far and wide in the discharge of his duties. His residence then and for several years before was upon his farm about three miles from Burlington Bay. Capt. Brant had repeatedly endeavored to induce him to accept a grant of land, probably with a view to his residence with or near him at Grand River, but without success, as the accumulation of wealth was not the desire of Mr. Phelps. In 1803 he was ordained as a priest in St. Peter's Church, Albany, also by Bishop Moore. Thenceforward he entered upon the life of a missionary in the western part of New York, and in 1805 removed his family from Upper Canada to Onondaga. He subsequently removed to Geneva, where he died some years since."

The Rev. Robert Addison, who was born in Westmoreland, England, in 1754, was the Grand Chaplain of the Provincial Grand Lodge, indeed, he subsequently also held the office of Grand Chaplain for the irregular Grand Lodge formed in 1802. He came to Niagara in June, 1792, and was the first rector of St. Mark's church In 1791 he had been appointed by the Anglican church as a missionary from the Society for the Propagation of the Gospel in Foreign Parts. He acted as the chaplain to the troops at Niagara, and preached to the settlers. When the Government was formed at Niagara in 1792 Bro. Addison was appointed chaplain, and he occasionally visited the Indians, on the Grand River, officiating as an interpreter, baptizing and marrying. In 1823 an act was passed by the legislature granting him a yearly pension of £30 for life.

When Lt.-Gov. Simcoe lived at Navy Hall Bro. Addison was a frequent visitor. The sermons to the Craft on the festivals of St. John were preached in St Mark's church, when Bro Addison was rector, and when in 1810 he visited Toronto he preached a sermon to the Masons on St. John's day in the council chamber of the old parliament buildings, which stood south of the east end of Palace, now Front, street. Bro. Addison was a man of kindly disposition and an attractive speaker.

The sketch of St. Mark's, 1812-14, is from a point three hundred yards to the south of the building. The parish was founded in

1792, and the church was commenced in 1797, being completed in 1800. In the war of 1812-15 the building was not totally destroyed, for the present walls of the old part or nave are the originals. The interior and roof were destroyed. The position of the church is



St. Mark's Church, Niagara, 1812-14.

north-west and south-east, the tower and steeple being the proper front, facing north-west. The transept was built in 1841-43. The latter date is given on the pulpit. The steeple was not removed until after the enlargement of the church, late in the forties.

No picture of the Rev. Bro. Addison can be found, but the house he occupied in 1816 still stands in Niagara, and in it there is a peculiar bit of colonial carpenter work, of which a reproduction is given.

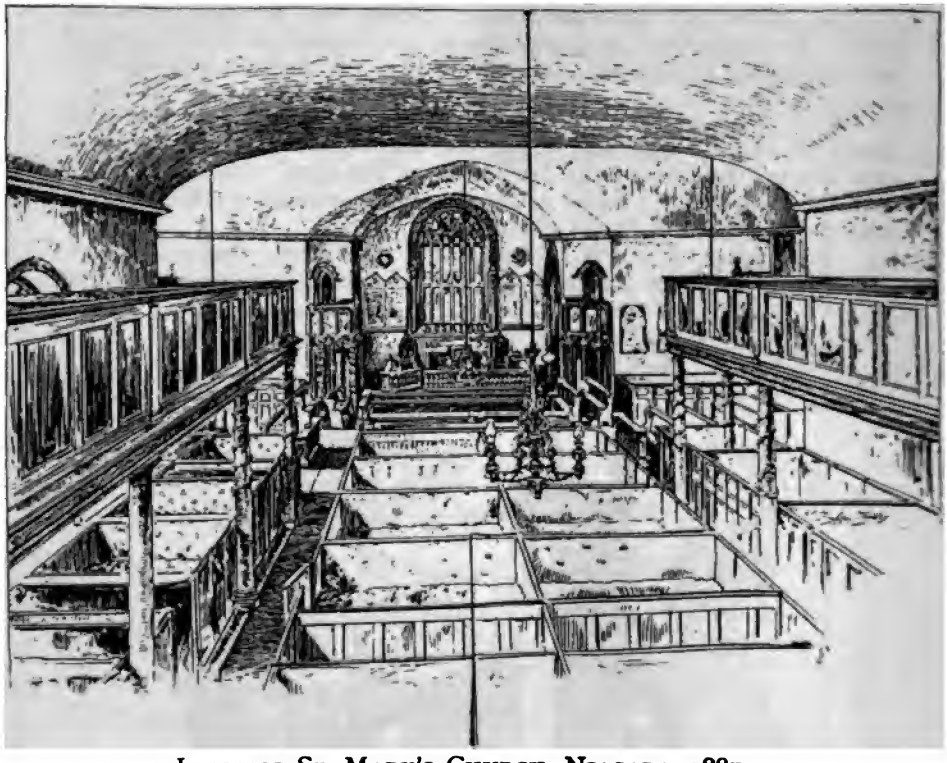
The death register of St. Mark's church contains the following entry in 1829: "Oct. 9th, 1829, the Rev. Robt. Addison departed this life on the 6th, in the 75th year of his age." On the outside wall of the church a large tablet has been erected to his memory and there is another in the chancel.

The names of R. W. Bros. Jarvis, Hamilton, Butler, McKay, Phelps and Addison comprise the list of those who formed the first

ST. MARK'S CHURCH, NIAGARA, 1887.

Provincial Grand Lodge. In 1796, when the Provincial Grand Master's lodge was formed by R. W. Bro. Wm. Jarvis, he named Bros. Francis Crooks and Robert Kerr to be wardens of that lodge. Bro. Francis Crooks was a relative of the Hon. James Crooks, who settled in Niagara in 1794. The family came from Kilmarnock, Scotland.

At the death of the Hon. Robert Hamilton, Dr. Robert Kerr succeeded to the office of Deputy Grand Master. R. W. Bro. Kerr was for many years surgeon to the Indian department. He was a connection of Sir Robert Kerr, who in 1600 became the Duke of Roxburgh in the peerage of Scotland. He was an army surgeon in Sir John Johnson's 2nd battalion, and settled at Niagara about 1784. He married a daughter of Sir William Johnson, whose second wife



INTERIOR ST. MARK'S CHURCH, NIAGARA, 1887.

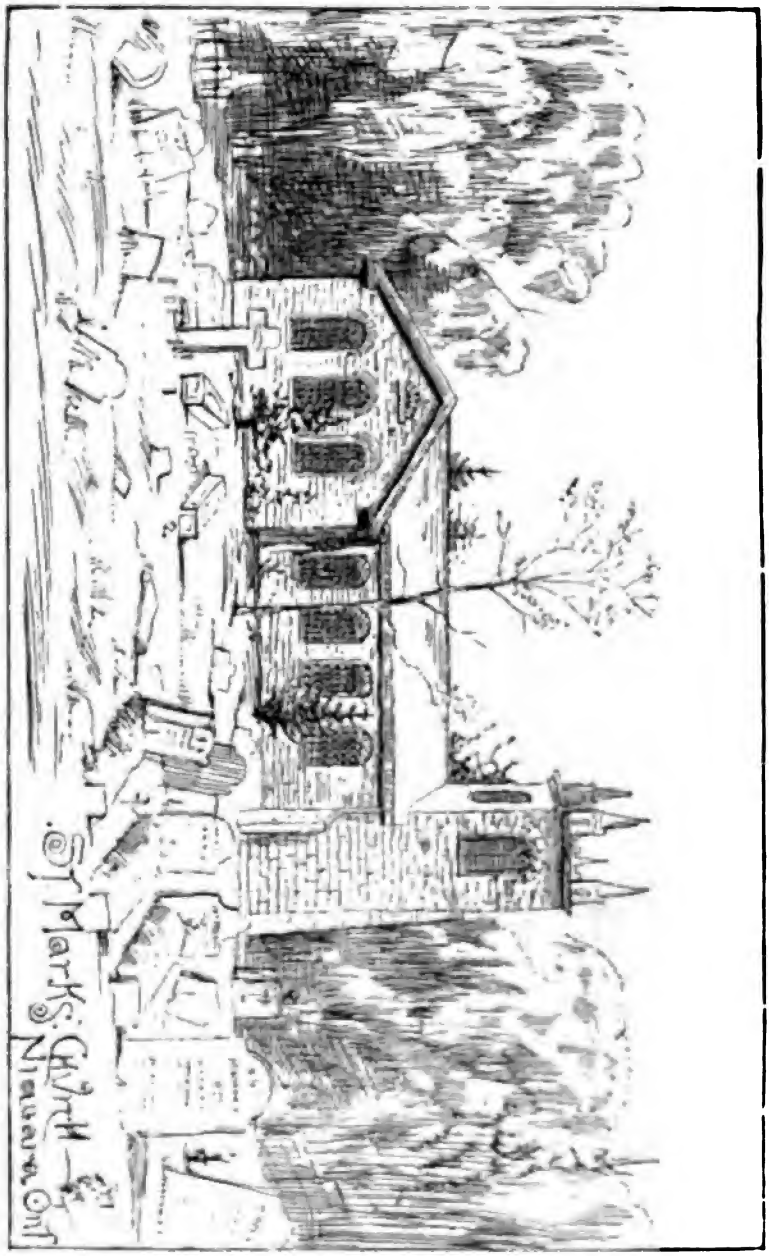
was Mary or "Molly" Brant, a sister of the Indian chief, Joseph Brant. The family lived on Prideaux street, Niagara, named after the general who was killed at Fort Niagara. Dr. Kerr is said to have been initiated in lodge No. 466, E. R., known as "Barry" in the 34th Regiment, and was made a Royal Arch Mason at Quebec in 1790. This lodge was at one time No. 17, Lower Canada. R.W. Bro. Kerr was the Deputy Grand Master under R. W. Bro. Jarvis in 1802, and in 1807 was the Provincial Grand Master of the schismatic or rival Grand Lodge at Niagara, and held that office until 1820 when he was succeeded by W. Bro. George Adams of the township of Grantham.

His effective work, while holding the latter assumed position, is shown by the fact that when R. W. Bro. McGillivray re-organized the Canadian Craft in 1822, he stated that he had "neither the inclination nor the right to deprive Dr. Kerr of his rank in the Provincial Grand Lodge."

In the archives of Unity Royal Arch chapter No. 20, Quebec, is the Royal Arch certificate of Bro. Robert Kerr, dated Quebec, 29th March, 1790. It is signed by Companions "James Davidson, Z.; John Lynd, H.; and Thos. Aylwin." The name of the "J." is not given. Comps. Ja. Thompson and John Munro were the scribes.

In 1787 Major John Ross, of the 34th, writing from Montreal, testified to the ability of Dr. Kerr, who was surgeon to Johnson's

2nd battalion. Major Ross added that Dr. Kerr had served faithfully at Carleton Island and Cataraqui. At both of these places there were Craft lodges as early as 1787. A further testimonial to his ability



St. Mark's Church and Burial Ground, 1860.

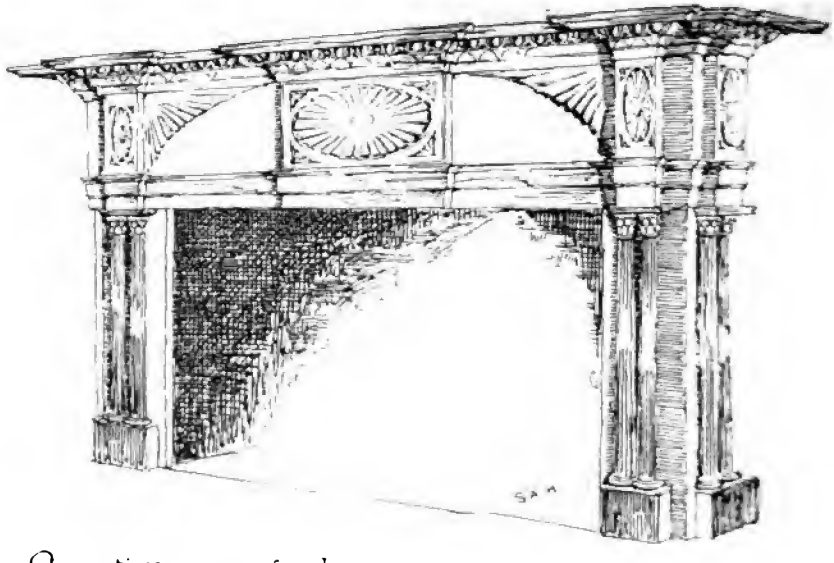
is found in a letter of May, 1787, from Neil McLean, father of the late Chief Justice McLean, who wrote to Dr. Kerr, testifying to his care and attention as a medical man, and trusting that the government

would retain his services. This letter was addressed to "Mr. Robert Kerr, Surgeon to the Loyalists in the District of Cataraqui." He left that part of Upper Canada about 1788 and settled at Newark, and was surgeon to the Indian department. He had the reputation then of being "an eminent surgeon."

In 1817 he is spoken of as "Surgeon to the Indian department of Upper Canada and Fort George," and in 1823 the military records show that he was on the "Military Staff" of the "Indian Department" at "Niagara," and also in the "Militia General Staff." He was active in the war of 1812-15, and occupied many prominent positions. In 1801 and in 1822-23 he was a school trustee by appointment of the Lieut.-Governor and was also Master of the Surrogate Court at Niagara. In 1806 he was a magistrate, and was well known for his fair and just decisions. He was fond of athletic sports, and was proficient in the art of boxing and enjoyed a friendly bout with the gloves, so much so that he was styled by many "the boxing magistrate."

A lady now living at Niagara has a distinct recollection of Dr. Kerr. She states that he was a tall, finely built man, walked very straight, but from his brown skin looked weather-beaten, as if he had seen much active service. He was well educated, a pleasant speaker, interesting to converse with and full of anecdote. He lived prior to 1822 in the old hospital at Niagara, removing in 1823 to Albany, N. Y. Bro. Kerr died in Feb. of 1824, at the age of sixty-nine years, leaving a family of three sons and two daughters.

Bro. Kerr did not lose his interest in Craft work after the reorganization of the second Provincial Grand Lodge by R. W. Bro. Simon McGillivray in 1822, and was present at the semi-annual meeting at York (Toronto) in July, 1823. In the autumn of that year.



Chimney piece in wood - from house at Niagara-on-Lake - once occupied by Mr Addison - date about 1816.

OLD CHIMNEY PIECE, NIAGARA, 1816.

however, he determined to remove from Niagara, U. C., to Albany, N. Y., where he had many friends. He did not long survive his change of residence, for he died at the capital of the State on 25th February, 1824.

Through the courtesy of W. Bro. Solomon Strasser, P.M., of Mount Vernon lodge, the writer was enabled to gather some particulars concerning his death and funeral.

The Albany "Argus" of Friday, 27th February, 1824, thus notes the death of the distinguished brother:

DIED.

"In this city, on the evening of the 25th inst., Dr. Robert Kerr, aged 69 years. Dr. Kerr was a most respectable inhabitant of Niagara, Upper Canada. For upwards of 45 years he was a surgeon in His Majesty's service, and we understand that he has held several important places in the magistracy and public trusts of the province, where his station has been for many years. His liberal hospitality and uniform kindness to the American army are extensively known and gratefully remembered by many now in this city. His funeral will take place this day at half-past 4 o'clock from Cruttenden's (Public Square). His acquaintances and friends are respectfully requested to attend without further invitation, and it is hoped that our citizens and members of the Legislature generally will be disposed to pay due honor to the memory of this respectable stranger."

Dr. Kerr's death is also noted in "The Weekly Register," the unofficial supplement of "The Upper Canada Gazette," the official paper of the old Province of Upper Canada (Ontario) in its issue of Thursday, 8th April, 1824. On the second page of the "Register" is the following notice:

DIED.

"At Albany, on Wednesday, the 25th of February last, aged 69 years, Robert Kerr, Esquire, of Niagara, Upper Canada, Surgeon in the Indian Department. Mr. Kerr was one of the oldest inhabitants of Upper Canada. He was a man of great respectability and conspicuous for his loyalty. During the late war he was with his three sons actively employed in His Majesty's service. The funeral of Dr. Kerr was attended by a large concourse of citizens and members of the Legislature. He was indeed universally respected. Being a Grand Master of the Grand Lodge of Upper Canada, the Masonic brethren of Albany, under the superintendence of the officers of Mount Vernon lodge, paid the last tribute of affection to their good and worthy brother and dropped the sympathetic tears over his grave. The lodges resolved to wear crape on the left arm for 30 days as a testimony of their respect for him whose loss they deplore."

The funeral was under the auspices of Mount Vernon lodge, No. 3, F. & A. M., Grand Lodge of the State of New York. The records of the lodge for the year 1824 are missing, so that the official record of the action of the lodge in connection with Bro. Kerr's death cannot be given The notice, however, in The Gazette shows that the last tribute of respect for the dead was paid to the remains of the distinguished brother by the Craftsmen of Albany and that the funeral was of a public character.

The interment was originally in the burial ground of St. Peter's Episcopal church, situated near the old State Capitol building. This church was incorporated in 1760. Some years after the burial of the

late Bro. Kerr the bodies in the grounds attached to St. Peter's church were removed and re-interred in grounds now forming a portion of Washington Park, and finally were again re-interred by the municipal government of Albany in the Rural Cemetery. This burial ground was opened in 1845. Bro. Kerr's remains are in the lot devoted to the re-interments from St. Peter's Episcopal church grounds and in section 49, lot 13, North Ridge. Over his grave is a slab of white marble in a fair state of preservation, about four feet long and two-and-a-half wide, bearing the following inscription:

SACRED TO THE MEMORY OF

ROBERT KERR, Esq.,

JUDGE OF THE SURROGATE COURT AND AN ACTIVE MAGISTRATE

FOR THE DISTRICT OF NIAGARA IN UPPER CANADA.

DESCENDED FROM AN ANCIENT FAMILY IN NORTH BRITAIN.

HE FAITHFULLY SERVED THE KING AS SURGEON OF THE FORCES AND ON THE STAFF FOR UPWARDS OF FORTY-SIX YEARS.

HIS SOCIAL HABITS AND KINDNESS OF HEART

ENDEARED HIM TO HIS ACQUAINTANCES, AND HIS LOSS WILL LONG BE FELT BY THOSE WHO KNEW HIM BEST.

HE WAS A DISTINGUISHED MASON AND A DEPUTY GRAND MASTER OF THE PROVINCE.

THE HONORS PAID TO HIS REMAINS BY THE ANCIENT FRATERNITY AND BY SEVERAL HONORABLE MEMBERS OF THE LEGISLATURE AT ALBANY, IN THE STATE OF NEW YORK, WHERE HE DIED, IN THE 69TH YEAR OF HIS AGE, ON THE 25TH FEB., 1824, ARE GRATEFULLY ACKNOWLEDGED BY HIS SORROWING FRIENDS.

On the 3rd December, 1866, was published by order of the Common Council of Albany a book containing a list of the inscriptions on the slabs and tombstones of all the dead whose bodies were removed from the St. Peter's Episcopal Cemetery to the Rural Cemetery. The record reads:

"Robt. Kerr,
"Judge of the Surrogate Court, Niagara,
"District of Upper Canada, Masons, &c.
"Feb. 25th, 1824. 69th year."

This simple entry contains the record of the close of a useful life. It is much to be regretted that the records of Mount Vernon lodge are lost, for from them there might have been obtained some information concerning the last days of this distinguished brother. As W. Bro. Strausser writes of this Canadian Mason, whose remains were honored by American Craftsmen, "his exalted and distinguished services were no doubt appreciated by the fraternity of this ancient city, and there appears no reasonable doubt that the tomb-stone was erected by his brethren of this city, as the inscription somewhat indicates."

His wife's remains were interred in the Niagara churchyard, and a headstone bears the inscription:

"Sacred to the memory of Elizabeth Kerr, wife of Robert Kerr, who departed this life at Niagara, the 24th January, A.D. 1794, aetat 32 years."

His eldest daughter, Anna Agnes Kerr, married at St. Mark's church, Niagara, on October 3rd, 1816, Mr. Robert Gillespie, of Montreal, and the youngest daughter married the Hon. Thomas

R. W. Bro. (Dr.) Robert Kerr, P. D. P. G. M., Niagara, 1822.

Clarke, who was a member of one of the Niagara lodges, and who on 30th May, 1825, affiliated with St. Andrew's lodge No. 1, Toronto. His eldest son, William Johnson Kerr, born in 1787, married in 1828 Elizabeth, a daughter of Joseph Brant or Thayandanegea, chief of the Six Nations. William distinguished himself in the war of 1812 and commanded the Indians at the battle of Beaver Dams. He also in 1837 at the time of the rebellion raised a body of Indians for crown service. He was a member of the Legislative Assembly of Upper Canada, and sat for one of the ridings of Halton, and in 1841 was W. M. of Barton lodge, Hamilton, of which lodge Chief

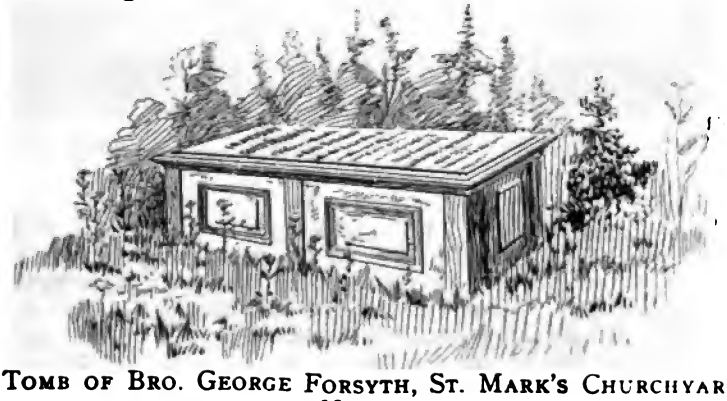
Joseph Brant was in 1796 a member. He had two other sons, Walter and Robert. William Johnson Kerr had three sons and one daughter. The third son, William Johnson Simcoe Kerr, was a barrister by profession. He died in 1875.

His daughter, Catharine, married John Osborne, of Hamilton and now of Winnipeg. Mr. Osborne was elected to the office of Grand Secretary of the Grand Lodge of Canada in 1856, and held the position until the annual meeting in 1857.

TOMB OF MRS. ROBERT KERR, NIAGARA.

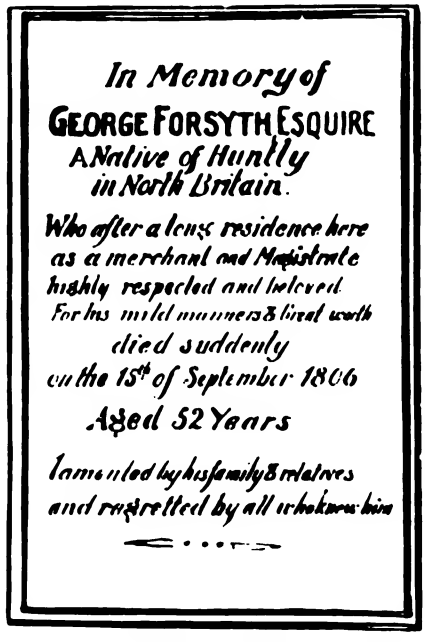
R. W. Bro. Dr. Kerr, Bro. the Rev. Robt. Addison, and R. W. Bro. Col. Butler were present, and walked in the cortege at the funeral of General Brock at Niagara in 1812.

George Forsyth, the Grand Senior Warden in 1800, was a merchant of Niagara. He was connected with the Craft from about



TOMB OF BRO. GEORGE FORSYTH, ST. MARK'S CHURCHYARD, NIAGARA.

1797, and in 1803 was the Provincial Grand Master of the schismatic Grand Lodge at Niagara, and continued as such until his death. In business life he was connected with a firm known as Messrs. Richardson, Forsyth & Co., of Montreal. He was buried in St. Mark's churchyard, and his tomb is prominent from the fact that it was used as a butcher's block by the American troops in the war of 1812. As a citizen he had prominence and was well known throughout Upper Canada. The engraving gives a representation of his tomb in St Mark's churchyard at Niagara.



INSCRIPTION ON THE TOMB OF BRO. GEORGE FORSYTH.

Bro. John Burch, who was for a time the secretary of the schismatic Grand Lodge, under R. W. Bro. Robert Kerr, was a surveyor by profession. Of his antecedents but little are known. He was born in 1784, and from 1817-19 was the Grand Secretary of the Grand Lodge under Bro. Kerr. He lived at Stamford and died in 1822. In the graveyard near Lundy's Lane is an old tombstone, bearing the inscription: "In memory of John Burch, Junr., who departed this life August 15th, 1822, aged 38 years and 5 months."

Christopher Danby, who for so many years played a prominent part in the Craft work at Niagara, deserves more than a passing notice, not that he merited all the criticisms which have been freely showered upon him, but because he was the man who manipulated Bro. Jarvis and, so to speak, managed Craft affairs at Niagara from 1792-1817. Bro. Danby was an Englishman by birth, and an enthusiastic Mason. He emigrated to Canada about 1792, and joined No. 4, Niagara, on its establishment. He had been a member of lodge No. 4, London, England, for on folio 7 of Grand Chapter register of Ancients, Vol. A., under date, 1791, we have the

entry, "Danby, Christ'r, 4, certified." This shows that Christopher Danby was a member of lodge No. 4, and received a Royal Arch certificate, but it does not state the lodge in which he received the Royal Arch degree.

In Vol. 6, Letter F., of the register of the Ancient Grand Lodge, pages 363-64, in the Masonic archives at London, it is stated that Christopher Danby paid 10s. 6d. in March, 1788, with payments of 1s. on 4th June, 1788, and 1s. on 3rd Sept., 1788. This active and energetic brother was, therefore, made a Mason in March, 1788. On pages 356-66 we find that Bro. Danby paid 1s. on Dec. 3rd, 1788; 1s. March 4th, 1789; 1s. June 3rd, 1789; Sept. 2nd, 1789; Dec. 2nd, 1789; March 3rd, 1790; June 3rd, 1790; Sept. 1st, 1790; Dec. 1790; March, 1791; June, 1791; Sept. 1791; December, 1791, and on page 481 we find that he paid 1s. in March and June of 1792. This proves that he did not sail from England for some months after Bro. Jarvis.

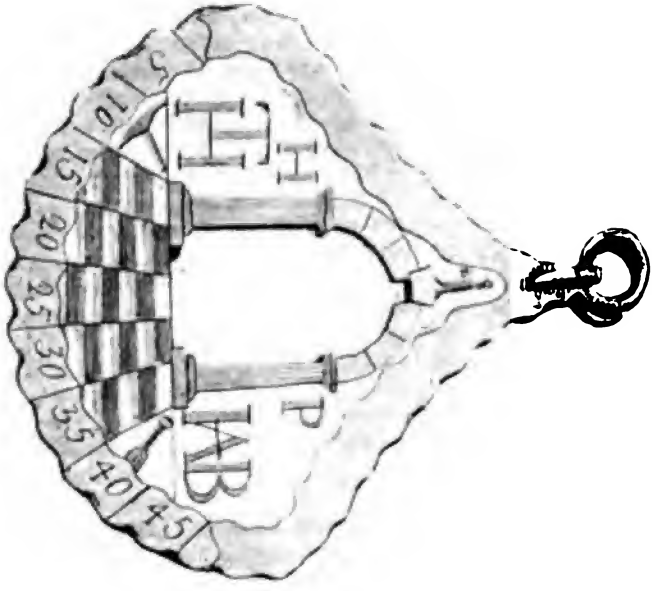
Bro. Danby was elected Provincial Grand Treasurer when the first Provincial Grand Lodge was formed in 1795, and the history of his work has been given in that of the Craft of the first period. In 1810 on the 29th Dec. a circular issued by the schismatic Grand Lodge at Niagara gives his rank as Deputy Grand Master. The Niagara brethren made liberal contributions to his support prior to 1822, when Bro. George Adams, of the township of Grantham, wrote to R. W. Bro. Kerr, stating that Bro. Danby was a physical wreck, and had to be taken care of by an attendant, for which Bro. Adams had to give his note for $95. This was followed by a direct appeal to R. W. Bro. McGillivray, and in this letter are given some facts concerning Bro. Danby's early life.

In his report to the Grand Master of England Bro. McGillivray writes:

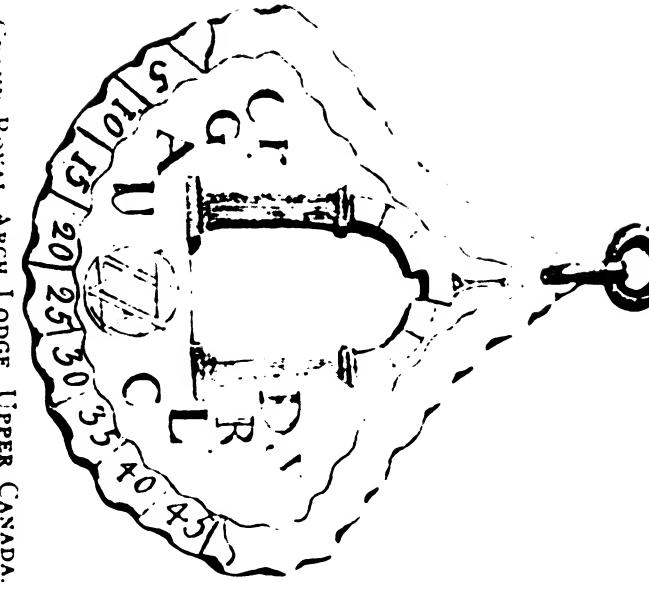
"It is difficult to imagine how Bro. Jarvis and the brethren whom he was associated with as officers of this Provincial Grand Lodge should have ventured thus to assume powers, which a more minute perusal of his patent would show they did not possess. Upon this point I have questioned the Past Provincial Grand Officers, with whom I had an opportunity of conversing, some of whom declared they never had seen the original patent granted to Bro. Jarvis, while others stated that they understood subsequent authority had been received from England, abrogating the limitations of time imposed upon dispensations in the patent, and all concurred in imputing to a certain Bro. Christopher Danby, rather than to Bro. Jarvis himself the blame of the irregularities which had taken place.

"It appears that Bro. Danby was the person entrusted to carry out from England the patent sent to Bro. Jarvis, and he was introduced as a brother well skilled in Masonry. Bro. Jarvis himself seems to have known very little of the matter, and bestowed very little attention upon it. There seems indeed to have been no experienced Mason in the province, and Bro. Danby, first in the character of Lecture Master, and afterwards as Deputy Provincial Grand Master, seems on all occasions to have been referred to as an oracle, and is quoted as the authority for everything that was done. I shall have occasion to speak of Bro. Danby further in the sequel, who still survives to endure the evils of old age and poverty, the latter arising, I am told, from his own habits of irregularity and intemperance."

This reference to Bro. Danby is the last in the MS. It is thought that he died in the neighborhood of St. Catharines, for he seemed to



HIGH PRIEST'S JEWEL.



GRAND ROYAL ARCH LODGE, UPPER CANADA.

ROYAL ARCH JEWELS OF BRO. CHRISTOPHER DANBY.

be under the partial care of lodge No. 27, which met there. The position taken by Bro. McGillivray in the case of Bro. Danby was quite tenable. There can be no doubt that Danby misled the Craft and gave advice to R. W. Bro. Jarvis which played havoc with the work at Niagara. In fact, had a strong hand like that of Bro. Robert Kerr been at the helm, guiding R. W. Bro. Jarvis, many of the troubles that arose between 1798 and 1817 would never have seen light.

W. Bro. Jermyn Patrick was an Englishman by birth and was born in London on the 10th October, 1765. He emigrated to this country about 1798-99. The first record of his name in Masonic MSS. is on the 24th June, 1800, when he was present as a brother of No. 6 at Kingston. There is no record of his affiliation. He was initiated in England in 1790. We gather this from a letter which he wrote on the 17th March, 1803, to R. W. Bro. Jarvis at Niagara. He had then "thirteen years' experience" in the Craft and was W. M. of No. 6 at Kingston in 1801, and was subsequently appointed Deputy Grand Secretary on the death of W. Bro. Wm. McKay, by the original Grand Lodge at Niagara. He died on the 20th June, 1810. During his residence in Kingston he lived on the corner of Wellington and Brock streets, and there carried on his business as a watchmaker. It was in this house that the lodge No. 6 met for some years. Bro. Patrick was the great grandfather of R. W. Bro. Henry J. Wilkinson, of Kingston.

CHAPTER XXI.

The Provincial Grand Master's Lodge, No. 1, P. R., at Niagara, 1796-1798.—Its formation by R. W. Bro. Jarvis.—Something about the old Capital of Upper Canada.

Jacques Cartier first visited Canada in 1634, and sailed the St. Lawrence to Hochelaga, now Montreal. Champlain colonized the shores of the St. Lawrence in 1608. Both these discoverers had met the Indian tribes, and exploration to the west showed that the present province of Ontario was the country of the Hurons, the Iroquois and "the neutrals," or "the tobacco nation." The Huron country extended from the eastern limits of Ontario to the shores of Lake Huron. The Iroquois were the occupants of the lands to the south of Lake Ontario and the St. Lawrence west to Lake Erie. The neutrals were the possessors of the land between the Huron and Iroquois country. This territory comprised in part the Niagara district. The neutrals were also called the "tobacco nation" by the French traders, for the tribe had a predilection not only for bartering in, but for the use of the weed. The principal village of the neutrals was Onghiara or Niagara at the mouth of the river of that name. The present town of Niagara is said to occupy the site of the Indian hamlet. The Five Nations lived on the east side of the Niagara river. These were the Senecas. They called the river, Nyahgeah, but the village, Onghiara. The river above the falls had no name. In 1650 the Mis-

sissauguas occupied the western side of the river, and the site of the present town, the old village of Onghiara, was the headquarters of the tribe when La Salle, the French explorer, visited the river in 1688.

La Salle built the first fort at Niagara, on the east or New York side of the river. It was a primitive stockade, and had heavy pickets and earth-works. In 1685 Denonville ordered it to be built of stone from quarries at Queenston. The large stone building, known as "The Castle" in the American fort, and the stone block house were built about 1726-36. In June of 1759 the French commander, Pouchot, surrendered Fort Niagara to the British general, Sir Wm. Johnson. Niagara prior to 1791 was the capital of the district of Nassau, one of the four districts into which the province had been divided. The town was first called Butlersburg, after Col. Butler. It was afterwards and prior to 1792 called West Niagara, and was known as Newark up to 1812. In all Masonic documents of the period 1792-1812 the words Niagara and Newark are used indiscriminately.

The town was laid out with the idea that it would be eventually the capital of the province. The first grist and saw mill was built in 1783 by Capt. Daniel Servos, at the mouth of the Four Mile Creek. Servos was a member of one of the Niagara lodges.

Major David Secord had a mill in 1786 at the head of the Four Mile Creek. The year 1787 was known as "the hungry year" at Niagara. The crops were a failure in 1787-8, water was scarce, and from the King's stores at Niagara food was distributed to the settlers.

At the meeting of the Land Board in June, 1791, the survey of Niagara town was adopted, a public house at the east end of the town was ordered to be built and "a Masons' lodge next to it."

In 1792 "Butler's Barracks" were built, and Governor Simcoe arrived in the same year. In 1791 Prince Edward, father of Queen Victoria, visited Niagara. The first regular religious service, other than that celebrated by the garrison chaplain attached to the various regiments at Niagara, was celebrated by the Rev. Dr. Addison, and by him the parish register was opened. He lived at "Lake Lodge" near Niagara. The house is still standing.

In 1791 the division of the province into districts was abandoned, and that part of Canada west of the Ottawa became Upper Canada and the east, Lower Canada. The first parliament of Upper Canada met at Niagara on the 17th September, 1792. The town was prosperous, and from the shops and stores the western part of the province was supplied with goods.

Fort Niagara, N.Y., was ceded to the United States by treaty in 1783, and was given over in 1795. Newark or Niagara had been the provincial capital and was recognized as such when Governor Simcoe arrived. In the year 1793 the governor visited the western part of the province, and decided to select London, U.C., as an appropriate and central site for a capital, but as Michigan was ceded to the Americans he decided to remove to the trading post at Toronto and make it the capital. In order to make a distinction in name, Simcoe gave the old township of Niagara the name of Newark, but the change was not permanent, for the original name is preserved.

The first church at Niagara was erected in 1794 by the Presbyterians of the town. It was built of wood. The second was St. Mark's church, built about 1804.

After the giving up of Fort Niagara in 1795 to the Americans, Governor Simcoe commenced the building of Fort George. It is situated above the bank of the river, east of the town. It was finished after his recall in 1796. The Hon. Peter Russell succeeded Governor Simcoe. The second parliament was held in York 1797. In 1802 Lt.-Col. Isaac Brock arrived at Niagara, with the 49th regiment. Col. James FitzGibbon, D. P. G. M. in 1822-25, was at this time the sergeant-major of the 49th.

On the 27th May, 1812, Niagara was captured by the American army. The town was of considerable extent and had about three hundred houses, including shops and large mercantile establishments. Many of the dwellings were of stone and brick. On the 13th December the town was destroyed by fire by order of the American Secretary-of-War at Washington. Butler's Barracks and one dwelling house alone were saved.

On the 19th December Fort Niagara, N. Y., was captured, and in retaliation for the destruction of Niagara the British burned Lewiston and every building from Fort Niagara to the Falls, and even to Buffalo and Black Rock.

In 1814 Fort Mississaugua, a small fort, was built on the point of that name, commanding the river. It was dismantled in 1856. The battle of Lundy's Lane was fought and won by the British on 25th July, 1814. In 1815 the inhabitants of Niagara commenced rebuilding the town, and since then it has continued to improve and is now popular for summer residences.

Heriot in his "Travels through the Canada" in 1806 writes of the old town of Niagara thus:

"The old fort of Niagara, which was erected by the French in 1751, is placed in forty-three degrees and fifteen minutes of north latitude, on an angle which is formed by the east side of the Saint Lawrence and the vast diffusion of its waters into the lake. It is erected in the country of the Iroquois, and was for a series of years considered as the key to those inland seas of fresh water, which occupy so vast a portion of this part of North America. The ramparts of the fort are composed of earth and pickets, and contain within them a lofty stone building, which is occupied for barracks and for store-rooms. The Americans are in possession of it but seem to take no measures either for its repair or enlargement. As the waters of the lake make progressive encroachments on the sandy bank whose summit it occupies the foundations of the building will, in a short time, be undermined. This fort was taken from the French in 1759 by Sir William Johnson.

"On the western bank, about a mile higher up the river, the British fort is situated on ground several feet more elevated than the last. It is likewise constructed of earth and cedar pickets, and the buildings contained in it are executed with much neatness, taste and accommodation. On the border of the river and beneath the fort there are several buildings consisting of store-houses and barracks, one of which is called Navy Hall and is contiguous to a wharf, where vessels load and unload. A swamp in the vicinity becomes at particular seasons, from the stagnated vapours exhaled from it, prejudicial to the health of those whose residence is by the river, and sometimes to that of troops in the garrison. A plain, whose extent in every direction is near a mile, intervenes between the town of Niagara and Fort George, the name of the fortress already described. The houses are in general composed of wood and have a neat and clean appearance; their present number may amount to near two hundred. The streets are spacious and laid out at right angles to each other so that the town when completed will be healthful and airy. On Mis-

sisagua Point, which is on the west side of the mouth of the river, a lighthouse, for the guidance of vessels which navigate the lake, has lately been erected. Near this point, white fish and black bass are caught in great abundance."

Governor and Mrs. Simcoe resided at Navy Hall at different periods during their sojourn in Upper Canada. On the 26th July, 1792, Mrs. Simcoe wrote the following description of the house in her diary:

"Navy Hall is a house built by the Naval Commanders on this lake for their reception when here. It is now undergoing a thorough repair for our occupation, but it is still so unfinished that the Govr. ordered 3 marquees to be pitched for us on the hill above the house, which is very dry ground and rises beautifully, in parts covered with oak bushes. A fine turf leads on to woods thro' which runs a very good road leading to the Falls. The side of our hill is terminated by a very steep bank covered with wood, a hundred feet in height in some places, at the bottom of which runs the Niagara River."

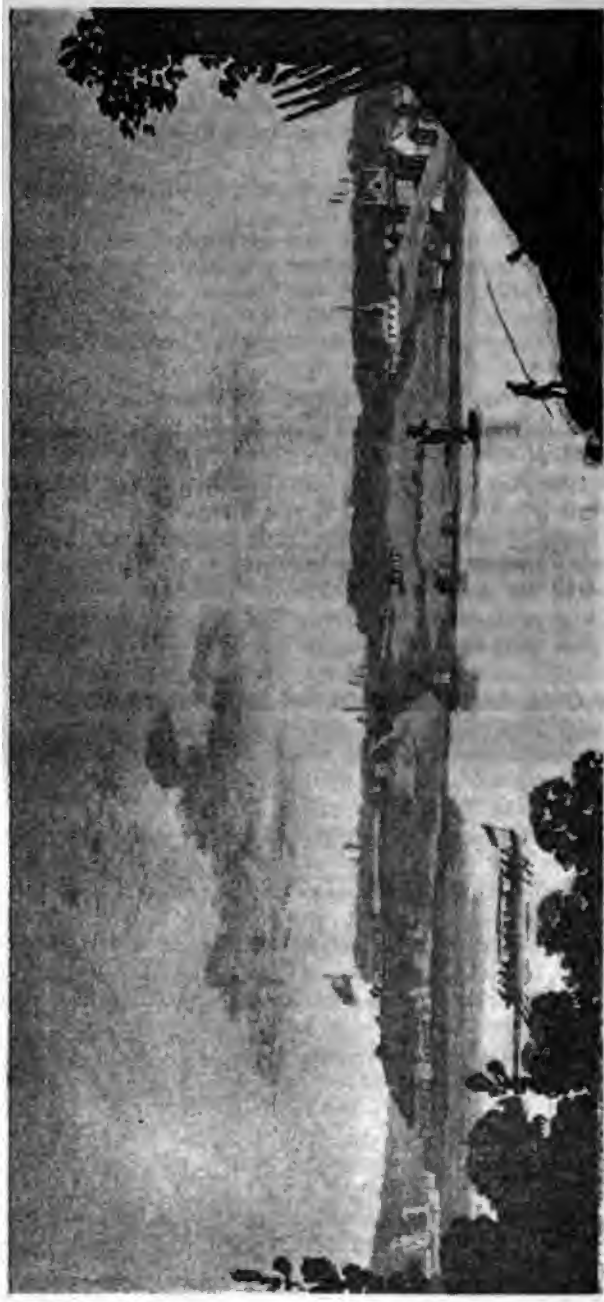
When R. W. Bro. William Jarvis was empowered in 1792 to form a Provincial Grand Lodge at Niagara he did not do so with a promptness which would be commendable in a Provincial Grand Master. We have no data as to his Masonic work for 1792-3, although we know that he celebrated the festival of St. John at the Freemasons' Hall in Niagara on the 27th December, 1792, and that he visited some of the lodges, notably No. 19 at Niagara, an organization warranted by the Grand Lodge at Quebec.

From the advent of R. W. Bro. William Jarvis there is not a little difficulty in attempts to unearth records. True, there is a list of his lodges, and many interesting facts are known concerning them, but for facts connected with the early Niagara lodges on his register the search-ground is a desert of literary want. Earnest quest and eagerness to peruse old manuscripts is rewarded in many cases by writings which do not afford a fair opportunity to gather sufficient matter for even a few pages. The best that can be done is to preserve what exists, and conjecture from the environment the progress made by the founders of the first Grand East of Upper Canada in the last decade of the eighteenth century.

The unfortunate fire of 1860, at Niagara, did much mischief, and deprived the Craft of what might have read like a romance in Masonic work. The old brethren of Niagara, who knew much of the history of early days, have passed away, and with their departure what was left of Craft history was lost. There are facts, however, which have been preserved and from these an outline of the work can be gathered, which must serve until time and circumstances reveal documents that so far have not seen the light.

It is perplexing to attempt to decide upon what principle R. W. Bro. Jarvis issued his dispensations and warrants. Lodge No. 6 had its dispensation on the 7th August, 1794, and lodge No. 2, at Niagara, had its charter in November, 1794, for its warrant is dated 20th November, 1795. No. 4, at Niagara, was probably warranted about December, 1795, and all evidence points to lodge No 3, in the Queen's Rangers, being organized, at least, as early as lodge No. 2.

There never was an issue of a warrant to a lodge No. 1. This is proved by the enumeration in the McGillivray manuscript. R. W.



FROM THE AMERICAN FORT.—HERIOT'S PRINT, 1806.

NAVY HALL, NIAGARA, 1793. FAC-SIMILE OF A DRAWING BY MRS. SIMCOE, IN THE BRITISH MUSEUM.

SKETCH FROM ACKERMAN'S AQUATINT, 1812.

FORT GEORGE, NIAGARA, FROM FORT NIAGARA.

Bro. Jarvis, no doubt, intended that the Provincial Grand Master's lodge should occupy the position of No. 1 on the list.

The view of Niagara in 1806 is a copy of a drawing in Heriot's "Travels in Canada." The building with the flag is Fort George, while those near the river bank are the Red Barracks and Navy Hall. The church shown with a steeple is St. Mark's. The building facing it is the old Black Swan Tavern, on the corner of King and Prideaux streets. The house to the right of the tavern was the house and store of the late Andrew Heron. The site is now included in the grounds of the Queen's Royal hotel at Niagara.

The picture of Fort George, U. C., taken from Fort Niagara, N. Y., shows Fort George with Navy Hall and the Red Barracks on the left. The gully shown on the right is now a travelled road and leads to what is known as the upper or Navy Hall ferry from the town across the common.

THE LIGHTHOUSE AT NIAGARA, U.C., 1805-14

The picture of Niagara, showing the lighthouse, with the keeper's house beside it, and also the American side of the Niagara river, was taken before the war of 1812. The lighthouse was built in 1805, and the keeper of it was Dominic Henry, an old soldier. During the course of the war the Americans gained possession of Fort George, and held it for about six months. When they heard that the British were coming with a large force to re-take it they burned the town and crossed the Niagara river. They did not, however, burn the light house, as it benefited them as much as the British. Fort Mississagua stands on the site of this lighthouse, which was removed about 1814. The tower of the fort was built out of the old bricks from the town after its destruction by the Americans in 1813.

The charter of the lodge warranted as that of the Provincial Grand Master is given in the text and also in fac-simile

This lodge was to all intents and purposes that which in ordinary enumeration would have been No. 1, but it was known as "The Provincial Grand Master's Lodge." It will be noted that its warrant was issued in April, 1796, about four months later than that of Lodge No. 10, in the Township of Barton, and nearly six months after that of Lodge, No. 6, Kingston. The fact that Lodge, No. 6, at Kingston, met in August of 1794 under dispensation shows that R. W. Bro. Jarvis had to a certain extent not followed proper procedure in the warranting of the Provincial Grand Master's Lodge. From MSS. found in January, 1899, it is evident that the subordinate officers of the Provincial Grand Lodge, outside the actual signing of the warrant, had more to do with the preliminary organization than the Provincial Grand Master himself. It has been and always will be a matter of surprise why this Provincial Grand Master's Lodge was not formed, at least prior to the warranting of the first lodges by R. W. Bro. Jarvis. There is this to be said, that the newly appointed Provincial Grand Master had no knowledge whatever of Masonic procedure, while some of those connected with the Provincial Grand Lodge were unusually well versed in the jurisprudence of the Craft. By this fact he was to a certain extent at the mercy of those inclined to control.

WM. JARVIS, Provincial Grand Master.

R. HAMILTON, P.D.G.M., JOHN BUTLER, S.G.W., WM. MACKAY, J.G.W.

Whereas, the Grand Lodge of the most ancient and honourable fraternity of Free and Accepted Masons of England, and Masonical jurisdiction thereunto belonging, according to the old institutions, in ample form afsembled in London, on the Seventh Day of March, in the year of Our Lord, One Thousand Seven Hundred and ninety Two, and in the year of Masonry Five Thousand Seven Hundred and Ninety Two, The Most Noble Prince John, Duke and Marquis of Athol, Marquis and Earl of Tullibardine, Earl of Strathtay and Strathardle, Viscount of Ballquider, Glenalmond and Glenlyon, Lord Murray Belvaney and Gask, Heritable Constable of the Castle of Kinclaven, Lord of Man and the Isles, and Earl Strange and Baron Murray of Stanley, in the County of Gloucester, Grand Master of Masons in that part of Great Britain called England, and Masonical jurisdiction thereunto belonging: The Right Worshipful James Agar, Esquire, Deputy Grand Master, The Right Worshipful Sir Watkin Lewis, Knight, Senior Grand Warden; The Right Worshipful John Bunn, Esquire, Junior Grand Warden; together with the representatives of the several warranted Lodges held under the sanction and authority of the said Grand Lodge, Did appoint our Right Worshipful Brother William Jarvis, Esquire, Secretary of the Province of Upper Canada, etc., etc., etc., to be Provincial Grand Master in the said Province, and for the better regulation and further extension of the most honourable and ancient Craft, Did empower him to grant Warrants or Dispensations to such worthy Brethren as should apply for the same, according to the ancient Form:

TO ALL WHOM IT MAY CONCERN. GREETING: Know Ye, That whereas it is thought expedient for the benefit of the ancient Craft in the said Province, that the Right Worshipful the Provincial Grand Master's Lodge be formed and opened. We have, therefore, thought fit and do hereby authorize and empower, The Right Worshipful the Provincial Deputy Grand Master, for the time being, in the absence of the Right Worshipful the Provincial Grand Master, to preside as Master of the said Lodge, Francis Crooks, Esquire, to be Senior Warden, and Robert Kerr,

Esquire, to be Junior Warden of the same, and do hereby authorize and empower them, The said Right Worshipful the Provincial Deputy Grand Master, Francis Crooks, and Robert Kerr, Esquires, to hold the said Lodge as aforesaid (for the present) in the Town of Niagara, or in whatever Town or Township the said Provincial Grand Master for the time being shall or may hereafter judge most conducive to the Benefit and Honour of the Craft; and at all times and on all lawful occasions in the said Lodge when duly congregated to make Free Masons, according to the most ancient and honourable custom of the Royal York Craft in all ages and nations throughout the known world: And we do further authorize and empower our said trusty and well beloved Brethren, the Right Worshipful the Provincial Deputy Grand Master, Francis Crooks, and Robert Kerr, Esquires, with the consent of the members of the said Lodge, to nominate, choose and install their successors, to whom they shall deliver this warrant, and invest them with their powers and dignities, etc., etc., etc., and such successors shall in like manner nominate, choose, and install their successors, etc., etc., etc., Saving nevertheless the right of the said Right Worshipful the Provincial Grand Master to nominate, appoint, and install the said Provincial Deputy Grand Master, who for the time being is to preside as aforesaid. Such installations to be upon or near every St. John's Day, during the continuance of the said Lodge forever, who shall from time to time cause to be entered in a book for that purpose an account of their proceedings in the Lodge, together with all such rules and regulations as shall be made for the good government of the same for the inspection of the Grand Officer. Provided the above named Brethren and their successors duly conform to the known and established regulations of the Craft, paying due respect to us, by whom these presents are granted, and to the Grand Lodge of England, and conforming to the rules and regulations thereof, and preserving a regular and yearly communication with the said Provincial Grand Lodge, otherwise this warrant to be of no force or virtue.

Given under our hands and the seal of the said Grand Lodge at Niagara this sixth day of April, in the year of our Lord One Thousand Seven Hundred and Ninety-Six, and in the year of Masonry Five Thousand Seven Hundred and Ninety-Six.

Davenport Phelps, G. Sec.

Newspaper notices in the "Upper Canada Gazette or American Oracle" contain no references to the Jarvis lodges until 1796. The first refers to the celebration of the festival of St. John, the Evangelist. The second, published on 21st December, 1796, reads:

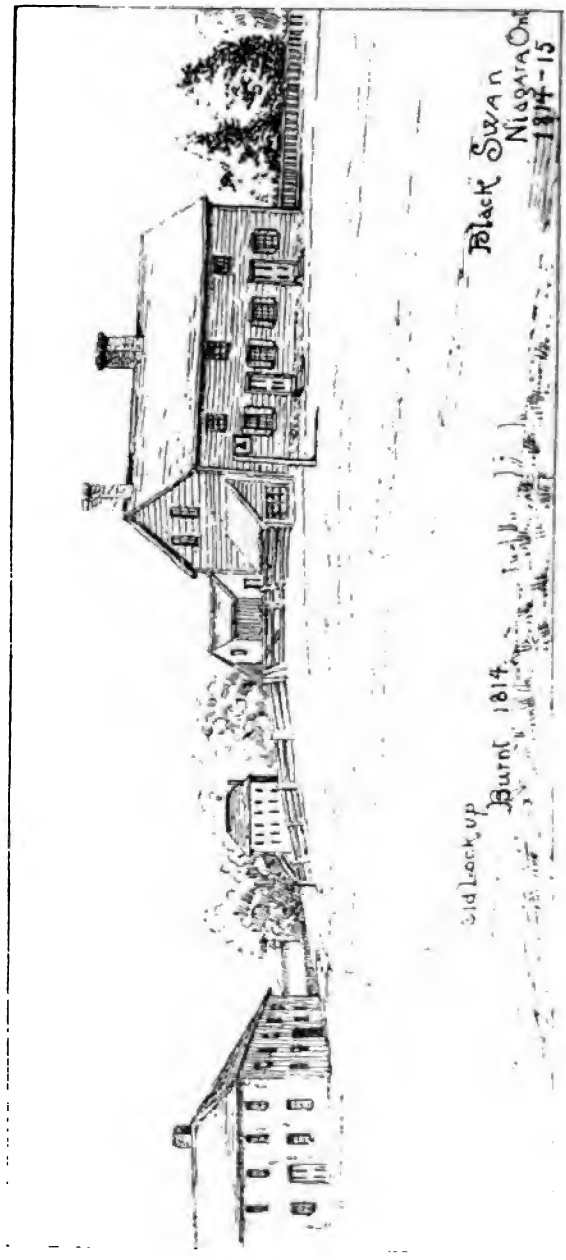
"The members of the Grand Master's Lodge are requested to attend at Thompson's Hotel, at ten o'clock in the forenoon on Tuesday, the 27th inst., in order to celebrate the Festival of St. John."

"By order,
"J. McKay, Secretary

Thompson's Hotel was subsequently known as "The Black Swan." It was situated on the corner of King and Prideaux streets, Niagara, and adjacent to it on the latter street was the old "lock up"—a jail in name only. Thompson sold out to one John Graham, and the house continued to be known as "The Black Swan," and was a favorite resort for the brethren on festival days. The building was destroyed by fire in December, 1813, was re-erected, and again burned in 1890.

In 1798 on the celebration of St. John's day, the procession consisted of "The Grand Lodge, the Grand Master's lodge, lodge No. 2, lodge No. 4, lodge No. 12."

The foregoing is all that can be given concerning this lodge. Records have disappeared—lost either by fire or carelessness of secretaries, so that one can only guess at the work done in the pioneer lodges.



THE BLACK SWAN, NIAGARA, 1795-1813.

CHAPTER XXII.

St. John's Lodge of Friendship, No. 2, P. R., in the Township of Niagara, 1795-1822.—A lodge that had an important part in the Craft work at that Place.—An Old Certificate.

The history of St. John's lodge "No. 2 of Friendship," in the township of Newark, alias Queenston, and that of lodge No. 19, on the register of the Provincial Grand Lodge of Quebec, inform us that from whatever authority No. 2 derived its warrant it existed as early as 1782, and continued to work until R. W. Bro. Jarvis formed his first lodges, when it was placed, ready-made, on his register as No. 2 of the twenty lodges organized by him between 1792 and 1817.

The lodge in which we are now specially interested is that known as No. 2 "in the township of Newark, alias Queenston, Home District." The Home district was one of the political divisions into which Upper Canada was divided.

The records of this lodge are complete. MSS. petitions of the St. John's lodge of Friendship of 1782 were found in the archives of this lodge practically proving the lineal descent from the old lodge. The warrant of the lodge was also discovered some years ago, and an accurate copy of it preserved. A copy of this warrant had been made in 1840 from a Niagara MS., but in the transcription many of the phrases had been altered by the copyist and names which never existed had been inserted. These errors are accounted for by the fact that the original MS. was illegible, and that in the transcription care had not been exercised. The warrant is signed by R. W. Bro. Davenport Phelps, the Grand Secretary at Niagara, and endorsed on the back is the name "Dalhousie No. 2." It is strange that this record of Craft work should have remained hidden for a century. The name "Dalhousie" was not written by the person who inscribed the body of the warrant, for the latter was given about 1822 when the lodges were reorganized and the second Provincial Grand Lodge formed by R. W. Bro. Simon McGillivray. The name was given in honor of Earl Dalhousie, who was appointed Governor-General of Canada in 1819.

The names "William Jarvis," "R. Hamilton," "John Butler" and "William Mackay," P. D. G. M., S. G. W. and J. G. W. respectively, at the head of the document, are as distinct as if but recently written. The warrant, which is given in fac simile, reads:

WM JARVIS, PROVINCIAL GRAND MASTER

R HAMILTON, P D G M.

JOHN BUTLER, S. G. W. WILLIAM MACKAY, J G W.

Whereas the Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of England, and Masonical [illegible] unto belonging, according to the old institutions, in ample form assembled in London on the seventh day of March in the year of our Lord One Thousand Seven Hundred and Ninety-two, and in the year of Masonry Five Thousand

Seven Hundred and Ninety-two, The most noble Prince John, Duke and Marquis of Athol, Marquis and Earl of Tullibardine, Earl of Strathtay and Strathardle, Viscount of Ballquider, Glenalmond, and Kinclaven, Lord of Man and the Isles, and Earl Stanley and Baron Murray of Stanley, in the County of Gloucester; Grand Master of Masons in that part of Great Britain called England, and Masonical jurisdiction thereunto belonging: the Right Worshipful James Agar, Esquire, Deputy Grand Master; the Right Worshipful Sir Watkin Lewis, Senior Grand Warden; the Right Worshipful John Bunn, Esquire, Junior Grand Warden; together with the representatives of the several warranted lodges, held under the sanction and authority of the said Grand Lodge, did appoint our Right Worshipful Brother, William Jarvis, Esquire, Secretary of the Province of Upper Canada, &c., &c., &c., to be Provincial Grand Master in the said Province, and for the better regulation and further extension of the most honorable and ancient craft, did empower him to grant warrants or dispensations to such worthy brethren as should apply for the same, according to the ancient form:

To all whom it may concern, GREETING, Know Ye, that we, at the petition of our trusty and well beloved brethren, John Butler, Esquire, Capt. Joseph Clement, and Ralph Clench, Esquire, three of our Master Masons, and several other brethren, to be separated and formed into a Lodge, do hereby constitute the said Brethren into a regular Lodge of Free and Accepted Masons, and do hereby authorize and empower our trusty and well beloved John Butler, Esquire, to be Master; Captain Joseph Clement to be Senior Warden; & Captain Samuel Gardner to be Junior Warden, and to form and hold a Lodge in the Township of Newark, alias Queenstown, Home District, which is hereby designated No. 2, and at all times, and on all lawful occasions in the said Lodge, when duly congregated, to make Freemasons, according to the most ancient and honorable custom of the Royal York Craft, in all ages, and nations throughout the known world. And we do hereby further authorize and empower our said trusty and well beloved brethren, John Butler, Joseph Clement, and Samuel Gardner, with the consent of the members of their Lodge, to nominate, choose, and install their successors, to whom they shall deliver this warrant, and invest them with their powers and dignities, as Freemasons,&c., &c., &c., and such successors shall in like manner nominate, choose, and install their successors, &c., &c., &c., such installations to be upon or near every St. John's Day, during the continuance of this Lodge forever; who shall from time to time cause to be entered in a book for that purpose an account of their proceedings in the Lodge, together with all such rules and regulations as shall be made for the good government of the same, for the inspection of the Grand officers.

Provided the above-named brethren, and their successors duly conform to the known and established rules and regulations of the craft, paying due respect to us by whom these presents are granted, and to the Grand Lodge of England, and conforming to the rules and regulations thereof, and preserving a regular and yearly communication with the said Provincial Grand Lodge, otherwise this warrant to be of no force or virtue.

Given under our hand, and the seal of the said Grand Lodge, at Niagara, this 20th day of November, in the year of our Lord One Thousand Seven Hundred and Ninety-five, and of Masonry Five Thousand Seven Hundred and Ninety-five.

(Signed) Davenport Phelps, G. Secretary.

Received of the W. Master of Lodge No. 2, Two Guineas for this warrant.
(Signed) D. Phelps, G. Sec'y.

The lodge No. 19 warranted by the Provincial Grand Lodge of Quebec, 10th October, 1787, was registered on the books of the Grand Lodge of England (Moderns) as No. 521 of that year, and, as evidence

from documents discovered so late as the summer of 1898 proves, the membership of this lodge was of material use in the organization of the lodges of the vicinity of Niagara by R. W. Bro. Jarvis.

The fact that the W. M. had paid for the warrant is attested by the receipt for the fees at the foot of the document.

Four of the charter members were:—

John Butler, who was colonel of the Butler's Rangers;

Joseph Clement, the granduncle of V. W. Bro. John M. Clement, of Niagara, a P. M. of No. 2, G. R. C.;

John Clement, grandfather of the same brother who held the rank of captain in Butler's Rangers. He was made a Mason in the lodge No. 156, in the 8th regiment of foot, and his certificate, the earliest Masonic document extant in, what was in 1791, Upper Canada, is reproduced in this volume. Bro. John Clement died in 1844 and was buried in the cemetery attached to St. Mark's church. His commission is in the possession of his grandson.

Ralph Clench, the fourth charter member, was an old resident of Niagara, and the head of a large and influential family. He was colonel of the militia in the time of the war of 1776, and was a U. E. Loyalist. He was also superintendent of public buildings in Newark in 1795. His youngest son, Mr. F. A. B. Clench, was for many years the county clerk of Lincoln and deputy clerk of the crown. He died in Niagara in 1887. Mr. Johnson Clench, the present county clerk, who resides at St. Catharines, is a grandson.

The complete minutes of this lodge from 1795-1821 were not discovered until January, 1899, when a chapter on its history, based chiefly upon a bundle of petitions and some fragmentary MSS. had been prepared for this volume. The space available for the substitution of fuller information was, therefore, too limited to admit more than an outline of the work of this historic lodge. This is the more regrettable as the records, written as they were over a century ago, contain many quaint passages full of interest to the Masonic student.

The first meeting was held at "Fairbank's Tavern, Queen's Town," on the 24th May, 1795, when (Col.) John Butler, of the Butler's Rangers, Master; Bro. Joseph Clement, S. W.; Bro. Sam'l Gardiner, J. W.; Ralph Clench, Secretary; John Clement (as) Treas.; and ten members were present.

A code of by-laws was adopted at this meeting and ordered to be copied into a book "to be kept for that purpose," and "A floor cloth and Book of Constitution, as also Moore's Treatise on Masonry" were to be procured as soon as possible.

The first festival of St. John the Baptist, to be celebrated by this lodge was the 24th June, 1795, when the brethren convened at noon in Hind's Hotel.

On this occasion nineteen members and five visitors walked in procession to the Council Chamber, where a sermon was preached to them, but the minutes do not say by whom.

A Lodge of Emergency was held on the 15th of July, 1795, "by a special Dispensation from the Grand Master," at Hind's Hotel, "Bro. William Gervis" himself being in the chair. The purpose of the meeting is not stated, but was probably for the consideration of petitions, as the ballot was passed for two candidates.

It was decided to meet again on the 1st Saturday in August "at the house of Fairbanks," but it was the 14th November, 1795, before tht lodge met in emergency at "Ingersoll's Tavern, Queen's Town." The only business was a discussion respecting "the present regulations and meetings."

Three meetings were held in December, on the 5th, 26th and 28th, the first being the regular meting for the election of officers, and the last for the celebration of the festival of the Evangelist. At the festival gathering the officers for the year, a record of which will be found in the tabulated list, were installed by special dispensation in the presence of "the Right Worshipful G. M. Jarvis."

Seventeen meetings were held during 1796, several different meeting places being used. For the first half of the year the lodge met at Thomas Ingersoll's Tavern, sometimes given as "Queen's Town," again as "Ingersoll's Landing, and at other times as "Ingersoll's Queen's Town Landing." Both festivals were celebrated at "Wilson's Tavern, Newark," while the meetings of 16th September, 17th October and 14th November were held at "Bowman's Tavern, Stamford."

The business transacted at these meetings was confined entirely to routine, and is covered by the list of members given.

On the 6th June, 1796, Bro. George Adams, who in 1820-22, was Grand Master of the Niagara Grand Lodge, was initiated. This family lived in the township of Grantham and at the Twelve-mile Creek (St. Catharines). The descendants are members of St. George's Lodge, No. 15, St. Catharines.

In the "Upper Canada Gazette or American Oracle" of December 14th, 1796, is found this:

"NOTICE

"St. John's Lodge of Friendship, No. 2, will meet at Wilson's tavern, town of Newark, on Tuesday 27th inst., at ten o'clock, in the forenoon, being the Festival of St. John, of which all concerned will take notice.

"By the lodge,

"Ralph Clench, Secretary.

"Newark, Dec. 12th."

Wilson's tavern was a well-known hostlery and a popular place of resort in Niagara. It stood on the corner of Queen and Gate streets, and as early as 1795 was owned by a man named Wilson. It was originally erected in 1793, but was afterwards improved in appearance and enlarged, when it was called the "British Hotel." Gage Miller, the father of V. W. Bro. Gage J. Miller, who died recently at Virgil, Ont., was the proprietor. The house was burned in 1840, since which time the site has been vacant.

There was a tavern in 1810-15 known as "Wilson's Tavern," situated on the Canadian side a short distance above the Falls. It is referred to in a previous chapter.

During 1797 thirteen meetings were held, degree work being the principal business transacted. The meeting places were divided between "Bowman's, now Detton's (or Dayton's) Tavern," Stamford, and "Ingersoll's Tavern, Queenstown." On the 10th July, 1797 the lodge met at the house of "Wm. Mullinex on the Mountain."

on the 7th August at the house of "Bro. Thos. Clark": on the 6th November at "Mullinux Tavern," when it was

"Resolved that this lodge shall be moved to the Landing, and to stand fast there as soon as a convenient place is fixed on"

The festival of St. John the Baptist was celebrated at Wilson's tavern, the officers being installed and some petitions read. Among these was one from William Dummer Powell, a Fellow-craft.

In drawing the boundary line between the British and American possessions in 1789, Detroit was left in the hands of the Americans, and a new town was built on the other side of the river, where court was established, and the Hon. William Dummer Powell was the first Judge who presided over this Court. He was appointed a commissioner of the Peace of the Province of Quebec in 1789. In 1791 he was appointed a Commissioner of Oyer and Terminer and Jail Delivery for Quebec, and in 1792 to the same office in Upper Canada.

On the festival of St. John the Evangelist the lodge met at Adam's tavern, the officers being installed according to custom.

In the "Oracle" of 2nd December, 1797, there is a notice calling "St. John's Lodge of Friendship, No. 2," to meet and celebrate St. John's Day It reads:

Notice

"The members of St John's Lodge of Friendship, No. 2, will meet at the new lodge room at Queenston, on Wednesday, the 27th inst., precisely at ten o'clock in the forenoon, to celebrate the Festival of St John, and to do the business of the day, of which visiting brethren and those concerned are required to take notice

"By order of the Master

Geo Adams, Secretary

"Queenston, Dec 2nd, 1797"

The lodge continued to meet regularly during 1798 at "Adam's Tavern, Queenstown," termed in the minutes "our lodge room"

On the 5th February a letter was received from the

"Grand Secretary, desiring the lodge to send a list of their members, together with the dues due the Grand Lodge, and also stating that one shilling be paid by every member of the different lodges in future quarterly, also a list of the Grand Officers and a summons to the Worshipful Master and Wardens ordering their attendance at Hind's Hotel, at the quarterly communication on the first Wednesday of March at ten o'clock of the forenoon

At the next regular meeting, held on the 5th March, it was decided that the lodge should meet "on the 3rd Monday on the month and at the hour of 4 o'clock for the present year, 1798, except in case of emergency."

On the 17th April John Crysler, who two years previously had been rejected by two black balls, was initiated "into the mysteries of Masonry" His petition is amongst the MSS., and as it is rather a novel record of the period is reproduced here:

"The petition of John Chrysler Humbly shewith That your petitioner has long been desirous of becoming a Mason having once before petitioned your lodge and was rejected, still relying on a good character and the liberality of the lodge, again presumes to request the honor of being admitted into your society Your petitioner will ever pray John Chrysler

John Chrysler lived on a farm on Four-Mile Creek road, between St. David's and Virgil. He was grandfather of the present Mr. John Chrysler, who now resides on the same property. The late Morden Chrysler, also a member of this lodge, and a wholesale dry goods merchant in Niagara in the early part of the present century, was his son.

On the 30th April, 1798, by "a holding up of hands" the lodge decided "not to go to Newark to dine on the next festival," but rather "that this lodge dine at Queenston in this lodge room on the Festival of St. John." It was later resolved to "meet at the house of Bro. Mullynux at ten o'clock in the forenoon to proceed to the meeting house to hear a sermon preached by Bro. Dun, and to return to our lodge room at Queenston to dine on Monday, the 25th June, and to celebrate the Festival of St. John."

Notwithstanding these arrangements on the 25th June the

"Lodge met at their lodge room and proceeded in procession to Newark to join the R. W. the Grand Lodge and celebrate the Festival agreeable to a summons of the Grand Lodge for that purpose."

The "Gazette" published at West Niagara, contains a notice regarding this celebration, as follows:

"When the Grand Lodge and the other lodges in town walked up to Wilson's tavern to meet their brethren from Queenston and the Mountain."

The procession consisted of "The Grand Lodge, the Grand Master's lodge, lodge No. 2, lodge No. 4, and lodge No. 12," etc. Now the Grand Lodge, the Grand Master's lodge and lodges Nos. 2 and 4 were located at Niagara. They, therefore, met and marched to welcome the brethren of No. 2 from Queenston. The "Oracle," published at West Niagara, June 30th, says:

"Newark, June 27th, 1798.

"The anniversary of the Festival of St. John falling on a Sunday, the celebration of the day was deferred until the 25th instant, when the Grand Lodge and the other lodges in town walked up to Wilson's tavern to meet their brethren from Queenston and the Mountain. About one o'clock a procession was formed of the following lodges, viz.:—The Grand Lodge, the Grand Master's Lodge, Lodge No. 2, Lodge No. 4, and Lodge No. 12. They walked to Hind's hotel, and as soon as the business of the day was over they sat down to an elegant dinner. Many loyal and Masonic toasts were drunk, and the brethren parted at eight o'clock in the evening with the greatest harmony."

The certificate of James Cooper, who was made in St. John's lodge of Friendship in 1787, is a relic of the Craft days of long ago. It is, however, proof of the connection of the lodge of 1782 with that of 1795. This, with the fact that all the documents extant of No. 2 of 1782 were in possession of Bro. Cooper down to 1856, gives us a clear understanding of the origin of a lodge which gave life to that now working at Niagara.

The certificate is in the possession of the late Bro. Cooper's grandson, Bro. James G. Cooper, of River Park lodge, No. 356, Streetsville, Ontario. Another grandson, James A. Cooper, lives at the present time two miles from Queenston, and Rowland, Thomas and Daniel Cooper are also resident in Ontario. James Cooper, to whom the certificate was issued, was an active Mason. He was born

on the 16th July, 1770, married on the 22nd Sept., 1796, and died in March, 1856. The following is a copy of the certificate and with it we give a fac-simile of the document. So few of the records of the old lodges are extant that any reproduced will be examined with interest by the Craft of the present day.

IN THE EAST A PLACE OF LIGHT.

We, the Master and Wardens of St. John's Lodge of Friendship, No. 2, Ancient York Masons, do certify that Br. James Cooper has been regularly Entered, Passed and Raised to the sublime degree of a Master Mason in our said lodge, and has during his stay with us behaved as becomes a worthy Brother

Given under our Hand and Seal at our Lodge room, Queenston, Upper Canada, this 18 of February, Anno Domino, 1799, Anno Luminis, 5799.

John Reilly, Master.
Sam'l Gardner, S. W
Gilbert Fields, J. W

Ralph Clen[illegible]
Sec'y
Sam'l Gardner last Past Master of Lodge, No. 2

Prior to the festival of St John the Evangelist in 1798, the members again decided to celebrate the occasion by dining in their own lodge room, and that "dinner bespoke for twenty members." The paragraph in the minutes reads:

"Received a note from the Grand Lodge, wishing the attendance of the officers of this lodge to dine at Newark, which was not carried."

At the second meeting in 1799 "Bro Danby was obliging enough to give a short lecture," and it was decided to remove from Adam's tavern to the house of Bro Gilbert Fields, after which the lodge closed "to meet at G Field's, agreeable to the resolve of this night, and at 5 o'clock of the afternoon."

The lodge met regularly through the year and continued to do a fair amount of work. The election of officers took place as usual at the meeting previous to the festival of St. John the Baptist, but at the celebration of that day "the election of officers on last night appearing to be rather unconstitutional, for fear of any impropriety we have proceeded to a fresh election."

On the 18th November in this year the minutes state that "Bro. Christopher Danby petitioned the Lodge to be admitted a member—balloted for and unanimously granted." Bro Danby was elected Master for 1800.

The lodge continued to meet with unfailing regularity until 1812, a large number of candidates being initiated, but nothing of importance is to be found in the minutes. There is not the slightest hint regarding the discussion as to the right of the Provincial Grand Master to remove the Grand East to York, which engrossed all Masonic minds after 1797. On April 15th, 1805, the minutes contain a motion to summon the members

"to attend lodge of Emergency on Saturday, the 1st of June next, in order to pay their dues &c. to be paid into the Grand Lodge or such members who

do not pay will not be returned to the Grand Lodge of England except some excuse appear to exist."

Also on the 16th December, 1807, "The R. W. D. G. Master Danby reported to the lodge proceedings he had at York with the late Provincial Grand Master Jarvis." The exact meaning of this entry is decidedly vague, but it probably referred to a personal demand made by brother Danby to R. W. Bro. Jarvis for his Grand Warrant, such occurrences being quite frequent after the removal of the government from Niagara to York in 1797. However, the phrase "the late Provincial Grand Master Jarvis" shows that the members of lodge No. 2 did not consider R. W. Bro. Jarvis their governing head. At this meeting "the Treasurer was ordered to allow the W. Master one dollar being his expenses of attendance at the Grand Lodge on the 2nd instant. The W. Master reported the proceedings of the Grand Lodge at same time." This must refer to a meeting of the schismatic Grand Lodge, as the Provincial Grand Lodge under R. W. Bro. Jarvis did not meet after 1804. Similar entries show that Lodge No. 2 was frequently represented at the Niagara Grand Lodge by R. W. Bro. Danby, who usually "related the proceedings of the Grand Lodge."

On one occasion, the 29th June, 1809, R. W. Bro. Danby "made his report of Grand Lodge, which was that every lodge should unite or dine in their own lodge room." This must have been a decision regarding the celebration of the festival of St. John the Baptist.

The meeting held on February 5th, 1813, was the last until the war of that period had ended. The minutes of the first meeting after the interregnum, which are undated, state that "the reason why the lodge did not meet since the 5th February—St. David's was headquarter's for the troops."

The work of the lodge was resumed with vigor, an emergency being held on January 17th, 1815, for the initiation of six candidates of the marine artillery and one of the Royal Artillery. Nevertheless, the war had had a depressing effect on the country generally, a fact which is noted in the minutes of 16th December, 1815, thus: "No election of officers, no St. John's Day, owing to the war, dull times for the Craft."

From March 18th, 1799, to 25th June, 1804, the lodge met at the tavern of Bro. Gilbert Field, Queenstown.

From 24th July, 1804-10th October, 1805, at Bro. Gilbert Drake's tavern, Queenstown.

From 8th November, 1805—1st August, 1806, at Bro. W. Moore's tavern, Queenstown.

From August 30th, 1806, to 6th September, 1808, at Bro. Joseph Brown's tavern, Niagara.

From 6th October 1808—3rd March, 1809, Gilbert Drake's tavern, Queenstown.

From 1st May, 1809—28th July, 1809, at Mr. Bannister's tavern, Queenstown.

From 25th September, 1809—11th February, 1811, at Bro. Joseph Brown's tavern, Niagara.

From — March, 1811—February 5th, 1813, Bro. Josiah Brown's tavern, St David's.

From January 17th, 1815, to 26th October, 1819, at Solomon Quick's, St. David's.

From —— November, 1819—July, 1821, at Wynn's hotel, Niagara.

The minutes of 1st May, 1809, state that the "Master's Senior and Junior Wardens' and two Deacons' jewels were taken from the hangings and stolen out of the Master's desk since the last lodge night. The lodge was at that time meeting at Mr. Bannister's tavern, Queenstown, but as on 28th July, 1809, "it was the opinion of the members present that the property of the lodge was not safe, therefore resolved, that the furniture be removed to Bro. Brown's by next regular lodge night."

The minutes are complete until the end of 1819, but show only one meeting in 1820, and in 1821 only those of February 24th, March 13th, April 10th and —— July.

The reader will probably be surprised to learn that in the pioneer days on British soil in a Canadian colony on the banks of the Niagara river the slave had his home and habitation. Slaves could breathe the pure air of old England, but in a Canadian colony they were openly sold to the highest bidder. Members of the Craft were slaveholders—even the Provincial Grand Master himself.

Mr. Robert Franklin, at the Receiver-General's office, had "a negro wench" for sale. The term "wench" was not used at this period as it would be in modern times. In former days in England its primary meaning was a young woman—a maiden—while in America it alluded to a black woman, a colored female servant.

This wench understood washing and cooking. The advertisement is from the Upper Canada "Gazette" of 25th July, 1795. It reads:

"For sale, for three years, from the 29th of this present month, of July, a negro wench, named Chloe, twenty-three years old, understands washing, cooking, &c. Any gentleman wishing to purchase or employ her by the year or month is requested to apply to Robert Franklin, at the Receiver-General's. Newark, July 25th, 1795."

James Clarke also had "a wench" named "Sue," who preferred liberty to bondage, so this notice from the Upper Canada "Gazette," of 14th August, 1795, suited her case:

"Ran away from the subscriber a few weeks ago a negro wench named Sue. This is, therefore, to forewarn all manner of persons from harbouring said wench, under the penalties of the law. James Clark, Senior." "Niagara, August 17th, 1795."

Mrs. Clement, the widow at a later date of the respected brother who presided over the lodge of Friendship, also desired to dispose of a "man and woman," who had apparently been specially trained. The advertisement read:

"For Sale. The negro man and woman, the property of Mrs (widow) Clement. They have been bred to the business of a farm; will be sold on highly advantageous terms, for cash or land. Apply to Mrs Clement. Niagara, January 9th, 1802."

Charles Fields, another member of the Craft, had an Indian slave named Sal. She recognized the truth that the air was free and

common to all. The best argument on that line was that she had said good-bye to a man who would give her only thirty minutes in one place to collect her thoughts, and work out the doctrine of repentance. Bro. Fields said in the "Gazette":

"Indian Slave. All persons are forbidden harboring, employing, or concealing my Indian slave, called Sal, as I am determined to prosecute any offender, to the utmost extremity of the law; and persons who may suffer her to remain on their premises for the space of half an hour, without my written consent, will be taken as offending, and dealt with according to law.

(signed) Charles Fields."

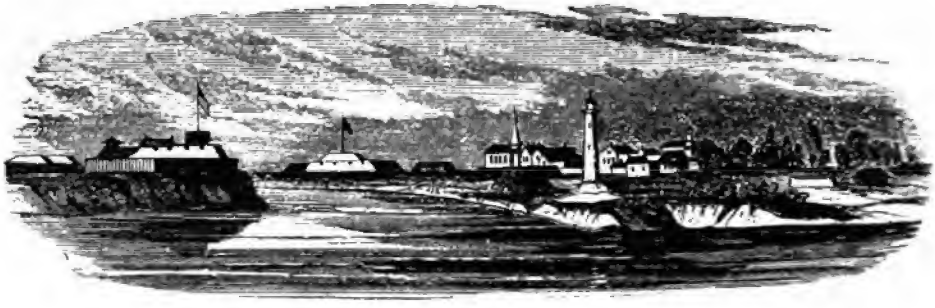
"Niagara, August 28th, 1802."

R. W. Bro. Sylvester Tiffany, who subsequently was the Grand Secretary of the Provincial Grand Lodge, and the publisher of the "Upper Canada Gazette," also had a desirable hand to hire. True he was not without blemish, but was "stout and healthy." The terms were "cash or new lands." The offer read:

"For Sale. A negro slave, 18 years of age, stout and healthy, has had the small pox, and is capable of service, either in house or out door. The terms will be made easy to the purchaser; and cash or new lands received in payment. Enquire of the Printer.

"Niagara, November 28th, 1802."

By an act of the first legislature of Upper Canada in 1793 slavery was abolished. The conditions provided that its abolition should be gradual. No new slaves were to be imported, and children born were to be free, provided their names were registered with an official of the government.



View of Niagara, 1807.

The above view of Niagara is from a drawing made in 1807. To the right is shown the lighthouse, with the houses of the town to the south and east. Fort George is shown on the western side of the river, while on the left is shown the eastern bank of the river and the American fort of Niagara in New York State.

On the re-organization of the Craft by R. W. Bro. Simon McGillivray, in 1822, a new warrant was issued by the Grand Lodge of England, dated 23rd Sept., 1822, and in it this lodge is named "Dalhousie." It is not unlikely that the old Jarvis warrant received the endorsement "Dalhousie" after 1819, and that the name was continued in the new one sent from England in 1822. In Lane's Masonic Records, page 180, we find "Dalhousie Lodge, Niagara, Up-

per Canada, 23rd Sept., 1822." In the English numerical series of 1814-1831 the lodge was numbered 755, and in the list of 1832 it is No. 488. It was not erased from the English roll until 1862.

In the Provincial Grand Lodge Proceedings of 1848 it is noted that no returns were received from twelve lodges, and there is the entry "Lodge No. 2, Niagara, returns required for six months" and "twelve months' dues owing." In the Proceedings of the Provincial Grand Lodge of Canada West Sir Allan N. MacNab, P.G.M., 1853-4, "Niagara No. 2" is given in a list of the lodges under the jurisdiction of that Provincial Grand Lodge, which had its authority from the United Grand Lodge of England. In the last issue of the Proceedings of the Provincial Grand Lodge "Niagara No. 2" is not on the list of lodges, but in the first annual report of the Proceedings of the Grand Lodge of Canada it is given in the list of the lodges forming that Grand Lodge.

List of members of St. John's Lodge of Friendship, No. 2, Niagara, U.C., 1795-1822.

Charter Members- Jno. Butler, Master; Joseph Clement, S. W., Sam'l Gardner, J. W.; Ralph Clench, Sec'y; Jno. Clement, Treas. 1795—Daniel Powers, Andrew Bradt, Ebenezer Whiting, Gilbert Fields, Jno. Reilly, James Medaugh, John Darling, Robert Campbell, Jacob Tederick, Walter Buller Sheenan, J. B. Rosseau, Charles Depew, James Seacord, James Cooper, Asa Dayton, David Seacord. 1796—John Morden, Abraham Bowman, Geo. Campbell, Thos. Ingersoll, Thos. Clark, Jno. Fraleigh, Geo. Adams, Jno. Pinchion, Jno. McKertie, Peter Bowman, (a)—Wilson, (a) D. Thompson. 1797—James Bags, Charles Whiting, Jno. Dunn, Jno. Clow, Gustavus Schiveral, (a) James Hurst, Adrian Hunn, Thos. Horner, James Wilson, J. McCartey, Daniel Servos, (a) Wm. Dummer Powell, Benj. Page, Wm. Mullinex, Caleb Sweazey, Thos. Adams, Geo. Purvis, Benj. Medaugh. 1798—Jno. Chrysler, Jesse Hubbard, (a) Ezekiel Woodruff, (a) — Halliburt, Charles Gilbert, Stephen Seacord, Dan Scroop. 1799—Shubael Park, Aaron Stevens, Francis Weaver, (a) Christopher Danby. 1800—Ray Marsh, Thos. Hewitt. 1801—Elisha Purdy, (a) Isaac Sweazy, (a) Adam Vrooman (a) George Adams. 1802—James Durham, Elija Angevine, Joseph Brown, Jno. McBride, Hy. McBride. 1803—Gilbert Drake. 1804—Isaac B. Tyler, Chris. Bongeners, Jas. McKenny. 1805—And. Rorback, Fred. Brackbill, Conrad Hoffman, (a) F. Coyle. 1806—Jno. F. Micking, Jno. Burch. 1808—Jno. Connolly, Mathias Carron. 1810—Sam'l Sweazy. 1811—Joshua Green, Jno. R. Smith, Wm. Gardner, W. Beach. 1812—Wm. Forsyth. 1815—Wm. Hutton, Edw. Applegath, Hugh Fraser, Cap. Wm. Lee, Wm. J. Frandling, Geo. Hamilton, Sam'l Bunting, Geo. Fred. Ireland. 1816—Christian Carne, Lewis Clement, R. M. Chrysler, Adam Chrysler. 1817—Daniel Field, Joseph Hodgkinson, Joseph B. Darling, Wm. Hodgkins, Duncan Clow, (a) Jno. Dodge. 1818 — Buckler. 1821 — Raymon.

ROLL OF OFFICERS OF ST. JOHN'S LODGE OF FRIENDSHIP, No. 2, NIAGARA, U.C., 1795-1822.

Year.	WM.	S.W.	J.W.	S.D.	J.D.	Sec'y.	Treas.	Tyler.
June, 1795	Jno. Butler	Joseph Clement	Sam'l Gardiner			Ralph Clench		
Dec., "	Sam'l Gardner	Jno. Reilly	A. Vrooman	Benj. Medaugh	I. Vrooman	"	Daniel Seacord	
June, 1796								Geo. Campbell
Dec., "	Ralph Clench	J. Medaugh	G. Adams	A. Dayton	J. Pinchion	J. Clarke		
June, 1797		"	Thos. Clark	Gilbert Fields	Jno. Clow	Geo. Adams	Andrew Bradt	
Dec., "	S. Gardner	Jno. Reilly	Jas. Cooper					
June, 1798								
Dec., "	Jno. Reilly	Jos. Clement	—. Gilbert				Geo. Adams	
June' 1799	Jno. Clement	Gilbert Fields	Jno. Chrysler	Schubal Park	Isaac Vrooman	E Woodruff	Chas. Fields	Jno. Fraleigh
Dec., "								
June, 1800	Chris. Danby							
Dec., "	Gilbert Fields	Jno. Chrysler	Ray March	Thos. Hewitt		Aaron Stevens	Chas. Fields	
June, 1801	"	"	"	"		"	"	
Dec., "	Jno. Chrysler	Ray Marsh	Thos. Hewitt					
June, 1802	"	Thos. Hewitt	Isaac Sweazy			Aaron Stevens	Gilbert Fields	
Dec., "	Isaac Sweazy	E. Angevine	Ino. McBride			"	"	
June, 1803	"	Jno. McBride	James Durham			"	"	
Dec., "	Jno. McBride	James Durham	Gilbert Drake			"	"	
June, 1804								
Dec., "	Jno. McBride	James Durham				Isaac B. Tyler	Gilbert Fields	
June, 1805	Gilbert Drake	"	Thor. Hewitt			Aaron Stevens	J. Chrysler	
Dec., "	"	"	"			"	"	
June, 1806	Thos. Hewitt	James McKenney	F. Coyle			"	"	
Dec., "	"	"	"			"	"	
June, 1807	"	"	Andrew Rerback			Jno. Burch	"	
Dec., "	Aaron Stevens	Gilbert Fields	Joseph Brown			Thos. Hewitt	"	
June, 1808	"	"	"			G. Drake	"	
Dec., "		C. Bongener	Jno. Burch			"	"	
June, 1809	Jno. Chrysler	Isaac Vrooman	Mathew Carron			Aaron Stevens	G. Fields	
Dec., "	"	M. Carron	C. Bongener			"	"	
June, 1810		"	Jos. Brown					
Dec., "		"	"					
June, 1811	C. Danby	Jno. Burch	C. Bongener			Aaron Stevens	G. Fields	
Dec., "	"	"	"			"	"	
June, 1815								
Dec., "	C. Danby	Jno. Chrysler	Sam'l Bunting			R. M. Chrysler	Lewis Clement	
June, 1817	Jno. Clement	D. Clow	"			"	"	
Dec., "	"	"	"			"	"	
June, 1818	D. Clow	S. Quick	"	A. Chrysler	Jno. Chrysler	C. Carns	"	
Dec., "	"	"	"	"	"	"	"	
June, 1819	S. Quick	C. Carne	Lewis Clement			C. Danby	M. Carron	
Dec., "	Jno. Chrysler	"	"			D. Field	"	
June, 1820								
Dec., "								
June, 1821	—. Raymon	C. Carne	Lewis Clement				J. Chrysler	
Dec., "								

CHAPTER XXIII

QUEEN'S RANGERS' LODGE, NO. 3, P. R., AT YORK (TORONTO), 1793-9.—THE CRAFTSMEN OF A PROVINCIAL MILITARY REGIMENT.—ITS MEMBERSHIP AND MEETING-PLACES.

One of the warrants issued by R. W. Bro. William Jarvis, Provincial Grand Master, at Niagara, was to the military corps known as the Queen's Rangers, which had been raised for colonial defence. In the official return to the Grand Lodge of England, made by R. W. Bro. Jarvis in 1797, the Rangers' lodge is given as meeting in Niagara. It must have had a dispensation or have been warranted in 1793, for the Rangers sailed for York late in August of that year. Of these warrants No. 1 was for a lodge in the town of Niagara, known as the Grand Master's lodge; No. 2 for a lodge in the township of Newark or Queenston, known as St. John's lodge of Friendship, 20th Nov., 1795; No. 3, for a lodge in the Queen's Rangers' regiment, which became dormant in 1800. This warrant was transferred to Cornwall as Athol lodge No. 3, and it is claimed that the same warrant was again transferred to Brockville in 1816, and that under it Brockville lodge No. 3, was opened; No. 4 for a lodge in the town of Niagara, also known as the Lodge of Philanthropy.

Of the Queen's Rangers' lodge, "No. 3, Ancient York Masons," which held its meetings in the York Garrison, now the historic "Old Fort" of Toronto, we have a list of members of the lodge, a yearly return to the Provincial Grand Master, copies of circulars, the copy of an old certificate, and references to the fort or garrison at Toronto. These, with a copy of part of the pay roll of the Rangers, as preserved in the Archives Department at Ottawa, and a sketch of the life of Lt.-Governor Simcoe, who—it is said—did not look with unfriendly eye on the meeting of Craftsmen, which took place, month after month, in his regiment, complete the MSS., and lend additional interest to the history of one of the earliest Craft organizations in Upper Canada.

The original corps of the Queen's Rangers was one of the best known regiments during the war of 1776. It was organized by Major Robert Rogers of New Hampshire, who had served during the French war as the commander of "Rogers' Rangers," and in 1776 was appointed to the governorship of Michilimackinac. In 1777 Rogers sailed for England, and Lieut.-Col. John G. Simcoe succeeded him as commander of the regiment.

The Queen's Rangers, of Niagara history, was an entirely different body of men from that which had taken part in the revolutionary war. The latter regiment was composed of both cavalry and infantry, and was disbanded in 1782. In 1783, the soldiers were paid off, and allotted land in Nova Scotia, where they permanently settled. The Rangers of Niagara were raised in Canada from old soldiers of the regular regiments, strengthened by a detachment of ex-soldiers from English regiments, which was drafted

and came out to Canada with R. W. Bro. Wm. Jarvis, in H. M. S. "Henniker," in 1792.

It is believed that if thorough search could be made in the Eng-

A View of Queenston, from a Drawing by Mrs. Simcoe.

lish records, it would be found that Lieut.-Governor Simcoe was a member of the Craft. His friend, John Butler, a lieut.-colonel of the Rangers, and chief agent for Indian affairs for Upper Canada,

was Senior Grand Warden of the Provincial Grand Lodge at Niagara, in 1795, and another friend, Davenport Phelps, a prominent attorney, was Grand Secretary, in 1795, of the same body.

Lieut.-Governor Simcoe permitted the Rangers to have the use of a building in the fort at Toronto, for lodge purposes, and there are many evidences that his heart warmed to the brethren of the primitive lodge. A sketch of the life of this distinguished man is fitting in this history. The name of Simcoe is more familiar than perhaps that of any other Governor, even to the present time, and his alleged Craft connection gives his career more than ordinary interest.

John Graves Simcoe, of the town of Cotterstock, Northamptonshire, England, was the son of John Graves Simcoe, late commander of H. M. Ship "Pembroke," who lost his life in the expedition against Quebec in 1759, at the age of forty-five years. Capt. Simcoe left a widow and two infant sons. The elder was John Graves Simcoe, who at the time of his father's death was seven years of age. The widowed mother, with her two sons, soon after her husband's death, removed to Exeter, and John Graves Simcoe was educated at the free grammar school of that town. His younger brother was, unfortunately, drowned in childhood. At fourteen John was sent to Eton and from thence to Merton College, Oxford. At nineteen he was an ensign in the 35th regiment. He landed at Boston on the 17th June, 1775, the day of the battle of Bunker Hill. He was subsequently adjutant of the regiment and afterwards purchased command of a company in the 40th, which he led at the battle of Brandywine, and was wounded. He was a thorough soldier at heart and attentive to every part of his duty. On the 15th October, 1777, Sir William Howe appointed Capt. Simcoe, with the provisional rank of major, to the command of the Queen's Rangers.

The Queen's Rangers, a newly-formed colonial corps, were originally raised in Connecticut by Rogers as stated. They were scouts or light cavalry. The cavalry detachment went under the name of "The Queen's Rangers' Warriors." In Rivington's Royal Gazette, printed in New York during the occupany of the British army, an advertisement was published which read:

"All aspiring Heroes

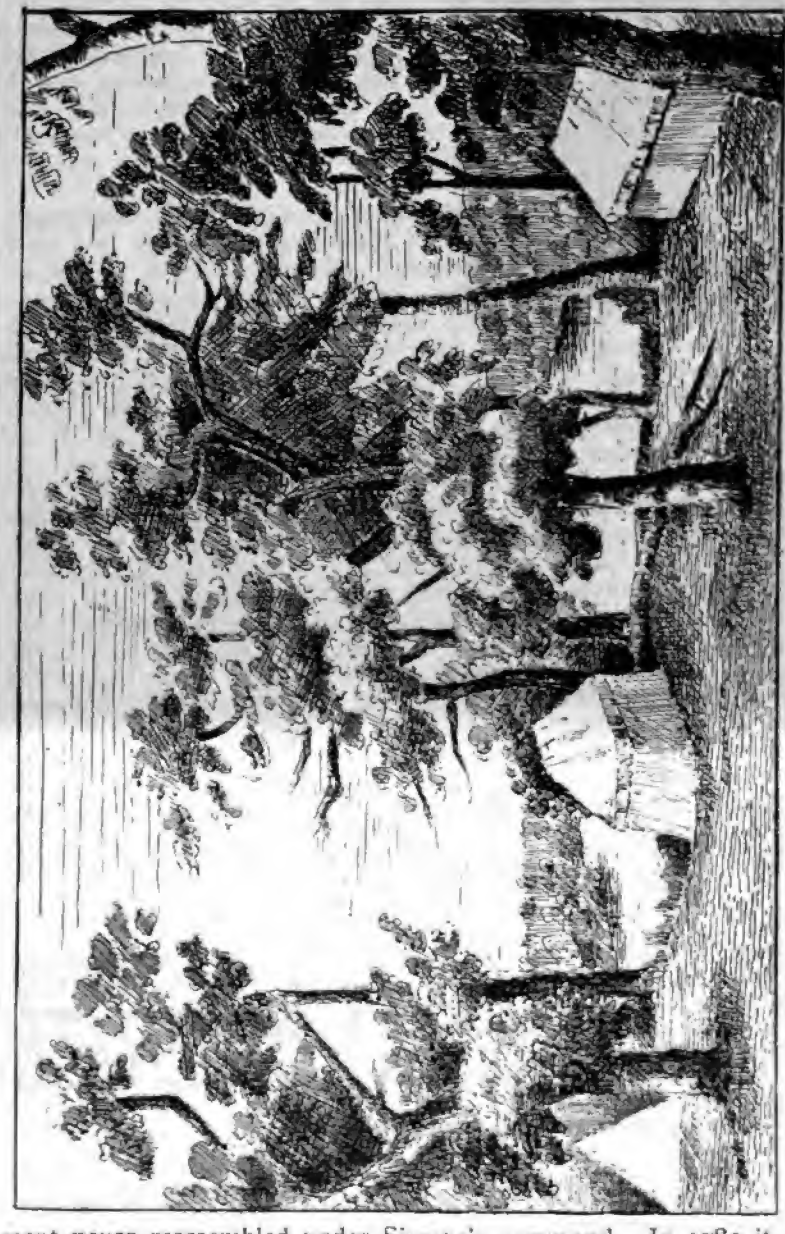
"Have now an opportunity of distinguishing themselves by joining The Queen's Rangers Huzzars, commanded by Lieutenant Colonel Simcoe." "Any spirited young man will receive every encouragement, be immediately mounted on an elegant horse, and furnished with clothing, accoutrements, &c., to the amount of Forty Guineas, by applying to Cornet Spencer, at his quarters, 1.033 Water Street, or his rendezvous, Hewit's Tavern, near the Coffee House, and the depot at Brandywine on Golden Hill.

"Whosoever brings a Recruit shall instantly receive Two Guineas

"Vivant Rex et Regina."

The Rangers were disciplined for active service, not for parade. The deeds and adventures of Col. Simcoe and his Rangers during the war of independence are well known. The corps and its commander were included in the surrender of the army of Cornwallis. Col. Simcoe in ill-health was sent away in a sloop of war, which,

by an article of capitulation, the British received to transport the sick and wounded to be exchanged as prisoners of war. The capture of Yorktown ended the conflict. The Queen's Rangers regi-



MRS. SIMCOE'S TENT AT QUEENSTON, U. C.

ment never reassembled under Simcoe's command. In 1782 it was disbanded, the officers were placed on half-pay, and the men settled in Nova Scotia and in Upper Canada. Col. Simcoe returned home, was received with honor by the King, and, after the recovery of his

health, was appointed "Lieut.-Col. Commandant" of a new corps to be raised in Canada, to which he gave the name of "Queen's Rangers." He married a Miss Gwillim, a near relative of the wife of Admiral Graves, who had commanded at Boston during the revolution. He was elected member of parliament for St. Maw's, Cornwall, England, in 1790, and his name figures in the debates on the bill by which the province of Quebec was divided into Upper and Lower Canada. Col. Simcoe was appointed Lieutenant-Governor of Upper Canada shortly afterwards. He first thought of placing the centre of his settlements within the land encircled by the lakes Ontario, Erie, Huron, and the Detroit river, but, as Niagara was to be given up, he changed his plan. York had at first been determined on as the capital, although Simcoe favored London, Upper Canada, but afterwards this idea was dropped and York was made the capital. In October, 1794, Simcoe was promoted to the rank of major-general, and on the 3rd December, 1796, he was appointed Lieut.-Governor of San Domingo. On 30th October, 1798, he was made lieut.-general, and in 1801 he was in command at Plymouth, England. He was sent to Portugal on a diplomatic mission in 1806, but, taken sick on the voyage, he returned to England and died in a few days at the age of fifty-four. The chief command of the British army in India had been given him, and his wife was in London making arrangements to leave for that country when he died.

In the Simcoe papers, 1792-93, U C 279, Part I., Archives department, Ottawa, Gov. Simcoe writes to the military authorities:

"The Queen's Rangers are hutted by great exertions at the Niagara Landing, now Queenston. Mr Street, an inhabitant of the place, chose to dispute the right of the land. I directed the Attorney General to defend the suit, and judgment was given in favor of the Crown."

The Mr. Street referred to was the ancestor of the Streets of the Niagara district.

The following entry concerning the Queen's Rangers is found in Mrs. Simcoe's diary:

14th of June, 1793. "The Queen's Rangers have left the huts at Queenstown and are encamped on the mountain above. It is a fine, dry, healthy spot, and the tents look extremely pretty among the large oaks which grow on the mountain."

In August, 1793, Gov. Simcoe determined to make a move to York, seeing that the site of the modern metropolis had advantages that Newark did not possess. An extract from The Upper Canada Gazette, or American Oracle, of 1st August, 1793, says:

"A few days ago, the first division of His Majesty's corps of Queen's Rangers, left Queenston for Toronto (now York), and proceeded in a batteau round the head of Lake Ontario, by Burlington Bay, and shortly afterwards another division of the same regiment sailed in the King's vessels Onondago and Caldwell, for the same place.

"On Monday evening, His Excellency, the Lieut. Governor, left Navy Hall, and embarked on board His Majesty's schooner the Messessauga which sailed under a favorable gale for York with the remainder of the Queen's Rangers on board."

Mrs. Simcoe remained at Niagara for a short time after her

husband and the Queen's Rangers had left for York. On her arrival at York she writes as follows:

30th July, 1793. "The Queen's Rangers are encamped opposite to the ship. After dinner we went on shore to fix a spot whereon to place the canvas houses, and we chose a rising ground divided by a creek from the camp, which is ordered to be cleared immediately. The soldiers have cut down a great deal of wood to enable them to pitch their tents. We went in the boat two miles to the bottom of the bay, and walked thro' a grove of fine oaks, where the town is intended to be built. A low spit of land, covered with wood, forms the bay, and breaks the horizon of the lake, which greatly improves the view, which indeed is very pleasing. The water in the bay is beautifully clear and transparent."

In another letter from Gov. Simcoe, dated at Niagara, 23rd August, 1793, he again refers to the "hutting," or housing of the Rangers, and writes:

"I have determined to hut the Queen's Rangers, and probably to remain with them this Winter at this place It possesses many eminent advantages, which I shall do myself the honor of expatiating on, by the 1st opportunity, and expatiating on such places as appear necessary to me for permanent barracks, and fortifications to be erected, adapted to present circumstances, but which may be increased, if it shall become necessary, and, at a less expense, be rendered more impregnable than any place I have seen in North America."

Queenston is situated upon the Niagara river, seven miles above Newark and five below the falls of Niagara It was originally at the head of navigation for ships and the old portage road, which was made on account of the falls, commences there. All goods for Lake Erie from Lake Ontario were landed at Queenston and carted or carried along "the portage road." In a topographical description of Upper Canada, issued in London in 1813 and revised by Lieut.-Governor Gore of Upper Canada, it is written: "There are huts enough here to receive a regiment" This reference is to the huts built in 1793 by Gov. Simcoe. The huts are to be seen in the centre of the foreground of the picture, which is a facsimile of the drawing by Mrs. Simcoe, made by her in 1793 and, with thirty-two others, presented by Lt.-Gov. Simcoe to King George III., and now in the King's Library in the British Museum.

Later in the year Gov. Simcoe again writes concerning the Rangers, and his determination to quarter them at York.

"York, 20th Sept., 1793

"Upon the first news of the rupture with France I determined to withdraw the Queen's Rangers from the unhealthy vicinity of Niagara, where they were encamped, and to occupy York I submitted to the Commander-in-chief my intentions, and desired his sanction to authorize me to construct a block house to defend the entrance to the Harbor." J. G. S.

In December, 1793, Gov. Simcoe communicated the fact of the removal of the Rangers to York. The document, addressed to Lord Dorchester, the Governor-General, is as follows:

"Should I have the pleasure of seeing your Lordship at this place, I make no doubt but the arrangement of the log huts for the Queen's Rangers, and the public store I shall build the ensuing Spring, on Pt Gibraltar, will be such as,

in your Lordship's estimation, with a due proportion of artillery and an equal garrison, will appear to be more defensible than Detroit, and scarcely less so than Niagara. "J. G. Simcoe.

"To Rt. Hon. Lord Dorchester."

The log huts for the Rangers were erected on the left side of the eastern entrance to the present fort at Toronto. It was in one

A View of the Huts at Queenston, in which the Queen's Rangers were Quartered.
Fac-simile of a Drawing by Mrs. Simcoe.

of these log huts that the Queen's Rangers' lodge met. A block house was erected on the island at Gibraltar Point, now Hanlan's Point, but the building was dismantled in 1818. It stood near the waterworks manhole, a few hundred feet north of the present ferry wharf A cannon ball was brought up by a dredge at this point in

ANOTHER VIEW OF THE HUTS AT QUEENSTON. FAC-SIMILE OF A DRAWING BY MRS. SIMCOE.

1890 General Pilkington drew the plans for the fort at York, and the first buildings that were erected were those in which the Rangers were quartered.

The garrison or fort of 1794-1800 was on the site, and comprised many of the buildings of the present fort, indeed very

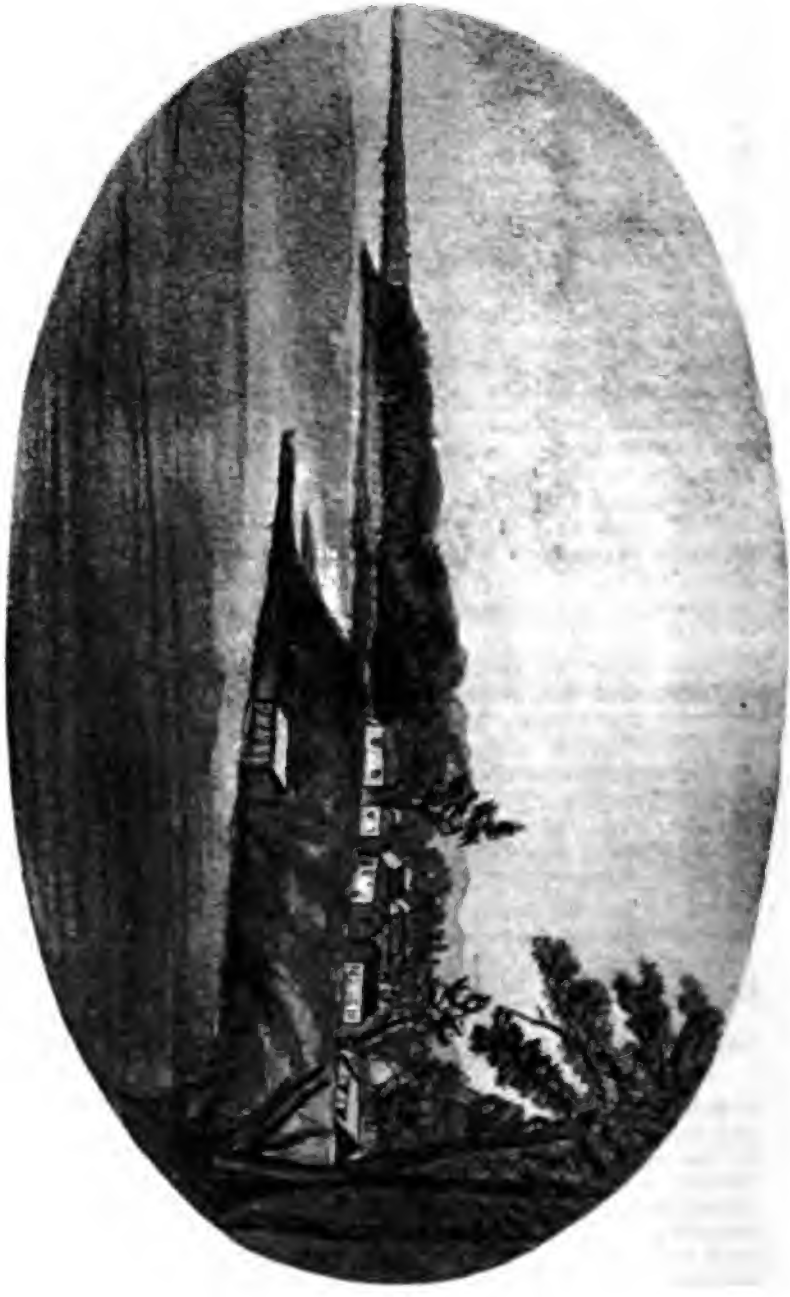
many of the buildings of the first erections stand to-day, much the same as when the logs were hewn by the men of the Queen's Rangers, nearly a century ago. The enclosure is still the original one, west of the Queen's Wharf, and south of the Grand Trunk railway tracks. The gate at the entrance is changed, and the sere and yellow appearance of the old block houses, the one-story frame and log buildings, testifies to the fact that Father Time has a mortgage on the old weather-beaten timbers.

The fort was laid out, and the first buildings erected by Governor Simcoe, in 1794-5. The enclosure was in 1798 surrounded by a tall picket fence on the east, west, and north sides. The only entrances were at the east and west, and they were guarded by stout oak gates of sturdy construction. The south, or lake, front was approached from the back, and the high bank was picketed, while, from over the edge of the bank peered half a dozen guns which, for the early days of York, were of no mean calibre. The magazine was near the western entrance, or rather exit, and it was at this spot that the explosion of 1813 took place, which cost General Pike, and two hundred men of the American army, their lives. The buildings were all log, although in later days frame and brick were added. At the east end the buildings were log, and it is to one of these that we are particularly directed in our rambling through the old fort. Many of the buildings on the west and north sides were shattered by the explosion and fire of 1813. A row of one-story, frame buildings, on the north side of the enclosure, was erected in 1815, and replaced the log huts that were destroyed by the fire.

The two story, frame buildings, at the west side of the fort, were built about 1825, and the one story row of brick cottages, on the north and south sides of the west entrance, was erected to accommodate the officers of the British regiments stationed at Toronto in 1827 and 1828. This does not concern Masonic history, and yet it cannot fail to recall to the older Craftsmen in Toronto memories of the days when the red coats paraded our streets, and when our lodges were visited by many of Her Majesty's servants, who were as proud to wear the lambskin as they were to don the uniforms of British soldiers.

The row of log houses which more particularly interests us is that on the east side of the fort. There were six in the row, each about twenty-one feet frontage, and a depth of thirty feet. A verandah or shed ran the entire length of the front, and in wet weather the soldier on guard, instead of seeking the cover of the blue-painted sentry box, which stood across the roadway, in view of the gate, would kill time by walking to and fro under this shed-like covering, which protected him alike from the blinding snow of winter and the rain or sun heat of summer.

The house adjacent to the gateway or entrance was a guard room, the second and third were mess rooms, the fourth and fifth were for officers and "non-coms." The sixth house, which interests the Craft reader, was assigned to the engineers attached to the Queen's Rangers, and contained shelves filled with official publications, freshly drafted ordinance maps, and an array of general lit-



THE FORT AT YORK (TORONTO) WHERE THE QUEEN'S RANGERS' LODGE MET IN 1795-97
FAC-SIMILE OF THE ORIGINAL BY MRS. SIMCOE.

erature, stray English magazines, copies of The Upper Canada Gazette or American Oracle, and other reading matter which came out by mail from the military authorities in England and from old country friends of the Rangers, who had kindly remembrances of those who were the pioneers of civilization in the wilds of Canada. In fact the room was a rendezvous for those of a literary turn of mind. Evidently it was a serviceable apartment. An ingenious brother had employed his spare time in decorating the upper part of the house door with squares and compasses in brass-headed tacks. Had the authorities at the War Office known that His Majesty's property was put to such use a remonstrance to the Governor might have been the result.

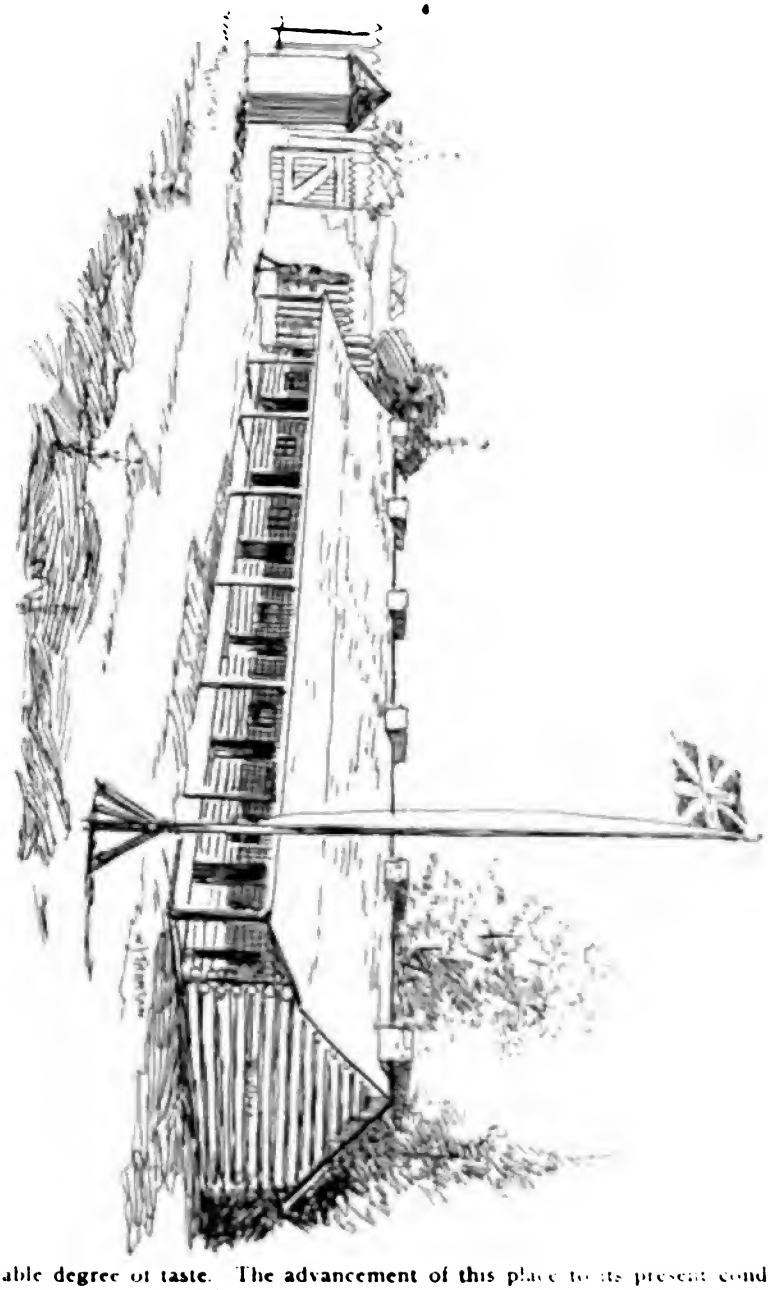
On lodge nights the room was metamorphosed. A primitive altar, fashioned out of an oak log by a carpenter of the Rangers, stood near the east and to the right of the W. M., for in this they followed the rule of the old English lodges. Here with the Good Book and the other "great lights" were men first brought to light in this now metropolitan city. The "lesser lights" were wanting, but the tallow dips in their tin sconces imparted a yellowish, homelike glow to the little room with its bright log fire. As the blasts of the winter's wind swept past the doorway our old time brethren felt as much impressed with what they had been taught, nigh a hundred years ago, in their plain lodge room with its homely furniture, as the Craft of to-day with our palatial meeting-places, rich in furniture and decorated in the exquisite style of modern art.

Miss Cecil Givins, sister of the late Col. Givins, who was Superintendent of Indian Affairs in 1797, a lady who was born in Toronto, and has resided there for eighty-six years, informed the writer a few months before her death in 1890 that she had a distinct recollection of the buildings as they were in 1811, when a girl of seven years of age. Her memory was perfect. She remembered Governor Sir Francis Gore and Lieut.-General Sir Isaac Brock. There is every reason to credit her statements as she was a daily visitor from early childhood at "York Garrison." It was only a mile from her residence, "Pinegrove," near the corner of Dundas street and the Brockton road, to "York Garrison." "Pinegrove" was built in 1794 by Col. Givins. The house stood for nearly one hundred years without any addition or alteration. A couple of years ago it made way for the march of improvement in opening a new street.

Mr. Heriot, the Deputy Postmaster-General of England, in his book of travels, written prior to 1800, says of York:

"York, or Toronto, the seat of government in Upper Canada, is placed in forty-three degrees and thirty-five minutes of north latitude, near the bottom of a harbour of the same name. A long and narrow peninsula, distinguished by the appellation of Gibraltar Point, forms, and embraces this harbour, securing it from the storms of the lake, and rendering it the safest of any, around the coasts of that sea of fresh waters. Stores and blockhouses are constructed near the extremity of this point. A spot called the garrison, stands on a bank of the main land, opposite to the point, and consists only of a wooden blockhouse, and some small cottages of the same materials, little superior to temporary huts. The house in which the Lieutenant-Governor resides, is likewise formed of wood, in the figure of a half square, of one story in height, with galleries in the centre. It is sufficiently commodious for the

present state of the province, and is erected upon a bank of the lake, near the mouth of Toronto Bay. The town, according to the plan, is projected to extend to a mile and a half in length, from the bottom of the harbour, along its banks. Many houses are already completed, some of which display a con-



THE QUEEN'S RANGERS' LODGE ROOM AT THE FORT AT YORK (TORONTO), 1795.

siderable degree of taste. The advancement of this place to its present condition, has been effected within the lapse of six or seven years, and persons who have formerly travelled in this part of the country, are impressed with sentiments of wonder, on beholding a town which may be termed handsome, reared

as if by enchantment, in the midst of a wilderness. Two buildings of brick at the eastern extremity of the town, which were designated as wings to a centre, are occupied as chambers for the upper and lower house of assembly. The scene from this part of the basin, is agreeable and diversified; a blockhouse, situated upon a wooden bank, forms the nearest object; part of the town, points of land cloathed with spreading oak-trees, gradually receding from the eye, one behind another, until terminated by the buildings of the garrison, and the spot on which the governor's residence is placed, compose the objects on the right. The left side of the view comprehends the long peninsula which incloses this sheet of water, beautiful on account of its placidity and rotundity of form; the distant lake, which appears bounded only by the sky, terminates the whole.

"A rivulet, called the Don, runs in the vicinity of the town, and there are likewise other springs by which this settlement is watered. Yonge street, or the military way leading to Lake Simcoe, and from thence to Glocester bay, on Lake Huron, commences in the rear of the town.

* * * * * * * * * * * *

"To the westward of the garrison of York are the remains of an old French fort, called Toronto; adjoining to this situation there is a deep bay. receiving into it the river Humber, between which, and the head of Lake Ontario, the Tobyco, the Credit, and two other rivers, with a number of smaller streams, join that immense body of waters. These abound in fish, particularly in salmon, for which the Credit is celebrated; a house of entertainment for passengers, is established on the banks of this river."

This divergence from our history proper, gives the reader a description of the embryo city where Holy Writ was first opened on a Craft altar in the metropolis of the west. The Queen's Rangers' lodge, with the exception of "Rawdon," is the only lodge in York of which there are authentic records prior to 1800. True, warrants were issued prior to that date at Niagara, but the fire of 1860 destroyed every vestige of records and minutes of their proceedings.

The following is a complete list of the officers and members of Queen's Rangers' lodge, alphabetically arranged, with the titles held by them in the Rangers, the regiment from which they were drafted in England, the date of enlistment in the Rangers, and the length of service in the British army.

Rank.	Name.	Masonic Rank.	Regt.	Date of Enlistment.	Service.
Sergt.-Major..	Cox, Joseph B.	W.M.	.....	15th Nov., 1791	.....
Sergt.	Carfrae, Hugh	S.W.	19th	25th Feb., 1792	2½ years.
"	Duncannon, John	J.W.	.....	18th Mar., 1792	.....
.....	Enticott, John	P.M.	.....	.....	.....
Corp.	Evans, Spencer	Secretary	.....	3rd Jan., 1792	.....
.....	Hadden, R.	W.M.	.....	.....	.....
Private	Jackson, H.	M.M.	91st	25th Dec., 1797	4 yrs. 8 mos.
"	Jenkins, Wm	"	3rd	25th July, 1792	4 years.
Corp.	Lyons, John, Sr.	"	34th	25th Feb., 1792	1 yr. 6 mos.
Sergt.	Mealey, Michael	J.D.	68th	Mar., 1792	2 yrs. 6 mos.
"	Norton, Peter	M.M.	19th	25th Feb., 1792	2 yrs. 6 mos.
.....	Purvis, Geo.	J.W.	.....	24th Dec., 1791	.....
Quarter-Master Sergt.	Perry, Alex.	M.M.	44th	8th June, 1792	22 yrs. 6 mos.
Sergt.	Petto, John	"	53rd	9th April, 1792	21 years.
Private	Shanks, Jas.	"	1st	28th Feb., 1792	16 years.
Sergt.	Trout, Henry	S.W.	29th	Mar., 1792	3 years.
Private	Thomas, James	M.M.	.....	.....	.....
Corp.	Van Sole, John	Treasurer	.....	14th Dec., 1791	.....
.....	Walker, John	S.D.	.....	.....	.....
.....	Ward, George	M.M.	31st	31st Mar., 1792	5 years.

The military rank, regiments, and dates, are from the Simcoe papers in the archives at Ottawa.

Many of the members of the lodge had affiliated from other military lodges which possessed travelling or field warrants. Quarter-Master Sergt. Alex. Perry was made in Rainsford lodge, in the 44th regiment, Canada, a warrant No. 467 on the English roll of 1781-1791, in Canada, 12th September, 1784, and in 1792, No. 378. Corp. John Lyons, Sr., was made in the Lodge of Unity in the 17th Regiment, warranted in 1771, as No. 168 on the Scotch register, or in No. 237, in the same regiment warranted 24th January, 1787, at Chatham, England. Private Jenkins was made a Mason in lodge No. 170, in the 3rd regiment, or Buffs, warranted 9th November, 1771, in the city of Exeter. Doubtless other members were initiated in military lodges.

The first record, except the reference to it in the official return of 1797 made by R. W. Bro. Jarvis to the Grand Lodge of England, is the yearly return of the lodge made to the Provincial Grand Master from the 27th December, 1799, to the 27th December, 1800, inclusive, and is as follows: "Robert Hadden, W. M.; Henry Trout, S. W.; George Purvis, J. W.; Wm. Jenkins, secretary; John Van Sole, treasurer; John Walker, S. D.; Michael Mealey, J. D.; John Enticott, P. M.; Alex. Perry, James Thomas, John Petto."

The lodge had been working for some years prior to this return, for Joseph Cox and John Enticott are both on the roll as past masters. J. A. Duncannon was, from the roll, a past junior warden, and Spencer Evans a past senior warden. It is not unlikely that this lodge received its warrant in 1793. Of all the names that of Hugh Carfrae is the most familiar to the Craftsmen of to-day. He was the father of the Carfrae family, who resided, until 1860, in Toronto. His son was at one time collector of customs at the port of Toronto. The portions of the minute book that remain show that the following members had "declared off" during this year: Hugh Carfrae, Henry Jackson, and Joseph Cox. This meant that they had withdrawn and become unaffiliated.

The following members of the corps had been ordered to Kingston on duty: George Ward, John Lyons, Peter Norton, and Spencer Evans, and John Petto, James Shanks, and Alexander Perry had evidently been guilty of unmasonic conduct, as will be seen by the following notice sent to Royal Arch lodge No. 16:

"Lodge No. 3, Ancient York Masons,
York Garrison, June 7th 1800

"Worshipful Sir and Brothers:—I have it in command from the Worshipful Master of the above Lodge to desire you to acquaint your Lodge that Sergeant John Petto (late a member of said Lodge) has forfeited every right to the sanction and benefit of Masonry, for highly unmasonic conduct, and is therefore expelled the said Lodge, and reported to the Grand

"And aslo to inform you that Brother James Shanks, and Alexander Perry are suspended from sitting in the said Lodge for the space of six months from this date, for great irregularity in their conduct in regard as Masons

"I am, Worshipful Sirs,

Your affectionate Brother,
Spencer Evans,
Secretary."

To the Worshipful Master of Lodge No 16.

Amongst the papers, there is also found the certificate of James Thomas, who was admitted to lodge No. 3, on the 17th of December, 1800, and "declared off" on the 17th November, 1802. It reads:

AND THE LIGHT SHINETH IN DARKNESS, AND THE DARKNESS COMPREHENDETH IT NOT.

BE it known to all BRETHREN round the Globe, that Brother James Thomas was regularly Entered, Passed, Raised to the Sublime Degree of a MASTER MASON, in LODGE No. 3, on the registry of the Province of Upper Canada, in North America, and that, during his stay with us, he hath conducted himself, in every respect, as becometh a Good and faithful Brother.

AND we do hereby recommend him as such to all the Fraternity, wherever he may happen to come.

GIVEN under our hands, and the Seal of our Lodge, at York, in the Province of Upper Canada, this seventeenth day of November, in the year of Our Lord, One Thousand, Eight Hundred and two, and of Masonry, 5802.

Spencer Evans, Sec'y, P. T.
Jos. B. Cox, Master.
Hugh Carfrae, Senior Warden.
John A. Duncanson, Junior Warden.

Admitted the 27th day of Dec., 1800.
Declared off, the 17th day of Nov'r, 1802.
James Thomas.

The warrant of this lodge, called in the Grand Lodge reports, by the title of "Queen's Rangers," was given up prior to the meeting of the Grand Lodge on the 10th February, 1804. The report of the proceedings of the Grand Lodge states: "Given warrant up because the regiment was disbanded."

At the meeting of the Provincial Grand Lodge at York in 1804 a question affecting Bro. J. B. Cox was debated. This has already been given in a previous chapter. The reader will remember that Bro. Cox had been appointed Deputy Grand Secretary by Bro. Jarvis much to the chagrin of Bro. Patrick, who emphatically repudiated the appointment, writing to the Provincial Grand Master and stating that he would not "take the liberty of addressing you till another is appointed."

The assertion is then made that the warrant was given to Athol lodge No. 3, Cornwall, on 13th February, 1804. We have an extract from a letter written by Bro. Jermyn Patrick, the Grand Secretary, to the W. M. of lodge No. 2, of the township of Niagara, which states that:

"Another warrant has been granted to Brethren at Cornwall, designated by Athol Lodge, No. 3, bearing date, 13th February, 1804, Walter Butler Wilkinson, Esquire, Master."

In the Provincial Grand Lodge returns up to 31st December, 1802, No. 3 is credited with a payment of £5. 14. 0., so that, up to that date, the lodge must have been working: indeed, the order from England for disbandment was not issued until 31st May, 1802. In the Provincial Grand Lodge Proceedings of 1804, it is recorded that the warrant was given up. It was as the representative of Brock-

ville, No. 3, that Z. M. Phillips sat as president of the "Grand Convention of Masons," at Kingston, on the 27th August, 1817. This fact is confirmed by the original minutes of the convention. Although careful examination of the records has been made, there is no evidence presented that Queen's Rangers' warrant was ever moved to Cornwall, although it is not doubted that the number and warrant were transferred, and the name changed to Athol lodge No. 3 at Cornwall.

The MS. minutes of the Kingston Convention, 1817, state that Bro. Phillips represented "Lodge No. 3, Brockville," and a postscript to a letter of Bro. John W. Ferguson, the secretary of the Grand Convention, of 1817, states "the localities represented at this Convention were No. 3, Brockville," etc. On 4th November, 1804, Bro. Jermyn Patrick wrote from Kingston to R. W. Bro. Jarvis in this extract:

"I wrote down to No. 3, at Cornwall, requesting them to hail the brethren applying for the last warrant, as they being wardens, and also to enquire into their conduct. I have received a letter from No. 3, not very flattering, but I have my doubts of the propriety of the proceedings of No. 3. Shall wait till better satisfied on both sides. In the meantime I hope you will send down the warrant the first opportunity; be assured of my circumspection before I deliver it."

In Lane's Records it is recorded that a warrant, No. 521, was in 1793, issued to Union lodge, Cornwall, constituted in 1799 (Ib., 2nd edit., 1895, page 230), but there is no MS., or trace of its work. It is not even referred to in early documents, and, while it may have had an existence, was certainly not an organized body in 1794-95 when the first issues of the Jarvis warrants took place. The only document which furnishes any clue to Union lodge is an old certificate given in the history of that lodge and issued "at our lodge room, No. 9, at Cornwall, County of Stormont, Upper Canada."

This examination of dates and figures is absolutely necessary in order to define the actual antiquity of the lodges of the jurisdiction. It has been claimed that Athol lodge No. 3, at Cornwall, never had an existence, that difficulties arose with the brethren and that Bro. Jermyn Patrick, who thoroughly understood the situation, acted on his judgment, and did not forward the warrant, but the MSS. remaining show that the lodge had more than a brief existence. This is only surmise in the absence of documentary evidence, but the fact that Bro. Z. M. Phillips sat as representative of "No. 3, Brockville," in 1817, seems to satisfy the claim that this lodge warrant after leaving York was transferred to lodge No. 3, Brockville. The Sussex lodge at Brockville of this day may, therefore, be the heir to all the antiquity of old Queen's Rangers.

It was for a time thought that New Oswegatchie lodge, which was warranted in 1787, and worked in Elizabethtown, was the progenitor of the oldest of the Craft organizations of Brockville, but this assumption was incorrect. New Oswegatchie No. 7, preceded No. 13 in the county of Leeds, and No. 13 worked from 1799 until 1812, and from 1817 until the formation of the Provincial Grand Lodge in 1822.

The Queen's Rangers' lodge must have met with regularity, although nothing remains concerning its work but newspaper no-

tices. The Upper Canada Gazette or American Oracle of 29th June, 1799, has the following paragraph from a correspondent in the town of York, with reference to the celebration of St. John's day of the last year of the century:

"York, Saturday, June 29th, 1799. Monday last being the anniversary of the Festival of St. John, a procession in consequence was formed of Lodge No. 3, which walked down to Miles tavern, where they met their brethren of No. 8, Harmony Lodge, from thence they walked down to the Legislative Council Room, where an eloquent sermon was delivered on the occasion by the Rev. Robert Addison, after which they returned to their respective lodges."

These are all the records known of Queen's Rangers' lodge. It is doubtful whether any of the old MSS. will ever turn up. Mr. Edward Wright, an inhabitant of York, who died in the sixties, was quarter-master sergeant of the Queen's Rangers, in 1792. He was not a Mason, but knew of the old lodge. He lived for sixty years on the corner of John and Front streets, Toronto, and owned the tavern known as "The Greenland Fisheries."

The order from the British War Office, for the disbandment of the Rangers was issued in May, 1802, and, probably, reached Canada by the August following. An excerpt from the Simcoe papers in the Archives department, Ottawa, reads:

"Horse Guards—31st May, 1802.

"Letter from Lieut. Brownrigg, by order of the Commander-in-Chief that the Queen's Rangers, of which Lieut.-Col. David Shank is Lieut.-Col. Commandant, should be disbanded."

"To Lieut.-Gov. Hunter,
"Upper Canada."

Also another:

"10th June, 1802—Extract from letter from C. Yorke, by command of His Majesty."

"5th. You will take such measures for sending Home the disbanded commissioned officers, non-commissioned officers, and private men, who shall be desirous of returning to Great Britain, as shall be found best for our service, and cause the men to embark, with their wives and children, under the command of such discreet commissioned officers as you shall think necessary to take care of them on their passage."

This letter was addressed to "General Hunter or the Officer commanding Forces at Quebec."

The old fort of 1834 had not changed much from that of 1800. The fire of 1813 destroyed the western part of the fort, but by 1816 it was all rebuilt. The huttings, which once were occupied by the Rangers, and the buildings occupied by the many military regiments on the east side of the garrison, which had been stationed there, had been kept in a "happy-go-lucky" condition. An old MS. in the archives at Ottawa formed the basis of this report to the military authorities. The part which was in an indifferent condition was the present Old Fort. The new barracks referred to were those to the west of the present garrison, which, however, were not erected until 1841. They are now occupied by the Canadian regulars. The report reads:

"State of Barracks.
Condition of barracks in York, 1834, old Fort.

"Condition indifferent. The buildings at this place might be conveniently

abandoned, without prejudice to any essential object of military defence during peace time, but, as peace is the proper season to provide for our wants in war, it would be very inexpedient not to continue the new barracks, as proposed to be erected from the proceeds of the sale of part of the military reserves. Besides, a detachment seems necessary at the seat of Government and residence of the Lieut.-Governor and General Officer commanding in U.C."

"12th May, 1834."

To revert to the history of lodge No. 3, there is nothing in its history at Cornwall to guide us as to the transfer of the warrant. The records of "lodge No. 3," Brockville, in 1817, read:

"Province of Upper Canada. Brockville, 22nd December, A.L. 5817. This meeting being called by a request of a respectable number of Free and Accepted Masons, for the purpose of opening a Lodge on Warrant No. 3, and electing officers for the ensuing six months."

This would indicate that the warrant was sent or lent to Cornwall, but of this act there is no evidence. It seems certain from Bro. Jermyn Patrick's letter that the dormant number was assigned to Athol lodge, which worked at Cornwall as late as 1813. A lodge, called Hiram lodge, also claiming to be "No. 3," was warranted at Brockville about 1816, but it probably became dormant as we have no record of its work. All existing evidence points in favor of the lodge of 1817 at Brockville being opened "on warrant No. 3," of Athol lodge, or, possibly, that of "Hiram lodge No. 3."

CHAPTER XXIV

Lodge No. 4, Niagara, Township of Niagara, County of Lincoln, 1796-1822. The Lodge of Philanthropy.—The Founding of a Benevolent Fund.

The history of this lodge, like that of others of this period, is incomplete from lack of official documents. The minute book has not been preserved and the scattered facts gathered together have been taken from newspapers and references to the existence of the lodge in the reported minutes of the Provincial Grand Lodge. It was warranted 6th April, 1796, and was included in the official return made to the Grand Lodge of England by R. W. Bro. Jarvis in 1797.

In a notice in the "Oracle," published in June, 1798, lodge No. 4, is among the lodges called to participate in the anniversary of the festival of St. John, and is quoted in connection with the Grand Master's lodge. In 1800 a quarterly meeting of the Provincial Grand Lodge was called for 3rd September, at which special reference was made to the fact that a complaint had been lodged against Bro. Eliphalet Hale, late W. M. of No. 4, Niagara, who was also a member of lodge No. 16, York. His case is dealt with in the history of lodge No. 16 of York.

In the financial statement of the Provincial Grand Lodge for

QUEENSTON, ON THE NIAGARA RIVER, 1811.

1802 there is a credit of £4. 3. 0. on account of lodge No. 4, and in February, 1804, "Bro. Hind, acting Secretary, from No. 4," represented that lodge at the meeting of the Provincial Grand Lodge, held at York, and was elected Grand Junior Warden. On the morning of the 10th, a preliminary meeting was held to examine the Provincial Grand warrant of R. W. Bro. Jarvis. Bro. Hind is registered as being present at this meeting. The regularly organized meeting of the Provincial Grand Lodge was held later in the day, and the records state that "No. 4, Niagara, did not attend," but at an adjourned meeting, on the same day, amongst the list of officers, we have "Thomas Hind, G. J. W., Pro tem."

The only record handed down is a certificate of John McGlashan, issued on 7th August, 1822, with "Alexr. Hutton, M. Abraham Boice, S. W., Robert Emery, J. W., James Tinline, Sec'y," and attached to this certificate is an impression of the seal of the lodge in wax, from the original seal used in 1798.

SEAL OF LODGE NO. 4, NIAGARA, 1796.

This view of Niagara represents the town with the American fleet under Commodore Chauncey on the 27th May, 1813. It is the best sketch of the town obtainable.

In December, 1802, R. W. Bro. George Forsyth had been

FORT NIAGARA, FORT GEORGE, NIAGARA TOWN, 1813. FROM AN OLD PRINT.

elected Grand Master of the Niagara Grand Lodge, so that, while Bro. Hind may have been a member of No. 4, he was present in his individual capacity, for lodge No. 4, Niagara, was an adherent of the rival Grand East at Niagara.

The Niagara lodges were not members of, nor were they represented at the Grand Masonic Convention at Kingston in 1817-22. At the Provincial Grand Lodge held on 23rd September, 1822, at York, the record states that, "Bro. Alex. Hutton, W. M., and James Tinline, Jr., S. W., P. T., (pro tem)" represented "No. 4, Niagara," and at the meeting of the Provincial body at York, on 8th July, 1823, "No. 4" was represented.

As an evidence of the existing harmony of that year "the R. W. Dr. R. Kerr, P. D. G. M.," of Niagara, at one time the Provincial Grand Master of the irregular Provincial Grand Lodge at Niagara, sat on the right hand of R. W. Bro. James Fitzgibbon, the Deputy Provincial Grand Master. R. W. Bro. McGillivray had given Bro. Kerr this honor as a mark of his approval of the fraternal feeling he displayed in giving his allegiance to the newly-organized Provincial Grand Lodge.

The "Gazette" of 28th June, 1797, has a notice of Philanthropy lodge No. 4. It is the first reference in any lodge announcement in Upper Canada to a benevolent fund for widows and orphans of the Craft. Of the proceedings at the meeting we have no record, nor do we find anything to show what determination was arrived at by the brethren:

PHILANTHROPY LODGE, No. 4.

At a meeting of the lodge in their room, Newark, it was resolved that a fund should be established for the benefit of Free Masons' widows, the education of orphans, and indigent brethren's children. Those of the fraternity who are desirous of encouraging this laudable institution are requested to attend at the above lodge room on Thursday evening at seven o'clock. The chair will be taken precisely at eight o'clock by Brother Danby.

In the list of visitors at the meetings of Stamford lodge No. 12, there are five names given as from No. 4, viz.: Bros. William Emery, John Alison, Josiah Brown, A. Corbin and Josiah Cushman. Bro. Emery was afterwards the Grand Secretary of the irregular Grand Lodge at Niagara. Bro. Brown was a brother of Bro. Joseph Brown of lodge No. 2, 1782, and Bro. Josiah Cushman was an American affiliate, who in after years took a prominent part in the promotion of the Kingston Convention, 1817-22.

There are no further records of No. 4. The only Niagara lodge which has been handed down in direct succession is No. 2 on the provincial register, the lodge warranted by R. W. Bro. Jarvis in 1795-8. It received its second warrant from the Provincial Grand Lodge of 1822 as 755 on the English register, becoming in 1832 No. 488 on the same register, but as dating provincially from 1792. The warrant was erased from the English list on 4th June, 1862. It is explained that erasures from the English list at this date do not signify that the lodge was under English control until that period, but simply that it had not been struck off the list of English lodges until the date given.